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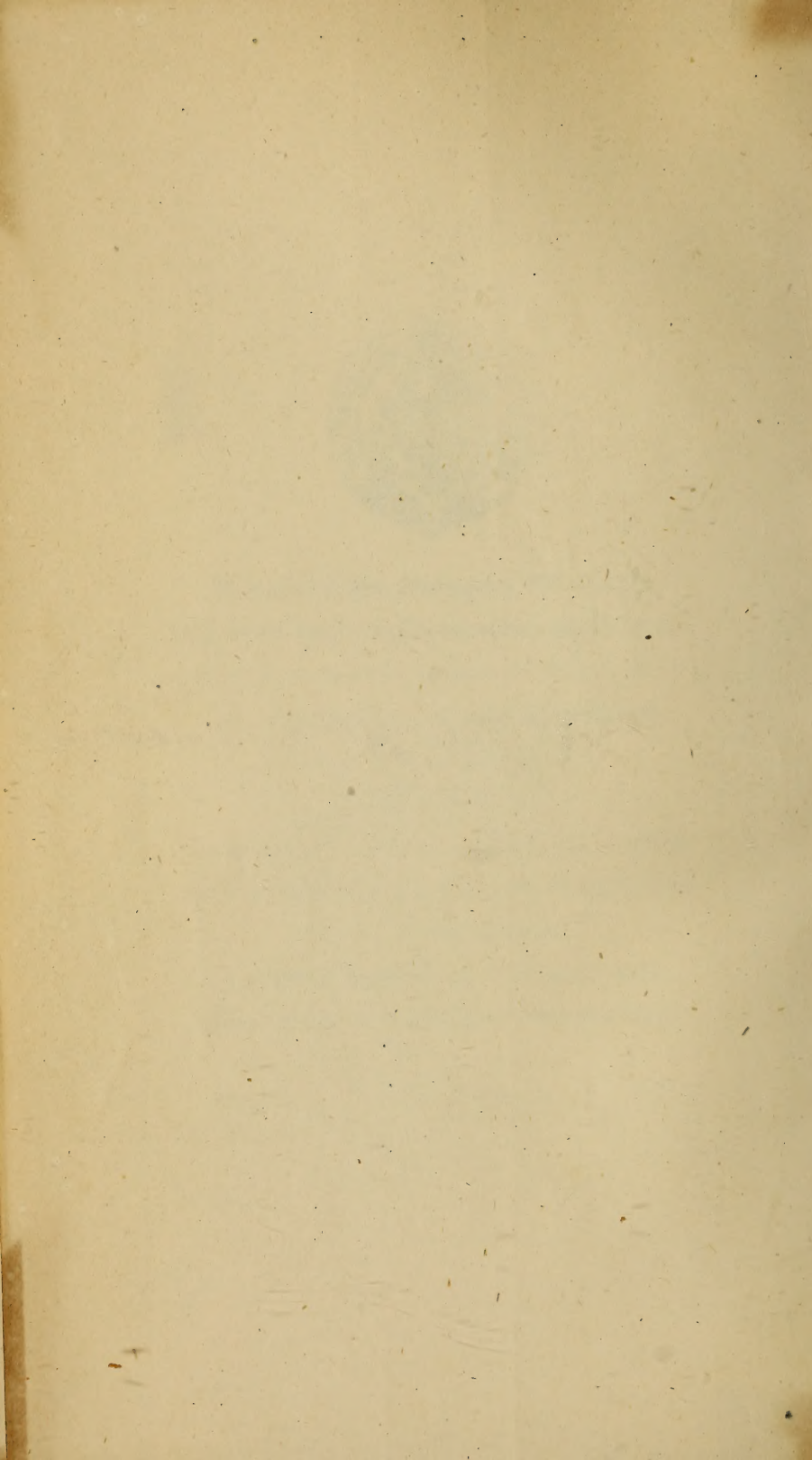
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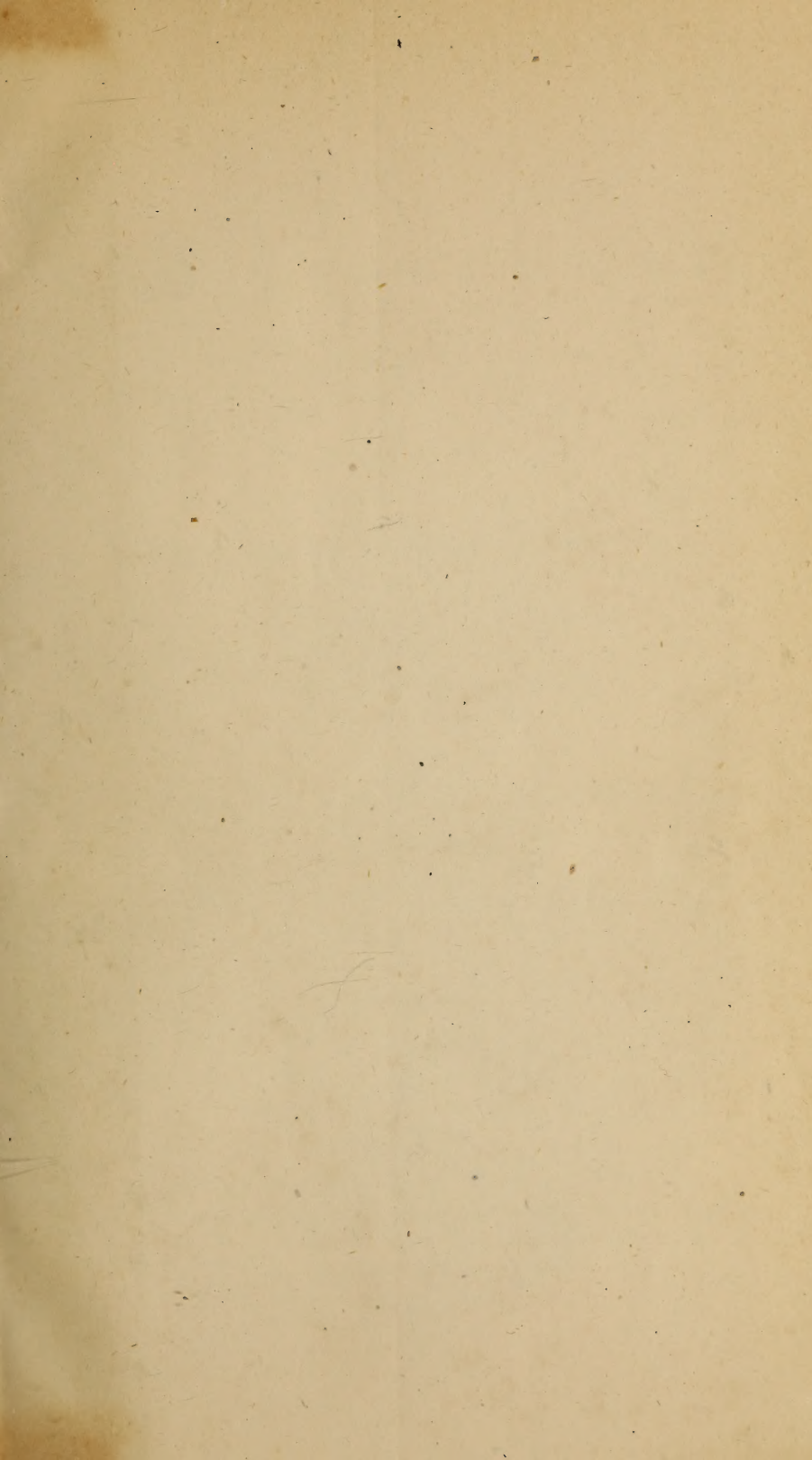
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Bible Greek (NT) con
H KAINH ΔΙΑΘΗΚΗ.

THE
NEW TESTAMENT;
WITH
ENGLISH NOTES

CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

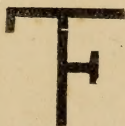
... ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ, καὶ δοξάζεται.

THIRD EDITION, CORRECTED AND ENLARGED.

IN THREE VOLS.

VOL. II.

[ed E Valpy]

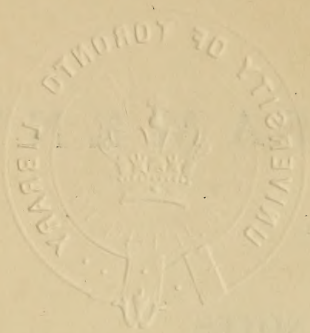


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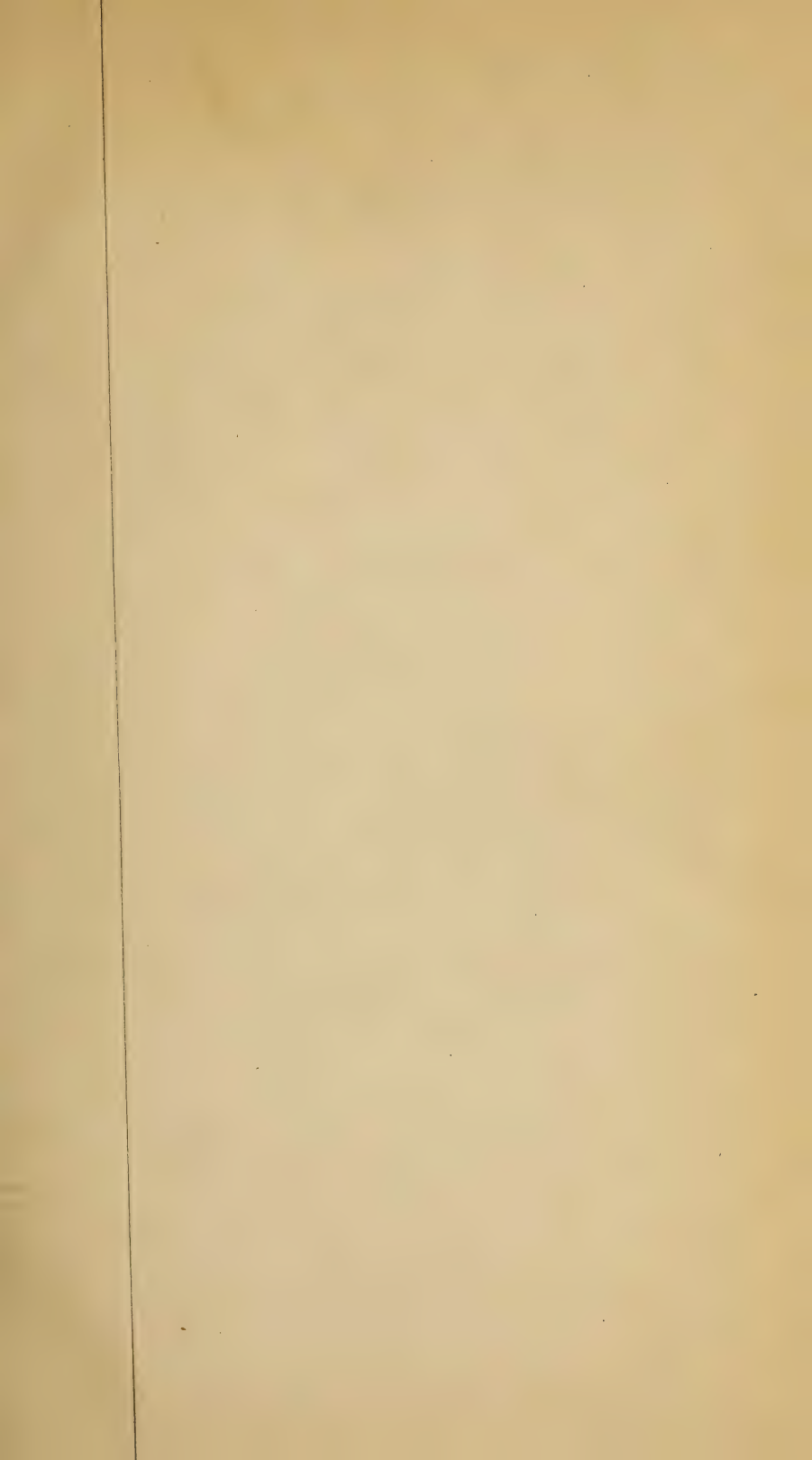


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TO
K A T A I Ω A N N H N
AΓION ΕΤΑΓΓΕΛΙΟΝ.

ST. JOHN, like the other three Evangelists, gives an account of the life and death of Christ; but mentions many particulars of him, which are not recorded by the others. Zebedee, a fisherman, was his father; his mother's name was Salome. John was younger brother of James the elder. According to the custom of the Jews, he probably in his youth was instructed in the Law: but he was skilled neither in Hebrew nor Greek literature, except what knowledge in his more mature years he acquired in Asia Minor, where he passed (as all ancient authors agree) the greatest part of his life, chiefly at Ephesus, both before and after his banishment to the solitary isle of Patmos. He has a style peculiar to himself, quite different from the other Evangelists and sacred writers; and although he wrote in Greek, yet from his Hebrew extraction, and a natural predilection for his vernacular tongue, more Hebrew phrases and idioms are found in him than in the other Evangelists. Hence he uses many peculiar expressions, which are not to be found in the other sacred writers.—John was eminently the object of our Lord's regard and confidence, and is said to have been ‘the disciple whom Jesus loved.’

There are various opinions about the time when St. John wrote his Gospel, but the preferable, and that which is generally received, fixes the date in the year 97, posterior to the other Evangelists.

He wrote, as is generally believed, for the purpose of refuting the opinions of Cerinthus and the Gnostics, which were advanced against the true divinity of Christ, (for which reason he chiefly treats of those things which tend to prove the divine origin of our Saviour,) partly with a view of supplying what the other Evangelists had omitted.

There were at this time many Judaizing Christians, and others, who, from the schools of Pythagoras and Plato, mixed their philosophical dogmas with the simplicity of Christianity, and carefully disseminated their principles among the people. John was aware that he must refute their doctrines, in order that posterity might not waver between fluctuating opinions.

The time of his death is unknown, but St. Jerome confidently asserts that he died and was buried at Ephesus 68 years after the death of Christ, and 35 after the destruction of Jerusalem.

The Gospel of St. John is peculiarly πνευματικόν, and particularly calculated to convey the more sublime doctrines of Christianity. Origen, Comment. on John, says: *Τολμητέον—εἰπεῖν, ἀπαρχὴν μὲν πασῶν γραφῶν εἶναι τὰ εὐαγγέλια, τῶν δὲ εὐαγγελίων ἀπαρχὴν τὸ κατὰ Ἰωάννην, οὗ τὸν νοῦν οὐδεὶς δύναται λαβεῖν μὴ ἀναπεσὼν ἐπὶ τὸ στῆθος Ἰησοῦ.*

Κεφ. α'. 1.

^a *ΕΝ* ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, 1
καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν 2
Θεόν. ^b Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο 3

^a 1 John i. 1. 2. v. 20. Rev. xix. 13. Infra x. 33. 36.

^b Eph. iii. 9. Col. i. 17. Heb. i. 2. Infra v. 26. viii. 12. ix. 5. xii. 46. 1 John v. 11.

CHAP. I.

1. 2. Ἐν ἀρχῇ . . . λόγος. *In the beginning was the Word, and the Word was with God, and the Word was God.* This introduction and solemn preface to John's Gospel extends to verse 18. It furnishes the fullest evidence of the divine and human nature of Jesus Christ. The exordium of St. John's Gospel, says Griesbach, contains a statement of our Saviour's divinity so perspicuous and beyond all exception clear, that it can never be overturned by the daring attacks of interpreters and critics. Ἐν ἀρχῇ. *in the beginning*, i. e. from eternity. The preposition ἐν excludes the article; see note at Matt. i. 18. It cannot therefore be rendered *in a beginning*. Ὁ λόγος. *the Word*; i. e. the personified Word, the active λόγος or *wisdom of God*, a title well known to the Jews before the commencement of the Gospel dispensation, and understood by them as a Divine Being concerned in the production and formation of all things visible; not a spirit separate from God and inferior to him, but the Elohim, the visible Jehovah, or Word of God, as called by Philo; the same who had been the medium of communication in the days of their forefathers, appeared to the Patriarchs, and in a peculiar manner presided over the several dispensations under the Law. The Chaldee paraphrasts frequently substituted *the Word of Jehovah* for Jehovah himself. This title is never applied in the Scriptures to any prophet, or any subordinate agent of God, but solely to Jesus Christ. πρὸς τὸν Θεόν. *with God* the Father, in his condition of pre-existence and divine co-existent nature: πρὸς for παρὰ, as it is often used. Καὶ Θεὸς ἦν ὁ λόγος. *and the Word was God.* Θεὸς here properly rejects the article, says Bp. Midd. being the predicate of the proposition. See note Luke xviii. 15. If we had read ὁ Θεός, it would have been a reciprocating proposition, of which the reciprocal would not be true, that whatever may be affirmed or denied of God the Father, may also be affirmed or denied of the λόγος. It is therefore unreasonable to infer that the word Θεός is here used in a *lower sense*; for the writer could not have written ὁ Θεός without manifest absurdity. As to the word Θεός being sometimes used in an inferior or qualified sense, an opinion which some have found it convenient to adopt, there is not a single example of such an use in the whole N. T. Θεός is God, or a God, either true or false, real or imaginary; but never *superior* or *inferior*.

3. Πάντα δι' αὐτοῦ ἐγένετο . . . *All things were made by him . . .* i. e. by the Word. That the world was created by the Son of God, was most generally maintained by the orthodox primitive church, and this opinion actually inferred from these very texts of St. John. See also Heb. i. 2. The apparent repetition in this verse is supposed to suggest, and not implausibly, that not only the matter of the world was produced, but every individual was formed by the Word. Γίνεσθαι is used here in the sense of *creating*, applied to the creation of the material world by Christ, as also below ver. 10. In this sense it was used by the early Christian Fathers. We find too, Gen. i. 3. γενήθητο φῶς, καὶ φῶς ἐγένετο: and Heb. xi. 3. εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι, which refers to the creation of material things: also James iii. 9. comp. Acts xix. 26. The preposition διὰ, *by* or *through*, marks the agency of the Son of God in the creation of the world; his instrumentality, his efficiency. Διὰ, says Schleusner, significat *per*, ita ut *causa efficiens* et quidem *principalis* indicetur. See at note Heb. i. 1. 2. There is an emphasis in the words οὐδὲ ἐν: see note Matt. vi. 29. Χωρὶς is *without the aid* or *operation* of.

4 οὐδὲ ἐν, ὃ γέγονεν. ^c Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ
 5 φῶς τῶν ἀνθρώπων. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
 6 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. ^d Ἐγένετο ἄνθρωπος
 7 ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· Οὗτος
 ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα
 8 πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς,
 9 ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ^e Ἦν τὸ φῶς τὸ
 ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσ-
 10 μόν. ^f Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,

^c Infra iii. 19.^d Matt. iii. 1. Mark i. 2. &c. Luke iii. 3. Acts xiii. 24.^e Infra iii. 19. viii. 12. ix. 5. xii. 46.^f Heb. i. 2.

4. Ἐν αὐτῷ . . . ἀνθρώπων. *In him was life; and the life was the light of men.* See the like expression 1 John v. 11. and 20. which shows that this is to be understood of that life eternal which he revealed to the world, which he promised to believers, which he purchased for them, to which he will raise them up; being the fountain of life to the whole creation, as having *ζῶν ἐν ἑαυτῷ*, v. 26. Christ is styled by the Greek Fathers *αὐτοζῶν, essential life, ζῶσα βουλή, the living counsel, λόγος ζῶν, the living word*. St. John seems to allude to the Schechinah or divine light, under this similitude of *light*. Many of the Jewish rabbins considered it as the appearance of the Messiah. The Heathens sometimes speak of their deities and heroes as the *light and life of mankind*, who conferred benefits on mankind: a distinction how due to him, who is *the sun of righteousness, who ariseth with healing in his wings*, with salvation emanating from its rays! Malachi iv. 2.

5. Καὶ τὸ φῶς . . . κατέλαβεν. *And the light shineth in darkness; and the darkness comprehended it not.* The first verb is the present *φαίνει*, the second is in the aorist denoting the past, *κατέλαβεν*: The tenses are often thus confounded by St. John. The passage alludes to the reception which Jesus Christ, *the light*, met with, whilst he abode upon the earth, and the perverseness of his countrymen in not admitting him, nor perceiving the nature of his office and character. But the light may be said still and always *to be shining*, as John expresses it, though obscured by error, ignorance, and unbelief. *Καταλαμβάνω* is here, *to admit*: οὐ κατέλαβεν; they rejected him for a teacher. Ἡ σκοτία metonymically for *οἱ ἐσκοτισμένοι*. See Eph. v. 8.

6. Ἐγένετο ἄνθρωπος . . . *There was a*

man sent from God . . . These three verses 6. 7. 8. may be considered as included in a parenthesis; for they are a digression to show the design of John's mission, which was to call the attention of a benighted world to him who alone is worthy of the name *τοῦ φωτός*, to announce the coming of *the light of the world*, the rising of the sun of righteousness. After this digression, St. John ver. 9. resumes his argument, showing that Jesus is the source of all true light, by which any man in the world ever was, is, or shall be, enlightened. Αὐτῷ is not a Hebraism for the relative *ὃς*, but a mode of expression used by Greek writers: thus Dionys. Hal. *τῶν παρθένων μία, Ὅτι μία ὕψωμα αὐτῇ*.

9. Ἦν τὸ φῶς . . . κόσμον. *That was the true light, which lighteth every man that cometh into the world; or, which coming into the world, enlighteneth every man; with a comma at ἄνθρωπον*, because *ἐρχόμενον εἰς τὸν κόσμον* may belong to τὸ φῶς. The phrase of *coming into the world* is with peculiar emphasis used of Christ, and especially under the notion of a *light*. Compare xii. 46. *I am come a light into the world*: iii. 19. *this is the condemnation, that light is come into the world*. And ὁ ἐρχόμενος εἰς τὸν κόσμον is a periphrasis by which the Messiah was at that time commonly denoted; as vi. 14. xviii. 37. See note Matt. xi. 2. 3. Ἐκεῖνος ver. 8. referring to John the Baptist, is the subject of the proposition; but ver. 9. τὸ φῶς is the subject.

10. Ἐν τῷ κόσμῳ . . . ἔγνω. *He was in the world, and the world was made by him, and the world knew him not.* The world, i. e. the men of the world, owned him not, either as their Creator or their Redeemer. The word *κόσμος* by the figure *paronomasia* is used in two different senses. See *γίνομαι* above ver. 3.

καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ 11
 ἴδιοι αὐτὸν οὐ παρέλαβον. ^g Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν 12
 αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν
 εἰς τὸ ὄνομα αὐτοῦ. ^h Οἱ οὐκ ἐξ αἱμάτων, οὔδε ἐκ θελή- 13
 ματος σαρκὸς, οὔδε ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ
 ἐγεννήθησαν. ⁱ Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκή- 14
 νωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δό-
 ξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ
 ἀληθείας. ^k Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε 15
 λέγων, Οὗτος ἦν, ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος,

^g Rom. viii. 15. Gal. iii. 26. 2 Pet. i. 4. 1 John iii. 1.

^h Infra iii. 5.

James i. 18. 1 Pet. i. 23. ⁱ Matt. i. 16. xvii. 2. Luke i. 31. ii. 7. Col. i. 19. ii. 3. 9.

^k Matt. iii. 11. Mark i. 7. Luke iii. 16. Infra ver. 26. &c. iii. 31.

11—13. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι
 ... He came unto his own, and his own re-
 ceived him not ... The distinction between
 τὰ ἴδια and οἱ ἴδιοι should not be overlooked :
 οἰκήματα is und. at ἴδια ; (see Bos.) i. e. He
 came to his own country ; and his own
 peculiar people, the Jews among whom
 he first appeared and taught, rejected him.
 But upon all who believed in him, whether
 Jews or Gentiles, of whatever country, or
 nation, or people they were, he bestowed
 the privilege of being the people of God,
 and all the blessings appertaining to them.
 Whose adoption and regeneration, says
 Dr. Hales, (ἐγεννήθησαν,) was owing, not
 to any respect of persons, Acts x. 34. 35.
 prerogatives or merits of their own, as pro-
 ceeding from bloods, (ἐξ αἱμάτων,) from
 chosen stocks, or races, highly favoured
 casts, as *Hebrews*, children of *Abraham*, or
 children of *Israel*, &c. 2 Cor. xi. 22. 23.
 or from natural instinct, (ἐκ θελήματος σαρ-
 κὸς,) or from the moral principle of reason
 or conscience, (ἐκ θελήματος ἀνδρὸς,) Rom.
 11. 14. 15.; but from the free grace and
 sole will of God, (ἐκ Θεοῦ,) 1 Pet. i. 3.
 Eph. xi. 8. 9. Rom. vi. 23. See ἐξουσία
 Mark i. 22.

14. Καὶ ὁ λόγος ... αὐτοῦ ... And the
 Word was made flesh, and dwelt (taber-
 naced) among us, and we beheld his glory
 ... And this eternal Word was born in
 human flesh, assumed our nature, and in
 that flesh of ours, as in a tabernacle, ap-
 peared among us most gloriously, in such a
 manner, as was incompatible with any
 other but the true eternal Son of God.
 There seems here an allusion to the Deity's
 dwelling between the Cherubins. In the
 same manner as God appeared there ; the
 Son veiled, or tabernaced in the human

form, appeared in the flesh. Σκηνώ sig-
 nifies to erect a booth or tabernacle, and is
 justly applied to the human nature of Christ,
 which, like the Jewish tabernacle, was only
 a temporary residence of the Deity ; see
 note Luke xi. 8. The particle ὡς here does
 not imply similitude, but reality : ὡς ἄλη-
 θως Hesych. ; or it may be rendered by
 utpote. The words πλήρης χάριτος καὶ ἀλη-
 θείας are to be connected with ἐγένετο and
 ἐσκήνωσεν, and the intermediate words, and
 we beheld his glory, &c., are to be consi-
 dered as a parenthesis. Or it is that kind
 of anacolouthon which is to be met with in
 the best writers. See note Luke xxii. 15.

15. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, ...
 John bare witness of him, ... μαρτυρεῖ by
 enallage of the present for the preterite.
 This verse may be considered as a paren-
 thesis : ver. 16. being in immediate con-
 nection with ver. 14. Ἐμπροσθέν μου γέ-
 γονεν is preferred before me : some make
 ἔμπροσθεν to express priority in time,
 others pre-eminence in dignity. But it is
 here expressive of time, as below iii.
 28. I am not the Messiah, but am sent
 before him, ἔμπροσθεν ἐκείνου. Christ's
 pre-existence is here contrasted with his
 later mission, ὀπίσω μου ἐρχόμενος. Nor is
 πρῶτός μου ἦν which follows, the same
 meaning, and therefore tautology : for it
 marks our Saviour's antecedent dignity, as
 the Leader, Matt. ii. 6. or Chief. Thus
 Matt. iii. 11. ἰσχυρότερός μου ἐστίν. Mark
 i. 7. Luke iii. 16. The sense therefore will
 be : he that cometh after me, hath existed
 before me, for he was my Chief. The
 English version seems to have transposed
 the meaning of the two clauses. Πρῶτος is
 here used for the comparative πρότερος,
 potior, potentior ; it has in Greek writers

- 16 ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. ¹ Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ
 17 χάριν ἀντὶ χάριτος. ^m Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
 18 ⁿ Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.
 19 ^o Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖ-
 20 τας, ἵνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ; ^p Καὶ ὡμολό-

¹ Col. i. 19. ii. 9. ^m Exod. xx. 1. &c. Deut. v. 6. &c. ⁿ Exod. xxxiii. 20. Deut. iv. 12. Infra vi. 46. 1 John iv. 12. 1 Tim. vi. 16. Matt. xi. 27. Luke x. 22.
^o Infra v. 33. ^p Infra iii. 28. Acts xiii. 25.

16 || ὅτι ἐκ τοῦ

19 — Λευῖτας πρὸς αὐτὸν

also, the sense of *principatum obtinens*, ἄρχος, *summus*. It expresses either priority in time, or superiority in point of dignity.

16. Καὶ ἐκ τοῦ . . . χάριτος· And of his fulness have all we received, and grace for grace. St. John resuming the subject, which (for the sake of inserting John's testimony ver. 15.) he had interrupted, tells us that *all we* his disciples, particularly his Apostles, *have received of his fulness*; as he had expressly said ver. 14. that he, the Word, was *full of grace*. Καὶ χάριν ἀντὶ χάριτος· and *grace for grace*: καὶ is here explanatory. That is, of every grace or celestial gift, which he possessed above measure, his disciples have received a portion, according to their measure. Then in the following verse, 17. the Evangelist intimates that, as Moses had been the channel of the knowledge of God's Law to the Israelites, as truly was Jesus Christ the channel of divine grace to his disciples. Ἀντὶ is here *for, answerable to*, with nearly the sense it bears in composition in ἀντηχέω, *contra réspondere*. Schleusner renders χάριν ἀντὶ χάριτος, *summa ac præstantissima beneficia*, as Theogn. ἀντ' ἀνίων ἀνίας, *calamitates super calamitates*; though this may be rendered, *in lieu of sorrows, sorrows again*. But the former interpretation is preferable. The pronoun αὐτοῦ which occurs after πληρώματος must be und. as repeated after χάριτος.

18. Θεὸν . . . ἐξηγήσατο· No man hath seen God at any time; the *only-begotten Son*, which is in the bosom of the Father, he hath declared him. This does not contradict Exod. xxxiii. 11. The Lord spake to Moses face to face. For it was Christ, the Word of God, who appeared as the

Jehovah-Angel, and conducted the Mosaic dispensation as the visible representative of God. The Lord God, the Father, never spake or appeared in person; *for God is a spirit, whom no one hath seen or can see*, 1 Tim. vi. 16.; that is, as he is in heaven. The person who appeared to Adam, Abraham, Moses, and the Prophets, was the Word of God, Jesus Christ. Ὁ μονογενὴς υἱός· the *only-begotten Son*. St. John applies the word *μονογενὴς* to Christ four times in the Gospel, i. 14. 18. iii. 16. 18. and once in his Epistle, 1 John iv. 9. No other writer of the N. T. uses it, as applied to Christ. Ἀγαπητός is used in the same sense as *only-begotten*, when it is spoken of a son. See note Matt. iii. 17. St. John in this verse speaks of the Father, and the Son, and of the Holy Ghost, ver. 33. as real and distinct subsistences. Ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς· *who is in the bosom of the Father*. The metaphor is taken from the manner in which the ancients reclined at meals. By this expression is meant, not only that he is the special object of the Father's love, but that he is admitted to his most secret counsels. Ὁ ὢν is translated by some, *who was*. Ἐξηγεῖσθαι is used by Greek writers for, *expounding oracles*: thus Eurip. Phœn. ἐνθ' ὁ μάντις ἐξηγήσατο. Suidas explains it, ἅμα λέγειν τε περὶ ὧν ἀγνοοῦσιν οἱ ἀκούοντες, καὶ διδάσκειν αὐτοὺς περὶ ὧν πυνθάνονται.

19. 20. Καὶ αὕτη . . . ἀπέστειλαν . . . And this is the record of John, when the Jews sent priests . . . Have a full stop at Ἰωάννου, and begin a new distinct sentence at ὅτε, including the whole of the 20th verse. This division will give it greater perspicuity.

γῆσε, καὶ οὐκ ἠρνήσατο· καὶ ὠμολόγησεν, Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. ^q Καὶ ἠρώτησαν αὐτὸν, Τί οὖν; 21 Ἥλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφῆτης εἶ σύ; Καὶ ἀπεκρίθη, Οὐ. Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα 22 ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; ^r Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· 23 Εὐθύνετε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφῆτης. Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρι- 24 σαίων· ^s Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, Τί 25 οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἥλίας, οὔτε ὁ προφῆτης; ^t Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, 26 Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε· Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς 27 ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ υποδήματος. Ταῦτα ἐν Βηθανίᾳ 28

^q Deut. xviii. 15.^r Isa. xl. 3. Matt. iii. 3. Mark i. 3. Luke iii. 4.^s Deut. xviii. 15.^t Matt. iii. 11. Mark i. 7. Luke iii. 16. Acts i. 5. xi. 16. xix. 4.

27 † αὐτός ἐστιν

ib. † ὃς ἔμπροσθέν μου γέγονεν

ib. † ἐγὼ

28 * ἐν Βηθαβαρᾷ

Thus: Now this is the testimony of John, mentioned ver. 15. When the Jews, i. e. the members of the Sanhedrim, sent priests from Jerusalem to ask him, Who art thou? then, καὶ, he confessed, and denied not... This is an emphatic pleonasm, the affirmation of a thing, joined with a denial of its contrary. See note Luke i. 20. It is familiar to the best writers; thus Eurip. καὶ νῦν γέ φημι, κοῦκ ἀπαρνοῦμαι τέκνον. See also Eph. v. 17. 1 Tim. ii. 7. St. John gives the direct instead of the oblique question and answer, instead of ὅστις ἂν αὐτὸς εἴη, and instead of ὅτι οὐκ ἦν Χριστός. See Viger c. v. s. i. r. 15.

21. Ὁ προφῆτης εἶ σύ; Art thou that prophet? or rather, the prophet: namely, the prophet promised in Deut. xviii. 15—19. The question is put to John, according to the then prevailing interpretation of the Jews, who understood these words of an individual resembling Moses in greatness and in miracles. Concerning Elias, see note at Matt. xi. 14. And for ver. 23. see notes at the similar passages, Matt. iii. 3. Mark i. 2. 3. and Luke iii. 4.

25. Τί οὖν βαπτίζεις... προφῆτης; Why baptizest thou then, if thou be not that

Christ, nor Elias, neither that (the) prophet? Why is it then that thou takest upon thee, without any commission from the Sanhedrim, to administer baptism? And that, not only as is usual, unto those who before this were heathens, but even to the Jews? For the Jews themselves had conceived an opinion, that they were all to be baptized, either by the Messiah himself, or by some of his retinue; because it is said, Zech. xiii. 1. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. See Dr. Macknight. John then dismissed this deputation with the answer which we have in the two following verses, for the interpretation of which see note at Matt. iii. 11. These things appear to have taken place after our Lord's baptism, during his absence and temptation.

28. Ταῦτα... βαπτίζων. These things were done in Bethabara beyond Jordan, where John was baptizing. But Βηθανία is unquestionably the genuine reading. Bethany by its etymology signifies the ferry-boat-place. In several instances the same name was given to different places, and this Bethany seems here to be expressly

ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

- 29 Ὡς ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων
30 τὴν ἁμαρτίαν τοῦ κόσμου. * Οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον,

^u Exod. xii. 3. Isa. liii. 7. Infra ver. 36. 1 Pet. i. 19. Acts viii. 32.

^x Supra ver. 15.

29 † δ' Ἰωάννης

distinguished from another of the name by the addition of πέραν τοῦ Ἰορδάνου. It is not the Bethany where Lazarus and his sisters lived. Was baptizing, i. e. was accustomed to baptize.

29. Τῇ ἐπαύριον . . . (ἡμέρᾳ und.) . . . κόσμον. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John the Baptist gives here another testimony concerning Christ, pointing him out to his hearers as the true sacrifice for the expiation of sin. This is the only sense in which a lamb can be said to take away sin. There is not any thing more evident, than that the great design for which Christ died, was to atone for sin; that having put away sin by the sacrifice of himself, we might have redemption through his blood, even the forgiveness of our sins. There seems to be a secret antithesis in the word κόσμον. In the Levitical sacrifices, only the sins of the Jews were laid upon the sacrificed beast; but this Lamb takes away the sin both of Jew and Gentile. There is an allusion to the lamb of the daily sacrifice in the Temple for the sins of the people. See Eph. i. 7. 1 Pet. i. 19. Col. i. 14. &c. Ludovic de Dieu on this verse says: Christus, quæ Agnus Dei et Victima piacularis, de quâ hic procul dubio agit, αἶρεῖ portat peccatum, portando expiat, expiando aufert, efficitque ut remittatur; est ergo hic αἶρεω tum אָרַם, סָבַל. Esa. liii. ubi quoque שֶׁחַט, agnus vocatur, et dicitur correctio pacis nostræ fuisse super ipsum, et Deus דָּפְנִיעַ בּוֹ, injectit in eum peccata omnium nostrum. Αἶρεω ἁμαρτίας peccatum in se suscipere et portare. See also Schleusner at αἶρεω. Mr. Townsend in his valuable chronological and historical arrangement of the New Testament says: Having now been inaugurated by the waters of baptism, the testimony from heaven, the anointing of the Spirit, and the conquest over temptation, into his high office, the Messiah presents himself to

his forerunner, who immediately hails him, as the atoning sacrifice for the sins of the world. John, as a prophet, spoke under the influence of divine inspiration: in no other manner could he have obtained power to make the declaration. As our Lord had come into the world for the express object of expiating the sin of man, there is an obvious propriety in the salutation of the Baptist. It seems to mean, that as far as man was concerned, all the other services, characters, and attributes of the Holy One of God, are of comparatively inferior moment, unless he be considered as the spotless lamb, that should die for mankind. The testimony of the ancient prophets had but gradually revealed the various perfections of the Messiah; and the hope and faith of man had been continually excited and cherished by the wise and merciful ordinance, which appointed a succession of prophets, each of whom added some additional information respecting him who was to come. This salutation of the Baptist was the completion of all prophecy. From this time the voice of prophetic inspiration, under the law of the old covenant, utterly ceased. The Messiah had come, and he was before them. The Lamb of God was preparing himself for the fearful sacrifice. In support of the doctrine of the atonement, there is more authority than for any other revealed in the Jewish or Christian scriptures. It was taught in the beginning of the patriarchal dispensation, the first after the fall, in the words of the promise, and in the institution of sacrifices. It is enforced by the uniform, concurrent testimony of the types, prophecies, opinions, customs, and traditions of the Jewish church. It is the peculiar foundation and principal doctrine of the Christian church in all ages, which has never deviated from the opinion that the death of Christ on the cross was "the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Ὅπισω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' 31 ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. ^γ Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, 32 Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. ^δ Καὶ γὰρ οὐκ ᾔδειν αὐτόν· 33 ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκείνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. Καὶ γὰρ εἶδρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ 34 υἱὸς τοῦ Θεοῦ.

^ε Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν 35 μαθητῶν αὐτοῦ δύο. Καὶ ἐμβλέψας τῷ Ἰησοῦ περι- 36 πατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. Καὶ ἤκουσαν 37 αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς 38 ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; Οἱ δὲ εἶπον 39 αὐτῷ, Ῥαββὶ, (ὃ λέγεται ἐρμηνευόμενον, Διδάσκαλε,) ποῦ μένεις; Λέγει αὐτοῖς, Ἐρχεσθε καὶ ἴδετε. ^ς Ἦλθον 40

^γ Matt. iii. 16. Mark i. 10. Luke iii. 21.

^δ Matt. iii. 11. Acts i. 5.

^ε Supra ver. 29.

32 = ὡς περιστερὰν 38 † δὲ

31. Καὶ γὰρ οὐκ ᾔδειν αὐτόν· *And I knew him not.* This is easily reconciled with Matt. iii. 14. All that is affirmed here, is, that till the descent of the Holy Ghost at his baptism, John did not know Jesus to be the Messiah. He might not even suspect it, till this evidence was given, though he might be aware of his superior wisdom and sanctity, and might have known further that he was a Prophet. See notes at Mark i. 9. Matt. iii. 6. 16. for the following verses. For Πνεῦμα ἅγιον see notes at Mark i. 10. Matt. i. 18. and for ὁ υἱὸς τοῦ Θεοῦ see notes at Matt. iv. 3. and xiv. 33.

35. Τῇ ἐπαύριον . . . *Again the next day after, John stood . . . or, The next day, John was there again . . .* It plainly appears by ver. 41. that Andrew, Simon's brother, was one of these two disciples who were with John. Probably John, the beloved Apostle, who through modesty suppresses his own name in his Gospel, was the other.

Gr. Test.

Then the Baptist, using the emphatic repetition, *Behold the Lamb of God*, in evident allusion to his former conversation, at which no doubt they had been present, again pointed out Jesus to them, as *he was walking* at some little distance, as one who was to be followed rather than his harbinger; and they by his permission attended him, and spent the remainder of the day with him from the *tenth hour*, that is, from ten in the morning. They no doubt conversed with him long enough to be convinced that he was the Messiah. It is to be observed that St. John parts one day from another *at midnight*, differing from the usage of the Jews, who divided them *at sunset*. To these two first disciples, the next day, were added three more, Simon Peter, Philip, and Nathanael, surnamed Bartholomew. See the interpretation of Ῥαββὶ at Matt. xxiii. 7. and viii. 19. Consult also note Matt. iv. 18.

II.

B

καὶ εἶδον, ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν
 41 ἐκεῖνην· ὥρα ᾗν ὡς δεκάτῃ. ^b Ἦν Ἀνδρέας ὁ ἀδελφὸς
 Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ
 42 Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. Εὕρισκει οὗτος
 πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει
 αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν· ὃ ἐστὶ μεθερμηνεύμενον
 43 Χριστός. ^c Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέ-
 ψας αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωανᾶ·
 44 σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται Πέτρος. Τῇ ἐπαύριον
 ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ
 45 εὕρισκει Φίλιππον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι. ^d Ἦν
 δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ
 46 Πέτρου. ^e Εὕρισκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει
 αὐτῷ, Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προ-
 φῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ
 47 Ναζαρέθ. ^f Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρέθ
 δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἐρχου

^b Matt. iv. 18. ^c Matt. xvi. 18. ^d Infra xii. 21. ^e Infra xxi. 2.
 Gen. iii. 15. xxii. 18. xlix. 10. Deut. xviii. 15. 2 Sam. vii. 12. Isa. vii. 14. ix. 6.
 xl. 9-11. liii. Jer. xxiii. 5. xxxiii. 14. 15. Ezek. xxxiv. 23. Dan. ix. 24. Mic. v. 2.
 Zech. vi. 12. ix. 9. ^f Matt. ii. 23. Luke ii. 4. Infra vii. 41. 42.

40 * ὥρα δὲ ᾗν 42 = Μεσίαν ib. * ὁ Χριστός 43 * ἐμβλέψας δὲ
 44 † ὁ Ἰησοῦς ib. — αὐτῷ ὁ Ἰησοῦς 46 † τοῦ ib. — Ναζαρέτ

42. Εὐρήκαμεν ... Χριστός. *We have found the Messiah, which is, being interpreted, the Christ.* Χριστός is anarthrous, being preceded by ἐστὶ μεθερμηνεύμενον; see note Matt. xii. 50. For, says Bp. Midd. the verb or participle preceding is used to indicate, as hitherto unknown, the very truth which the presence of the article would imply to be known or supposed already. Ὄνομα is und. at ὃ ἐστὶ μεθερμηνεύμενον: see Bos at ὄνομα. As Peter was one of those who waited for the consolation of Israel, this must have been a most joyful intelligence to him. See note Matt. xvi. 18. We may here observe that Peter was not the first of Christ's disciples, (which would not have been overlooked as an argument for Papal Supremacy,) but that another was the means of bringing him to an acquaintance with Jesus.

46. Εὕρισκει ... Ναθαναὴλ ... Philip findeth Nathanael, and saith unto him ... See note at Matt. x. 3. The article here

before Ναθαναὴλ is of use, says Bp. Midd. to show that it is in the accusative, and not a cognomen of Φίλιππος preceding. Nathanael is thought to have been chosen a disciple under the name of Bartholomew. Ὁν ἔγραψε of whom Moses did write; i. e. περὶ οὗ; or, as Rom. x. 5. γράφω signifies here to describe. See Deut. xviii. 18. Here Philip, who was well acquainted with the ancient scriptures, and expecting the Prophet to come like unto Moses, as announced Deut. xviii. 15—18. concludes Jesus to be the person described in the prediction, and thus pointedly shows that the prediction was then understood as relating to one distinguished Prophet, and not to a succession of inferior prophets, as some have imagined. See note Acts iii. 22—24. In the preceding verse—ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως, see note below xi. 1.

47. Ἐκ Ναζαρέθ ... εἶναι; Can there any good thing come out of Nazareth? Philip saith, Come and see; Come, and

καὶ ἶδε. ^ε Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς 48
αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν
ᾧ δόλος οὐκ ἔστι. Λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώ- 49
σκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φί-
λιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκῆν, εἰδόν σε. Ἀπεκρίθη 50
Ναθαναὴλ καὶ λέγει αὐτῷ, Ραββί, σὺ εἶ ὁ υἱὸς τοῦ
Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. Ἀπεκρίθη Ἰη- 51
σοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἰπὸν σοι, Εἰδόν σε ὑπο-
κάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει. ^h Καὶ 52
λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, Ἀπ' ἄρτι ὄψεσθε
τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ
ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀν-
θρώπου.

^ε Ps. xxxii. 2.

^h Gen. xxviii. 12. Matt. iv. 11. Luke xxii. 43. xxiv. 4. Acts i. 10.

49 * ὁ Ἰησοῦς

51 — πιστεύεις.

52 † ἀπ' ἄρτι

thou wilt see sufficient reason to believe there may. It is probable there may be here an allusion to Jer. xxxiii. 14. And Nathanael no doubt knew that the Messiah was to be born at Bethlehem. Compare John vii. 41. 42. 52. or, as Nathanael was a native of Galilee, it would appear that the Galileans themselves had but an ill opinion of Nazareth, as worse than the rest of that country.

48. Ἴδε . . . ἔστι. *Behold an Israelite indeed, in whom is no guile*; i. e. a real Israelite, whose profession of religion is not leavened with hypocrisy; while most of his neighbours have nothing but the name and outward form of Israelites. This attestation of Jesus surprised Nathanael; and with a consistent frankness he asked him by what means he knew him. Then the declaration of our Saviour, in the next verse, so fully evidenced to his mind that our Lord knew the secrets of his heart, that his prejudices vanished at once, and, in astonishment at what he heard, he confessed with the

utmost confidence that Jesus was *the Son of God and King of Israel*. Thus the woman of Samaria argued, below, iv. 29.

52. Ἀπ' ἄρτι . . . ἀνθρώπου *Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man*. I solemnly declare as a most certain truth, that from this time you shall see such a surprising train of miracles wrought by me in the whole course of my succeeding ministry, that it shall seem as if heaven was opened, and all the angels of God were continually (as they appeared in vision to Jacob, Gen. xxviii. 12.) *ascending and descending upon the Son of man*, to receive and execute his orders. This seems to apply that communication between heaven and earth, which the patriarch saw, to gospel times. John in this most emphatical manner repeats this solemn affirmation ἀμὴν, while it is only mentioned once by the other Evangelists. See Luke xxiii. 43. and υἱὸς τοῦ ἀνθρώπου at Matt. viii. 20.

Κεφ. β'. 2.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς
 2 Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. Ἐκλήθη
 δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
 3 Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ
 4 πρὸς αὐτὸν, Οἶνον οὐκ ἔχουσι. Λέγει αὐτῇ ὁ Ἰησοῦς,
 5 Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου. Λέγει
 ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὁ, τι ἂν λέγῃ ὑμῖν,
 6 ποιήσατε. ^a Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἑξ̄ κείμεναι,
 κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ με-
 7 τρητὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς
 8 ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει

^a Mark vii. 3.

CHAP. II.

1. Καὶ τῇ . . . Γαλιλαίας· *And the third day there was a marriage in Cana of Galilee . . .* On the third day after our Saviour's return to Galilee, he worked his first miracle at Cana, which was about a day's journey from Capernaum. It is conjectured that this marriage was in the house of Alpheus, or Cleopas, whose wife was Mary, the sister of the mother of our Lord. Mary herself, the mother of Jesus, probably now a widow, (see below xix. 26.) was there uninvited, by reason of her near relation to them; but Christ and his disciples were invited.

3. Καὶ ὑστερήσαντος οἴνου . . . *And when they wanted wine . . .* or rather, and the wine failing, or being exhausted. The marriages of the Jews lasted several days, seven or eight; the wine prepared for the occasion was soon spent, owing probably to the numbers whom our Lord's conversation brought together; and the people not being affluent were not well able to bear any additional expense.

4. Τί ἐμοὶ καὶ σοί, γύναι; *Woman, what have I to do with thee?* or rather, why dost thou concern thyself with me. It was no doubt our Lord's intention, in these words, gently to suggest, that, in what concerned his office, his earthly parent had no authority over him. See also Matt. viii. 29. There is nothing disrespectful conveyed by the expression, γύναι. It is a simplicity of

phrase which is adopted by the best Attic writers, in addressing even venerable and exalted personages. Οὐπω ἦκει . . . *mine hour is not yet come*, is by some read interrogatively, and not improperly: Is not my hour now come? of being free from thy authority. According to the received interpretation, Jesus tells her, that the time of his publicly showing himself to the world was not yet come, of which he was the best judge; and this was not to commence till John was imprisoned.

6. Ἦσαν . . . τρεῖς· *And there were there six water-pots of stone, after the manner of the purifying of the Jews,* (for the Jewish purification,) *containing two or three firkins apiece.* Κατὰ denotes here the object or purpose, and is equivalent to εἰς. The Jews kept these vessels in their houses, for the ceremonial washings prescribed by the law, and for the purifications enjoined by the traditions of the elders. Dr. Clarke mentions having seen several large stone-pots among the ruins of Cana, which showed that these were once common in the country. Μετρητῆς is the Heb. measure, *bath*; see 2 Chron. iv. 5. answering probably to the Attic amphora. It is difficult to ascertain how much each of these water-pots contained; but the *bath* is commonly rated at seven gallons and a half. Ἀνὰ is a distributive particle, which signifies *apiece*, or *each*. In the following verse, ὕδατος is governed by ἑξ̄ und. See Bos at ἐκ. See the ellipsis supplied Matt.

αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίῳ.
 Καὶ ἤνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ 9
 οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι
 ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ· Φωνεῖ τὸν νυμφίον ὁ ἀρχι-
 τρίκλινος, Καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν 10
 καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω·
 σὺ τετῆρηκας τὸν καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε 11
 τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλι-
 λαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν
 εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. Μετὰ τοῦτο κατέβη εἰς 12
 Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοί
 αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς
 ἡμέρας.

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς 13
 Ἱεροσόλυμα ὁ Ἰησοῦς. ^b Καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦν- 14
 τας βόας, καὶ πρόβατα, καὶ περιστερὰς, καὶ τοὺς κερμα-

^b Matt. xxi. 12. Mark xi. 15. Luke xix. 45.

12 — ἔμεινεν

xxiii. 25. *Χωρέω*, to contain, is here, according to its proper signification, from *χωρος*, locus; *locum habeo, tam amplius sum ut capiam, capax sum*.

9. 10. Ὡς δὲ . . . γεγεννημένον . . . *When the ruler of the feast (governor of the feast) had tasted the water that was made wine . . .* Ἄρχος in composition may denote one who is the chief of any profession, as ἀρχιερεὺς, a chief priest, or one who presides in an assembly or occasional meeting, as here ἀρχιτρικλίνος, a governor of a feast, an office of which we find frequent mention in classic authors, and which was either appointed by lot, or unanimously conferred upon one of the company, for the occasion. This regulator of the triclinium, or festive board, tasted the wine and distributed it to the guests. See ὡς at Luke i. 41. Καὶ ἔσαν μεθυσθῶσι and when men have well drunk . . . This does not imply drinking to intoxication, but cheerfully and freely; see μεθύω at Matt. xxiv. 49. It is here only a comparison between the order in which the bridegroom had produced his liquor, and that commonly observed by others. For whereas it was usual at entertainments to give the best wine first, before the taste of the guests was blunted by drinking, he,

contrary to custom, had given the worst first. Φωνεῖ τὸν νυμφίον is not, called the bridegroom, but called to him, or rather, addressed him.

11. καὶ ἐφάνερωσε . . . αὐτοῦ . . . and manifested forth his glory; i. e. his power of working miracles. See note at Matt. viii. 2. This is styled his glory, below, xvii. 22. 2 Cor. iii. 18. This was opportunely done to confirm the faith of the Apostles who were newly come to him; and therefore it is added, that they believed on him. See Capernaum at Matt. xi. 23. and ἀδελφοί at Matt. xii. 46.

13. Καὶ . . . Ἰησοῦς· And the Jews' passover was at hand; and Jesus went up to Jerusalem. Learned men are much divided in their opinions about the number of passovers which happened during the course of our Saviour's public ministry. Eusebius, who supposes St. John's Gospel to have in it four passovers, is now generally followed by harmonizers of the Gospels, and by ecclesiastical historians. This is reckoned the first; the feast mentioned v. 1. the second; the passover spoken of, vi. 4. the third; and that at which Christ suffered, the fourth.

14. Καὶ εὔρεν ἐν τῷ ἱερῷ . . . And found

- 15 τιστὰς καθημένους. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ
 16 τὰς τραπέζας ἀνέστρεψε· Καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ
 17 πατρός μου οἶκον ἐμπορίου. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου
 18 καταφάγεται με. ^d Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;
 19 Ἐπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον οὖν
 20 οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἐξ ἔτεσιν ὠκοδομήθη ὁ

^c Ps. lxi. 9.^d Matt. xii. 38. xvi. 1. Mark viii. 11. Luke xi. 29. Infra vi. 30.^e Matt. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.

17 * κατέφαγέ με

in the temple those that sold . . . See a similar act of authority, of purging the temple, and driving out of its courts all the traders in sacrifices, and the money-changers, at Matt. xxi. 12. and note upon it. Βόας, oxen; or rather, cattle; for by the law of Moses, no mutilated beast, and consequently no ox, could be offered in sacrifice to God. Some interpreters however suppose that this action is the same as that mentioned by the other evangelists, as happening in the last year of our Lord's ministry; that they recorded it once, without much attention to the exactness of chronology, or whether it happened at one passover or at another.

15. φραγέλλιον ἐκ σχοινίων . . . and when he had made a scourge of small cords . . . This word is formed from the Latin *flagellum*, a whip. Σχοίνιον is a lash made of bulrushes, but it is used by the LXX for any rope or cord. See also Acts xxvii. 32. It may be observed, that the energy of our Lord's miraculous power, and the consciousness of their own guilt, restrained these people from making any resistance.

16. μὴ ποιεῖτε . . . ἐμπορίου· make not my Father's house a house of merchandize. Our Lord publicly declares that God was his peculiar Father; and he therefore as the Son of God feels that fervent zeal and indignation against the profanation of the temple, which had been foretold of him by David, Ps. lxi. 9. See the next verse. By calling the temple his Father's house, Christ distinguishes himself from other Pro-

phets, who sometimes style God their God, Isa. lvii. 21. but never their Father.

18. Τί σημεῖον . . . ποιεῖς; What sign showest thou unto us, seeing that thou doest these things? or rather, What sign showest thou unto us, that thou doest these things? This sentence is elliptical: i. e. that thou doest these things by a divine commission. It might belong to a prophet to take away abuses in God's service, but he must prove himself to be so by some miracle. And to this proof our Saviour enigmatically refers them, in the next verse, by saying, that by raising the temple of his body after they had destroyed it, or by his resurrection from the dead, he would afford them a convincing demonstration that he had good authority for what he said and did, and that he was that prophet that should come. See note at Matt. xxvi. 61. For καταλύειν, to destroy, used by Matt. John has λύειν, as St. Paul also Eph. ii. 14. Λύειν and λύειν are terms frequent with the Greeks to signify death, by which they considered man to be liberated from the prison of the body. Thus Virg. *teque isto corpore solvo*.

20. Τεσσαράκοντα . . . αὐτόν; Forty and six years was this temple in building, and wilt thou rear it up in three days? The words of our version imply that the building of the temple was finished; which was not the case. The words should be rendered: forty and six years hath this temple been in building; for such is the import of the aor. ὠκοδομήθη, see note Matt. iii. 17. This was the forty-sixth year current from

ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;
 Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 21
^f Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, 22
 ὅτι τοῦτο ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ,
 ᾧ εἶπεν ὁ Ἰησοῦς. Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν 23
 τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα
 αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίει. Αὐτὸς δὲ 24
 ὁ Ἰησοῦς οὐκ ἐπίστευεν ἐαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώ-
 σκειν πάντας. ^g Καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυ- 25
 ρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ
 ἀνθρώπῳ.

Κεφ. γ'. 3.

^a Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα 1
 αὐτοῦ, ἄρχων τῶν Ἰουδαίων. ^b Οὗτος ἦλθε πρὸς τὸν Ἰησοῦν 2

^f Luke xxiv. 8.^g Infra vi. 64. Acts i. 24. Rev. ii. 23.^a Infra vii. 50. xix. 39.^b Infra ix. 16. 33. Acts x. 38.

22 * τοῦτο ἔλεγεν αὐτοῖς

23 * ἐν Ἱεροσολύμοις

the time that Herod laid the foundation, B.C. 17. The temple continued increasing in magnificence till the time of Nero, when it was completed, and 18,000 workmen were dismissed from that service.

22. καὶ ἐπίστευσαν τῇ γραφῇ... and they believed the Scripture... or rather, comprehended. They did not till his resurrection rightly apprehend the meaning of the Scripture, or their Master's word. We have the same application of the verb πιστεύω, below, iii. 12. Till then their views were directed towards a temporal Messiah, but the resurrection of Christ, considered in its connexion with this solemn prediction, justly appeared to them as the fullest conceivable proof of his divine mission.

23. πολλοὶ... ἐποίει· many believed in his name, (in him,) when they saw the miracles which he did. See note Luke iv. 23. Theophylact begins the third chap. at this verse, by which means the story of Nicodemus is better connected with the preceding verses. Now when he was in Jerusalem—He did not trust them with a full

revelation of himself—Yet there was a Pharisee named Nicodemus. Οὐκ ἐπίστευσεν ἐαυτὸν αὐτοῖς· he did not commit himself unto them. This shows plainly that this was not the passover at which Christ suffered; for there would have been then no need of such a precaution.

25. αὐτὸς... ἀνθρώπῳ· for he knew what was in man. By his own omniscience he knew the secret thoughts and dispositions of men's hearts. This assertion of St. John assigns directly to the Messiah one of the divine attributes: and this knowledge of the hearts of men, Christ is represented as having not from any revelation from the Most High, but from an immediate intuition derived from himself. Αὐτὸς γὰρ ἐγίνωσκε· ipse enim sciebat.

CHAP. III.

2. Οὗτος... διδάσκαλος· The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God... This Nicodemus, a

νυκτός, καὶ εἶπεν αὐτῷ, 'Ραββὶ, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ.

3 Ὁ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βα-

ᶜ Supra i. 13. Gal. vi. 15. Tit. iii. 5. James i. 18. 1 Pet. i. 23. 1 John iii. 9.

2 = πρὸς αὐτὸν νυκτός

3 ‡ ὁ ante Ἰησοῦς

member of the Sanhedrim, whilst Jesus was at Jerusalem, makes him a private visit, *by night*, in order to avoid giving offence to the ruling powers, who in general did not believe in him; below, vii. 48. Though some did, (see xii. 42.) as Joseph of Arimathea, the friend and fellow disciple of Nicodemus, xix. 38. 39. It is probable, from the Grecian name of Nicodemus, that his father was a Hellenistic Jew. This Nicodemus gives the title of Rabbi to our Saviour sincerely, and assigns the reason why he did it, though he knew that he had not been educated in human literature, and had not received from men any literary honors. Others gave him the title insidiously, as below vii. 15. Yet Nicodemus shows, that though he was inwardly convinced that Jesus was a teacher come from God, yet he had not the spirit to confess him openly. Therefore our Saviour, who saw this defect, tells him that no man can become his true disciple, and act up to that character, unless he first renounces the world, and is influenced by the spirit of grace and holiness. "Α σὺ ποιεῖς" *that thou doest*. See note Luke iv. 23.

3. Ἀμὴν ἀμὴν ... Θεοῦ. *Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God*. The word ἄνωθεν might be interpreted, *from above, caelitus*, i. e. οὐρανόθεν, as below ver. 31. But the common version is preferable, and in this sense Nicodemus understood it, viz. as a second birth. The word ἰδεῖν seems here to imply, *to perceive, to discern*; and the import of the passage will be, according to Campbell: The man who is not regenerated, or born again of water and spirit, (see ver. 5.) is not in a capacity of perceiving the reign of God, though it were commenced. Though the kingdom of the saints on the earth were already established, the unregenerate would not discern it, because it is a spiritual, not a worldly kingdom, and capable of being no otherwise than spiritually discerned. And as the kingdom itself would remain unknown to him, he could not share in the blessings

enjoyed by the subjects of it; οὐ δύναται εἰσελθεῖν, ver. 5. As this subject of regeneration is most important, the following remarks taken from Valpy's 'Address to his Parishioners,' avoiding the opposite extremes of enthusiasm and scepticism, will not be thought inapplicable:—

"In the first age of Christianity, baptism and regeneration were considered as the same thing; those who were baptized, were chiefly adults, and made an express profession of the Christian faith. This very profession implied that they were influenced by the grace of the Spirit.

"Our Saviour indeed, makes baptism a necessary introduction into the Christian profession: *except a man be born of water and of the spirit, he cannot enter into the kingdom of God. He that believeth and is baptized shall be saved*. But baptism evidently implies two things: one outward and typical, the other inward and spiritual. By the former we are admitted into the visible, by the latter we become, at the same time, members of the spiritual Church. One is the work of a Christian minister, the other of the Spirit himself. The first is the means appointed by God for the attainment of the latter. It is, in the words of our Catechism, 'an outward and visible sign of an inward and spiritual grace;' but it is essential, as 'a means whereby we receive that grace, and a pledge to assure us' that we have received it. Hence St. Paul, after his miraculous conversion, was directed to be baptized, *that his sins might be washed away*. And after Cornelius and his household had received the Holy Ghost, St. Peter thought the outward form necessary, and commanded them to be baptized in the name of the Lord.

"But we must not conclude that baptismal regeneration is all that is necessary. As he only is a Jew, who is one inwardly, and circumcision is that of the heart in the Spirit; so the washing of regeneration, in the words of St. Paul, is not the only requisite; the renewing of the Holy Ghost is necessary. The holy ordinance of baptism,

σιλείαν τοῦ Θεοῦ. Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς 4
 δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς
 τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεν-
 νηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, 5
 ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται

in its spiritual sense, admits us into the Christian covenant, cleanses us from the stain of original sin, places us under the influence of the grace of God, of the merits of the death of Christ, and of the sanctifying power of the Holy Spirit. But repentance and faith are requisite for the divine ordinance; and therefore children, who, on account of their tender age, are not capable of them, are bound to fulfil the solemn engagement, when they arrive at the age of discernment. But if, by the weakness of nature, and the temptations of the world they fall afterwards into a course of sin, (for the influence of the Spirit itself may be withstood,) they must be *renewed unto repentance* in their minds and affections: they must prove that they are *born of God* by works of righteousness.

“The doctrine of regeneration has been variously interpreted and sometimes misapplied. Some have concluded that in baptismal regeneration our nature is necessarily purified by the Divine Spirit, and our heart and character completely changed. Others, on the contrary, have contended that baptism was a mere ceremony, introducing us into the visible church of Christ; and that we must wait for the future inspiration of the Holy Spirit; which is to work in the heart the only real and complete regeneration.

“The former system is calculated to lull the mind into a false security; it may banish that *fear and trembling*, with which we are directed to *work out our salvation*, it may lead us to neglect applications for constant supplies of spiritual assistance. This is inconsistent with the doctrine of St. Paul, that the *inward man* must be *renewed day by day*, and with the prayer of our Church, ‘that we being regenerate, and made the children of God by adoption and grace, may daily be renewed by the Holy Spirit.’

“The latter concludes, that the influence of the Holy Spirit will, without any regard to baptism, irresistibly secure our salvation. Those who adopt it will wait, even without the use of the appointed means, for their conversion, and for what they deem to be regeneration, of which they assert that every person must be experimentally sensible by a strong, often sudden, impulse.

Gr. Test.

The scripture has, indeed, concluded all under sin; and we are assured by St. Paul, that there is none righteous; that all have sinned, and come short of the glory of God, and are justified freely by his grace. But this doctrine does not warrant the deduction which some have attempted to draw from it.

“It is true that the change wrought in many adults by the power of the word of God may sometimes be accompanied by strong compunctions of the mind. But the general operation of the Spirit is gentle; it leads without force. *The Lord is not in the wind; he is not in the earthquake; he is not in the fire; but in the still, small voice.* And there are some, who, although deriving from their nature the necessity of justification, have been from their baptism constantly under the influence of religion, as far as human infirmity will permit; and who ‘from their very childhood have known the Holy Scriptures, which are able to make them wise unto salvation, through faith, which is in Christ Jesus.’ This consideration should remove the grounds of that gloomy distrust, sometimes leading to despair, which the want of the consciousness of a sudden and radical change has produced. To use the words of an eminent divine, ‘There may be Christians, who are, and have been, in such a religious state, that no such thorough and radical change is, or was, necessary for them; and they need not be made miserable by the want of consciousness of such a change.’ By these sentiments, however, we must not suppose that man can be perfect. *In many things we offend all.* But through the grace of God, by faith, repentance and prayer, sin may be resisted, forsaken, and prevented. By these means, the inward man will be renewed day by day; and by these means we shall by degrees go on unto perfection.”

5. ἐὰν μὴ τις . . . Πνεύματος . . . *except a man be born of water, and of the Spirit . . .* Jesus repeats that he is speaking of a spiritual generation, as Nicodemus did not doubt but that he was speaking of a natural birth. Every soul, says Tertullian, is numbered in Adam, until it is numbered anew in Christ; being, until it is thus numbered anew, unclean, and consequently sinful.

- 6 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Τὸ γεγεννημένον
 ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ
 7 Πνεύματος, Πνεῦμά ἐστι. Μὴ θαυμάσης, ὅτι εἶπόν σοι,
 8 Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ^d Τὸ πνεῦμα, ὅπου θέλει,
 πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν
 ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος
 9 ἐκ τοῦ Πνεύματος. ^e Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ,
 10 Πῶς δύναται ταῦτα γενέσθαι; Ἀπεκρίθη Ἰησοῦς καὶ
 εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα
 11 οὐ γινώσκεις; ^f Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν
 λαλοῦμεν, καὶ ὁ ἐωράκαμεν μαρτυροῦμεν καὶ τὴν

^d Eccl. xi. 5. 1 Cor. ii. 11.^e Infra vi. 52. 60.^f Infra ver. 32. vii. 16. viii. 28. xii. 49. xiv. 24. Matt. xi. 27.

10 * δ' Ἰησοῦς

Our Lord did not mean that baptism is in all cases necessary to salvation; for in the commission given to the Apostles, Mark xvi. 16. though faith and baptism are equally enjoined, yet the want of faith, not of baptism, is declared to be damning. But the receiving of this rite is necessary in all cases where it may be had; and persons, says Dr. Macknight, who undervalue *water* baptism, on pretence of exalting the baptism of the *Spirit*, do greatly err, not knowing the Scriptures nor the commandment of Christ. Baptism however does not constitute regeneration. It is the external symbol; the water which is applied to the body, fitly representing the operation of the Spirit in cleansing and purifying the soul. And there is a peculiar propriety in offering up solemn prayers, at the administration of that sacrament, that the inward and spiritual grace may accompany the outward and visible sign. See Robinson. Then in the following verses our Saviour tells him, that as the mere natural life depended on flesh and blood, so did the religious life on the influence of the Holy Spirit. And as the wind, which is invisible in itself, is seen in its effects, such also is the influence of the Holy Spirit.

8. Τὸ πνεῦμα ... πνεῖ ... *The wind bloweth, where it listeth* ... Τὸ πνεῦμα is here i. q. *ānemos*. The ambiguity of the term in Greek gives energy to the illustration. The wind, which in Hebrew also is expressed by the same word as spirit, is invisible. It is known solely to us by its effects. Just so it is with this second birth.

The Spirit himself, the great agent, is invisible; but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate. See note below xx. 22. Ποῦ ὑπάγει· *whither it goeth*. Ποῦ is here used for ποῖ, denoting motion to a place. See Viger and Hoogeveen.

10. Σὺ εἶ ... *γινώσκεις*; *Art thou a master of Israel, and knowest not these things?* or rather, the teacher of Israel ... The article here is emphatical: and Nicodemus, a member of the Sanhedrim, and a man of distinguished learning and abilities, is styled by way of eminence, ὁ διδάσκαλος. It has been observed, says Dr. Midd., that the Jews gave their doctors high and sounding titles; *splendidis valde nominibus Doctores suos Judæi ornârunt vel potiùs onerârunt*: in the same manner, probably, as among the schoolmen of the middle ages, one was called the *Angelic Doctor*, another the *Admirable*, and a third the *Irrefragable*. Might not then Nicodemus have been styled by his followers, ὁ διδάσκαλος τοῦ Ἰσραὴλ? On this supposition, nothing is more probable, than that our Saviour should have taken occasion to reprove the folly of those who had conferred the appellation, and the vanity of him who had accepted it: and no occasion could have been more opportune than the present, when Nicodemus betrayed his ignorance on a very important subject. See the application of the verb πιστεύω, which occurs ver. 12. above at ii. 22.

μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια εἶπον 12
 ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπου-
 ράνια, πιστεύσετε; ^ε Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρα- 13
 νὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου,
 ὁ ὢν ἐν τῷ οὐρανῷ. ^η Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν 14
 ἐν τῇ ἐρήμῳ, οὕτως ὕψωθήναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·
^ι ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ 15
 ζωὴν αἰώνιον. ^κ Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, 16
 ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πισ-
 τεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.
^λ Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, 17

^ε Infra vi. 33. 38. 51. 62. xvi. 28. Acts ii. 34. 1 Cor. xv. 47. Eph. iv. 9. 10.

^η Num. xxi. 9. 2 Kings xviii. 4. Infra viii. 28. xii. 32.

^ι Infra ver. 36. vi. 47.

^κ Rom. v. 8. viii. 32. 1 John iv. 9.

^λ Infra v. 45. ix. 39. xii. 47. Luke ix. 56.

1 John iv. 14.

12 — πιστεύσητε;

15 † μὴ ἀπόληται, ἀλλ'

13. Καὶ . . . ὁ ὢν ἐν τῷ οὐρανῷ. *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.* Καὶ is here for γὰρ, see note Mark iv. 13. Our Saviour here speaks of himself, as having come down from heaven, as from a place of settled abode previous to his appearance among men. Our Lord declares his pre-existence as the ground of his competency to teach divine things. See also ver. 31. 32. where John likewise bears testimony to our Lord's pre-existence, as the ground of that competency. See below vi. 38. 62. xiii. 3. xvi. 28. Ὁ ὢν ἐν τῷ οὐρανῷ. *which is in heaven:* rendered by some, *who was*; but improperly; though spoken by the Son of man conversing upon *earth*, and affirming at the same time that *he is in heaven*. It is the expression used by the Almighty to Moses, Exod. iii. 13. 14. Καὶ εἶπεν ὁ Θεός, Ἐγὼ εἰμι. Ὁ ὤν, καὶ εἶπεν, οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ, Ὁ ὤν ἀπείσταλκέ με πρὸς ὑμᾶς. The words appear to convey full proof of our Saviour's inherent divinity. Thus also in a conversation with the Jews, below viii. 58. he maintains his pre-existence in these memorable words; *Before Abraham was, I AM:* πρὶν Ἀβραὰμ γένεσθαι, ἐγὼ εἰμι. In which passage it is to be observed that he does not use the same word, speaking of his own pre-existent state, as he applies to Abraham's birth: *γένεσθαι before Abraham was created, or born—ἐγὼ εἰμι I am, I exist.* This dif-

ference is not noticed in our translation. And that the Jews understood him as laying claim to this divine title is evident by their taking up stones to cast at him, stoning being the legal punishment of blasphemy. See υἱὸς τοῦ ἀνθρώπου note Matt. viii. 20.

14. Καὶ καθὼς . . . ἀνθρώπου. *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.* The death of Christ was necessary to procure us life eternal, by removing that death which sin had brought upon us. Ὑψοῦσθαι here and viii. 28. xii. 32. is to be lifted up upon the cross. See Numb. xxi. 6—9. As Moses lifted up the brazen serpent upon a pole, for a cure of all those bitten by the fiery serpents, who looked upon it with the eye of faith; so God has provided no other way of salvation than faith in the blood of his Son. Not the looking at the serpent, but the invisible power of God healed the people; so not the cross of Christ, but the pardon he has bought by his blood, saves the souls of men.

16. ἵνα . . . αἰώνιον. *that whosoever believeth in him should not perish, but have everlasting life.* Our Saviour here intimates, that all that believe in him, among the Gentiles as well as Jews, are the objects of this great love of God, in the gift of his Son for their salvation. For the world here spoken of, is the world which God designed to be saved through him, ver. 17.; and these are the same with those that

- ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.
 18 ^m Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων,
 ἦδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μο-
 19 νογενοῦς υἱοῦ τοῦ Θεοῦ. ⁿ Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ
 φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι
 μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ
 20 ἔργα. ^o Πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ
 οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.
 21 Ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φα-
 νερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.
 22 ^p Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
 εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν,
 23 καὶ ἐβάπτιζεν. ^q Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν
 Αἰνῶν, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ.
 24 Καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο. ^r Οὐπω γὰρ ἦν βε-
 25 βλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγένετο οὖν
 ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ

^m Infra v. 24. vi. 40. 47. xx. 31.ⁿ Supra i. 4. 5. 10. 11. viii. 12.^o Job xxiv. 13. &c. Eph. v. 13.^p Infra iv. 1. 2.^q Matt. iii. 6. Mark i. 5.

Luke iii. 7. 1 Sam. ix. 4.

^r Matt. xiv. 3.

19 = αὐτῶν πονηρὰ

23 — Σαλήμ

25 = μετὰ Ἰουδαίου

should believe in him, and are opposed to those that, not believing in him, *should be condemned*, ver. 18. The world in this and the following verse is used in opposition to the prevailing notion of the Jews, that God loved only their own nation, and that the Messiah would come to save them only, a conceit from which Nicodemus himself was not exempt. But let it be observed that when St. Paul saith, Heb. v. 9. that *Christ became the author of eternal salvation unto all them that obey him*; the two passages are not irreconcilable, but that faith and consequent obedience in reality are the same thing, for how or why should men obey Christ, if they do not believe him to be the redeemer of the world?

19. Αὕτη . . . ἔργα· *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.* Ἡ κρίσις by metonymy of the effect, i. e. the cause of the condemnation. The wickedness and perverseness of the Jews blinded their understandings, and indisposed them to re-

ceive the truth, though confirmed by the clearest proofs and the fullest evidence. See above note i. 9. and explanation of this verse at Mark xvi. 16.

22. καὶ . . . ἐβάπτισεν· *and there he tarried with them and baptized*; i. e. his disciples in his name, for he himself did not baptize; see below iv. 1. 2. Our Lord's disciples followed up John's baptism with water unto repentance. But his own baptism of the Spirit unto regeneration was not to take place till after his ascension. See Acts i. 5.

23. Ἦν . . . ἐκεῖ . . . *And John himself was baptizing in Enon, near to Salim, because there was much water there* . . . Enon appears to have been situated upon the Jordan, at the foot of mount Gilboa. It was remarkable for its waters, and afforded therefore a great conveniency to John for baptizing.

25. Ἐγένετο . . . καθαρισμού· *Then there arose a question between some of John's disciples and the Jews about purifying*: rather, between John's disciples . . . This

καθαρισμοῦ. ^s Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον 26
αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ
σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχον-
ται πρὸς αὐτόν. ^t Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύ- 27
ναιτι ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾗ δεδομένον
αὐτῷ ἐκ τοῦ οὐρανοῦ. ^u Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι 28
εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένοις
εἰμὶ ἔμπροσθεν ἐκείνου. ^v Ὁ ἔχων τὴν νύμφην, νυμφίος 29
ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων
αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη
οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. Ἐκεῖνον δεῖ αὐξάνειν, 30
ἐμὲ δὲ ἐλαττοῦσθαι. ^x Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάν- 31
των ἐστίν· ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς
γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων
ἐστὶ. ^y Καὶ ὁ ἐώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν 32

^s Supra i. 7. 15. 26. 34. Matt. iii. 11. Mark i. 7. Luke iii. 16.

Heb. v. 4. James i. 17.

Luke i. 17. vii. 27.

Phil. ii. 9.

^u Supra i. 20. 27. Mal. iii. 1. Matt. xi. 10. Mark i. 2.

^x Infra viii. 23. 1 Cor. xv. 47. Matt. xxviii. 18. Eph. i. 21.

^y Supra ver. 11. Infra viii. 26. xv. 15.

^t 1 Cor. iv. 7.

31. 32 † ἐπάνω πάντων ἐστὶ· καὶ

ζήτησις, *question or dispute*, was concerning baptismal purification, or ablutions prescribed by the Jewish teachers. Upon this dispute the followers of John repair to him to know the truth of the matter; the ground of the question being the superiority of the baptism of Jesus, from the greater number of the baptized. John gives a full testimony of the superior excellence of Jesus in all things, and of his own insignificance; and he appeals to themselves for his consistency in this testimony. The greater number of Mss., amongst which are some of the most valuable, read Ἰουδαίου in the singular; but this does not alter the meaning of the passage.

27. Οὐ δύναται . . . οὐρανοῦ. *A man can receive nothing, except it be given him from heaven:* i. e. says Whitby, one who by divine authority is entrusted with any commission, cannot exceed that commission: since, therefore, God has only made me the forerunner of the Messiah, I cannot pretend to be equal with him. See next verse, and i. 15.

29. Ὁ ἔχων τὴν νύμφην . . . *He that hath the bride is the bridegroom* . . . The intention here is to point out the distinction

between Jesus the bridegroom and John his friend. See note at Matt. ix. 15. . . . The friend who standeth near the bridegroom, and heareth him express his delight and complacency in his bride, is so far from envying and repining at it, that if he really deserves the name of a friend, he rather rejoices with exceeding great joy on account of the bridegroom's voice. "Applicatio totius rei est facillima: Christus est sponsus, Ecclesia sponsa, Ministri Ecclesiæ, ut hic quoque Johannes, οἱ φίλοι τοῦ νυμφίου· hi in eo elaborant, ut Christo virginem puram adducant; huc omnis eorum labor tendit, hæc re gaudent." Vid. Schoettgen, Horæ Heb. See 2 Cor. xi. 2.

31. 32. ὁ ὢν ἐκ τῆς γῆς . . . *he that is of the earth* . . . This is a plain antithesis, between Christ, who is from above, and all mortals who are of the earth. There is a strong resemblance betwixt these two verses, and what our Lord himself said to Nicodemus, ver. 11—13. Some would make these verses 31—36. the words of the Evangelist himself; but as there is no distinctive mark to show such a transition, they must be considered as the continued discourse of the Baptist. Καὶ . . . οὐδεὶς λαμβάνει· and

- 33 μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ^a Ὁ λαβὼν αὐτοῦ τὴν
 34 μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. ^a Ὁν
 γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ
 35 γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. ^b Ὁ πατὴρ
 ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.
 36 ^c Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν
 τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ'
 αὐτόν.

Κεφ. δ'. 4.

- 1 ^a Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι
 Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει, ἢ Ἰωάν-

^a 1 John v. 10. Rom. iii. 4. ^a Supra i. 16. Eph. iv. 7. ^b Matt. xi. 27. xxviii. 18.
 Luke x. 22. Infra v. 20. 22. xiii. 3. xvii. 2. Heb. ii. 8.
 Infra vi. 47. 1 John v. 11. ^c Supra ver. 15. 16.
^a Supra iii. 22. 26.

36 = μενεῖ. 1 — ἔγνω ὁ Ἰησοῦς

no man receiveth his testimony: καὶ may be rendered *though*; see Mark vi. 26. The following clause, *he who receiveth his testimony*, ver. 33. shows that οὐδεὶς here must not be too rigidly interpreted: i. e. few men receive his testimony. It is a figurative way of speaking: thus, — *nemo, hercule, nemo*: *Vel duo, vel nemo*.

33. ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν· *hath set to his seal that God is true*. As sealing, says Dr. Campbell, was employed for vouching the authenticity of writs, *to seal* came by a natural and easy transition to signify *to vouch, to attest*. Our acceptance of God's message by his Son, through an unshaken faith, vouches, on our part, the faithfulness of God, and the truth of his promises.

34. οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα· *for God giveth not the Spirit by measure unto him*. Other prophets and messengers are assisted by that portion and supernatural power of the Holy Ghost, which it pleases God to bestow upon them; but the Spirit of God dwells in Christ by a constant presence, and operates by a perpetual energy. The Almighty Father has given the government of all things into his hands, that he may be king and judge universal; by whose laws men must govern

their lives, and at whose bar they shall all be finally tried. τὸ Πνεῦμα is generally understood of the gifts of the Spirit; but Bp. Midd. prefers the *personal* sense.

36. ὁ δὲ ἀπειθῶν ... *and he that believeth not* ... Ἀπειθεῶ expresses here *obedience*, and not mere *belief*; thus in Rom. ii. 8. It is explanatory of the former phrase ὁ πιστεύων. Indeed to make one part of Scripture consistent with another, to our idea of *saving faith* must be annexed an effectual principle of sincere and unreserved *obedience*.

CHAP. IV.

1. Ὡς οὖν ... Ἰησοῦς ... *When therefore the Lord knew how the Pharisees had heard that Jesus* ... See note above iii. 22. "Perhaps," says Dr. Clarke, "no Christian scholar ever attentively read the 4th chap. of St. John, without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find in other writings so many sources of reflection and interest. It concentrates so much information, that a volume might be filled with its singular illus-

νης· Καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' 2
οἱ μαθηταὶ αὐτοῦ· Ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε 3
πάλιν εἰς τὴν Γαλιλαίαν. Ἐδεῖ δὲ αὐτὸν διέρχεσθαι 4
διὰ τῆς Σαμαρείας. ^b Ἐρχεται οὖν εἰς πόλιν τῆς Σαμα- 5
ρείας, λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν
Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. Ἦν δὲ ἐκεῖ πηγὴ τοῦ 6
Ἰακώβ. Ὁ οὖν Ἰησοῦς, κεκοπιακὸς ἐκ τῆς ὁδοπορίας,
ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσεὶ ἕκτη.
Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλήσαι ὕδωρ. Λέγει 7
αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν. Οἱ γὰρ μαθηταὶ αὐτοῦ 8
ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.
Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ, Ἰουδαῖος 9
ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρείτιδος;
οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. ^d Ἀπεκρίθη 10

^b Gen. xxxiii. 19. xlviii. 22. Jos. xxiv. 32.^c Luke ix. 52. 53. Infra viii. 48.

Acts x. 28. 2 Kings xvii. 24.

^d Isa. xii. 3. Jer. ii. 13. Zech. xiii. 1. xiv. 8.

3 † πάλιν

5 * Συχάρ

ib. || οὗ ἔδωκεν

6 = ὥς ἕκτη

tration of the history of the Jews, and the geography of their country. The journey of our Lord from Judea into Galilee; the cause of it; his passage through the territory of Samaria; his approach to the metropolis of that country; its name; his arrival at the Ammorite field, which terminates the narrow valley of Sichem, or Sychar; the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is obviously implied; the question of the woman referring to existing prejudices, which separated the Jews from the Samaritans; the depth of the well, and the custom thereby illustrated; the worship upon mount Gerizim; all these occur within the space of twenty verses." Jesus left Judea, where the power of the Sanhedrim greatly prevailed, wishing to avoid every thing which could needlessly excite the jealousy and indignation of the Pharisees. See account of the Samaritans at note, Matt. x. 5.; and for the portion of ground given by Jacob to Joseph at his last benediction, see Gen. xlviii. 22. The particle *καίτοι* with *γε*, as in ver. 2. denotes a formal answer to a tacit objection: (see Hoogveen:) thus the Pharisees heard that Jesus made more disciples

than John; but it will be said, Jesus did not baptize: this objection is met by *καίτοι γε*, though in reality Jesus himself did not baptize, yet his disciples did. See also Acts xiv. 17.

6. *ἐκαθέζετο οὕτως*... sat thus on the well... Οὕτως is by some rendered, after any manner, ὥς ἔτυχεν, and ἐπὶ τῇ πηγῇ, at or near the well. But the meaning is, sat therefore, or accordingly on the well, because he was fatigued. Ver. 7. *γυνὴ ἐκ τῆς Σαμαρείας* does not mean that she cometh from Samaria, but that she was of Samaria, οἰσα und. See Bos at εἶναι: she came from Sychar. "Ὥρα... ἕκτη" and it was about the sixth hour. Women in the East had their stated times of going to draw water; in the cool of the morning or evening. In the Jewish computation the sixth hour would be mid-day: but according to St. John's mode this is six o'clock, and most probably in the evening.

9. *οὐ γὰρ συγχρῶνται*... for the Jews have no dealings with; or rather, connexion: for this verb is used in this sense, as the Latin *utor*, by the best writers. Buying and selling with Samaritans was permitted, (see the preceding verse,) because that was considered as an intercourse merely of interest or convenience.

Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν· σὺ ἂν ᾔτησας
 11 αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. Λέγει αὐτῇ ἡ γυνή, Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ·
 12 πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα
 13 αὐτοῦ; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ
 14 πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν· ὁ δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.
 15 Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ,
 16 ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ
 17 ἔλθε ἐνθάδε. Ἀπεκρίθη ἡ γυνή καὶ εἶπεν, Οὐκ ἔχω

ε Infra vi. 35. 58. vii. 38. 39.

13 † ὁ ante Ἰησοῦς

10. Εἰ ᾔδεις . . . ζῶν· *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.* Our Saviour in conveying spiritual and moral truths often takes the allusion from immediate and visible objects. Springing water is often called by the Jews *living water*. The metaphor is frequent in the O. T. The woman's mistake therefore of Christ's words was very easy, as she took them in the popular acceptance. His meaning was, the grace of God, in the hands or disposal of himself; the inward principle of religion, not merely *Christian* or outward doctrine. "Never," says J. J. Gurney, "did our Lord more clearly indicate his own Godhead, than when he spake of himself as the giver of the Divine Spirit—as the dispenser of that celestial influence, by which the hard and corrupt heart of man is softened, renovated, and purified. John iv. 10—14."

11. Κύριε . . . βαθύ· *Sir, thou hast nothing to draw with, and the well is deep.* Ἀντλημα is *haustrium*, *vas ad hauriendum*, a bucket. We are informed by travellers that people that go to dip water out of the

wells, and the merchants that go in caravans, are provided with small leathern buckets and a line, because in these countries more cisterns or wells are found, than springs that lie high. This easily accounts for the Samaritan woman remarking that the water was deep, and that our Lord had nothing to draw with, though he spoke of presenting her with water.

14. ὁ δ' ἂν πίῃ . . . αἰώνιον· *But who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.* Our Lord continues the allegory. The force of his assertion is, that the most impatient and restless desires of the soul being satisfied, when it is fixed on God as its supreme happiness, other thirst is not worth being mentioned. The nature of the water, of which Christ spake, is such that it delivers a man from vitiated inclinations, and is within him as a well, or fountain of water, springing up in all holy affections and consolations, till perfected in everlasting life.

17. Οὐκ ἔχω ἄνδρα· *I have no husband.* When our Lord told the woman to call

ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας, Ὅτι
 ἄνδρα οὐκ ἔχω. Πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν 18
 ἔχεις, οὐκ ἐστὶ σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Ἰ Λέγει 19
 αὐτῷ ἡ γυνή, Κύριε, θεωρῶ, ὅτι προφήτης εἶ σύ. ἑ Οἱ 20
 πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς
 λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ
 προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν 21
 μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν
 Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. ἡ Ὑμεῖς προσκυ- 22
 νεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι
 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ἰ Ἀλλ' ἔρχεται ὥρα, 23
 καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνή-
 σουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ
 ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.
 κ Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύ- 24
 ματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ ἡ γυνή, 25

^f Infra vi. 14. vii. 40. Luke vii. 16. xxiv. 19.

^g Jud. ix. 7. Deut. xii. 5. 11.

1 Kings ix. 3. 2 Chron. vii. 12.

^h 2 Kings xvii. 29. Isa. ii. 3. Luke xxiv. 47.

Rom. iii. 2. ix. 4.

ⁱ Phil. iii. 3.

^k 2 Cor. iii. 17.

20 * ἐν τούτῳ τῷ ὄρει

her husband, she endeavoured to conceal her shame by saying that she had none. Jesus allows the truth of the assertion in such a manner, which showed that he was fully acquainted with all her past conduct. It is not intimated that this woman had lived in adultery, at least till now. Christ allows the former five to have been *husbands*. It is probable that she now lived with a man, with whom her marriage had either not been authenticated by a legal recognition before witnesses, or that it had not yet taken place; for οὐκ ἔστι, ver. 18. may have the force of *nondum*: as Mark vii. 18.

19. Κύριε . . . εἶ σύ· *Sir, I perceive that thou art a prophet.* The pronoun σὺ thus terminating the sentence is emphatical and elegant; thus below viii. 48. See Viger c. iv. r. 1. The woman astonished at the disclosure of what was a secret to others, declares that he must be a prophet, and that he certainly has intercourse with heaven: but desirous to turn the conversation, she introduces the great national question whether Jerusalem or mount Gerizim were the more respectable seat of worship.

Gr. Test.

22 Ὑμεῖς . . . ἐστίν· *Ye worship ye know not what:* (rather, what ye know not:) *we know what we worship: for salvation is of the Jews.* "O is by some referred to the Almighty, whom the Samaritans are supposed to have represented under a human shape, to which Christ is thought to allude at ver. 24. Some understand δ to be for καθ' ὃ, *quatenus, quoad*: i. e. in a way and manner, the reason and grounds of which ye know nothing. Our Saviour satisfies the woman's scruples respecting the place of worship, assuring her that all temples are equally sacred in the eyes of God, provided that he be worshipped in spirit and in truth. At the same time he decides the controversy between Jerusalem and mount Gerizim in favour of the former. The Samaritans supposed that mount Gerizim was the place where Abraham and Jacob worshipped. Ἡ σωτηρία . . . *salvation is of the Jews*: the Messiah must be of that nation, of the tribe of Judah, and posterity of David.

24. ἐν πνεύματι καὶ ἀληθείᾳ . . . *in spirit and in truth* . . . *In spirit*, says Gilpin, in opposition to lifeless observances: *in*

II.

D

- Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν
 26 ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. ¹ Λέγει αὐτῇ ὁ
 27 Ἰησοῦς, Εγὼ εἰμι, ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ ἦλ-
 θον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς
 ἐλάλει· οὐδεὶς μέντοι εἶπε, Τί ζητεῖς; ἢ, τί λαλεῖς μετ'
 αὐτῆς;
 28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνή, καὶ ἀπῆλθεν
 29 εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, Δεῦτε, ἴδετε
 ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός
 30 ἐστὶν ὁ Χριστός; Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ
 ἦρχοντο πρὸς αὐτόν.
 31 Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτόν οἱ μαθηταί, λέγον-
 32 τες, Ῥαββὶ, φάγε. Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν

¹ Infra ix. 37.

25 — οἶδαμεν, ὅτι Μεσίας

27 || ἐθαύμαζον

30 † οὖν

31 † δὲ

truth, in opposition to those typical representations which were then fulfilled.

25. Οἶδα . . . Χριστός· *I know that Messiah cometh, which is called Christ.* The words ὁ λεγόμενος Χριστός must be considered as the words of the Evangelist who wrote in Greek, not of the woman who spoke a dialect of the Chaldee; and should be in a parenthesis. The Evangelist, when introducing the oriental term Messiah, explains it for the sake of his Greek readers. In the next verse our Lord freely declares himself to be the Messiah, which he industriously avoided among the Jews, from his desire not to create any unnecessary offence. The ready faith of the Samaritans indeed (see below ver. 42.) aggravates the continued unbelief of the Jews, on whom more culture had been bestowed. The Samaritans, who only admitted the books of Moses, might know from Gen. xii. 3. that "in him were all the families of the earth to be blessed;" but particularly grounding their expectations on Deut. xviii. 15. 18.

27. Καὶ ἐπὶ τούτῳ . . . ἐλάλει . . . *And upon this came his disciples and marvelled that he talked with the woman . . .* Some critics have thought that, from the absence of the article, the version should be "a woman." But nothing can be inferred from the absence of the article, on account of the preposition. See note Matt. i. 18. And it is more probable that, as this woman

was a Samaritan, and therefore more peculiarly obnoxious, the surprise felt by the Apostles was rather at our Saviour's conversing with this particular woman, than with any woman indiscriminately. Ἐπὶ τούτῳ upon this: χρόνῳ und. The Greeks say, ἐπὶ τινι ἔρχεσθαι, when any one comes in on some emergency, in *rerum articulo intervenit*; what the French would say, *sur cela, sur ces entrefaites*. See Viger c. ix. s. iv. r. 15.

29. Δεῦτε . . . Χριστός; *Come, see a man, which told me all things that ever I did; is not this the Christ?* See note above i. 48. Paley adduces this as an instance of "the extreme naturalness of some of the things related in the New Testament." "In our Lord's conversation at the well," says he, "Christ has surprised the Samaritan woman with an allusion to a single particular in her domestic situation, *Thou hast had five husbands, and he whom thou hast, is not thy husband*: the woman soon after ran back to the city, and called out to her neighbours, *Come, see a man which told me all things that ever I did.* This exaggeration appears very natural, especially in the hurried state of spirits in which the woman may be supposed to have been thrown."

31. Ἐγὼ . . . οἶδατε· *I have meat to eat that ye know not of: i. e. I have somewhat more pleasant and valuable to me than meat or drink; to finish that work, by which God is glorified and man bene-*

ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. Ἐλεγον οὖν οἱ μα- 33
θηταὶ πρὸς ἀλλήλους, Μήτις ἤνεγκεν αὐτῷ φαγεῖν;
^m Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ 34
θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.
ⁿ Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι, καὶ ὁ 35
θερισμὸς ἔρχεται; Ἴδου λέγω ὑμῖν, ἐπάρατε τοὺς ὀφ-
θαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί
εἰσι πρὸς θερισμὸν ἤδη. Καὶ ὁ θερίζων μισθὸν λαμβάνει, 36
καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων
ὁμοῦ χαίρῃ, καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος 37
ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ

^m Job xxiii. 12.ⁿ Matt. ix. 37. Luke x. 2.

34 || ἵνα ποιήσω 35 ‡ ἔτι ib. * τετράμηνόν 36 ‡ καὶ ante ὁ θερίζων

fited. The ancients used this phrase to express things done with pleasure: thus, *istic mihi cibus est quod fabulare*, Plaut. The disciples understood his words in their natural sense, and asked one another, whether in their absence any persons had supplied him with provisions.

35. Οὐχ ὑμεῖς λέγετε . . . *Say not ye, There are yet four months, and then cometh harvest?* . . . This verse is differently interpreted. Some understand the words to be proverbial; thus: Is it not a saying among you, that, when your seed is sowing ye expect a harvest in four months' time? And the husbandman supports himself under the labour of ploughing and sowing with a distant hope of harvest after four months to come. But the literal sense, as meant of the fact, seems preferable; thus: The spiritual harvest of souls is now ripe, though that in the fields will not be ready these four months—Whereas ye say it is four months to harvest, see what a Gospel harvest is coming yonder. Against the former interpretation it may be said, that the distance between seed-time and harvest must differ according to the different kinds of grain in question: and also that no such proverb has been produced. And in the literal sense it is easy and natural to supply; *Do not ye at present say among yourselves, &c.* Or the words οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστι may be equivalent to οὐχ ἔτι τετράμηνός ἐστι. Several Mss. omit ἔτι. From this latter interpretation an attempt is made to settle the chronology of our Lord's

life and ministry, but this appears of a very subordinate consequence. In this agricultural comparison the *χώρας λευκάς, the fields white to harvest*, must be understood to mean the Samaritans coming to hear our Lord's doctrine, because he had just observed that it was about four months to the time of the natural harvest. See note at Matt. ix. 37.

36. Καὶ ὁ θερίζων . . . αἰώνιον· *And he that reapeth receiveth wages, and gathereth fruit unto life eternal.* The apodosis of the sentence is mixed and confounded with the comparison: the whole sentence, if complete, would be thus: As he that reapeth receiveth wages, so you, my Apostles, shall receive your reward in conducting others into heaven: (alluding to the gathering of reaped corn into barns:) so that in the reward bestowed on him that soweth and him that reapeth, the pleasure will be increased by their joint participation of it.

37. Ἐν γὰρ τούτῳ . . . θερίζων· *And herein is that saying true, One soweth, and another reapeth:* i. e. The common proverb may be applied to the present case: Moses and the Prophets sowed this seed of the Gospel, gradually preparing the minds of men for the reception of the Messiah, and the Apostles reap the harvest of converts to him. This was accomplished after our Lord's ascension, in the conversion of vast multitudes, both of Jews and Samaritans, by their ministry. The Scholiast in Aristophanes mentions the ancient proverb, ἄλλοι μὲν σπείρουσι, ἄλλοι δ' αὖ ἀμύσσουσι.

- 38 θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς
κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν
39 κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης
πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν
λόγον τῆς γυναικὸς, μαρτυρούσης, Ὅτι εἶπέ μοι πάντα
40 ὅσα ἐποίησα. Ὡς οὖν ἤλθον πρὸς αὐτὸν οἱ Σαμαρεῖται,
ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο
41 ἡμέρας. Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον
42 αὐτοῦ. Ὁ Τῇ τε γυναικὶ ἔλεγον, Ὅτι οὐκέτι διὰ τὴν
σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδα-
μεν, ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ
Χριστός.
- 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλ-
44 θεν εἰς τὴν Γαλιλαίαν. ^P Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύ-
ρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

° Infra xvii. 8. 1 John iv. 14.

P Matt. xiii. 57. Mark vi. 4. Luke iv. 24.

42 ‡ ὁ Χριστός

44 ‡ ὁ ante Ἰησοῦς

Some would omit the article before ἀληθι-
νός, but it is necessary, and is retained by
a great majority of Mss. Because the
words may be rendered, "in this is exem-
plified the true saying," as above i. 9. be-
low vi. 32. xv. 1.

38. Ἐγὼ ἀπέστειλα . . . *I sent you to
reap that whereon ye bestowed no labour . . .*
The Prophets and other holy men of former
ages, having toiled as it were to cultivate
the field, have thus made your work a great
deal easier than it otherwise would have
been. Εἰσέρχεσθαι εἰς κόπον τινὸς is, to
gather the fruit of another's labour: κόσμος
metonymically for the fruit of labour.

42. αὐτοὶ . . . Χριστός· *for we have heard
him ourselves, and know that this is indeed
the Christ, the Saviour of the world.* See
note above ver. 25.; and also at Matt. x.
5. where Jesus commanded his disciples not
to go to any city of the Samaritans. And
accordingly he now remains with them *two
days*, that he might not condemn persons so
desirous to learn of him; and not longer,
that he might not neglect the Jews, or seem
to prefer the Samaritans to them. Ὁ σω-
τὴρ τοῦ κόσμου, *the Saviour of the world.*
The Samaritans here do not use the word
κόσμου in opposition to the Gentiles; for
that would have been in part to exclude

themselves; but they knew that in the seed
of Abraham were the families of the earth
to be blessed.

43. 44. Μετὰ δὲ τὰς δύο . . . *Now after
two days he departed thence, and went into
Galilee: For Jesus himself . . .* St. John,
says Dr. Townson, composes his Gospel
with a manifest reference to the former
Gospels. For he does not write a professed
history of our Lord's public ministry, but a
supplement to the authentic histories of it
already published: the notoriety of which
histories is supposed in his Gospel; as it
would otherwise be obscure in many places.
This may be exemplified from these two
verses: St. John had shown in the begin-
ning of the chapter what was Christ's mo-
tive for quitting Judea, and he is here
assigning the reason why in returning to
Galilee he preferred one part of it to ano-
ther. He passed¹ by his own country, and
proceeded on to Cana: (ver. 44.) *for Jesus
himself testified that a prophet hath no ho-
nour in his own country.* Nazareth, where
his relations lived, and in which he himself
had been brought up, was reputed his own
country. Matt. xiii. 54. Mark vi. 1. Luke
iv. 23. 24. But this fact, the knowledge of
which is requisite to a clear understanding
of the place before us, St. John hath no

Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ 45
 Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύ-
 μοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.
 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλι- 46
 λαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασι-
 λικὸς οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. Οὗτος, ἀκού- 47
 σας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν,
 ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν, ἵνα καταβῇ,
 καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν.
 Ἐἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἐὰν μὴ σημεία καὶ 48
 τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. Λέγει πρὸς αὐτὸν ὁ 49
 βασιλικὸς, Κύριε, κατάβηθι, πρὶν ἀποθανεῖν τὸ παιδίον
 μου. Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱὸς σου ζῇ· 50
 Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ, ᾧ εἶπεν αὐτῷ ὁ
 Ἰησοῦς, καὶ ἐπορεύετο. Ἦδη δὲ αὐτοῦ καταβαίνοντος, 51
 οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν,
 λέγοντες, Ὅτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐ- 52
 τῶν τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ,
 Ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.
 Ἐγνώ οὖν ὁ πατὴρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν 53
 αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱὸς σου ζῇ· καὶ ἐπίστευσεν
 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτερον 54

^a Supra ii. 1. 11.

^r 1 Cor. i. 22.

45 || ὅσα ἐποίησεν

46 ‡ ὁ Ἰησοῦς

47 ‡ αὐτὸν post ἠρώτα

where directly told. He supposes his reader to have learned it from the preceding Evangelists, who acquaint us with it, and apply this observation of our Lord to that city. We have other similar instances; thus below xviii. 32. 33. where St. John tacitly refers to the saying, which is recorded by Matt. xx. 19. And in the same verse, 33. he refers to what St. Luke mentions, that they accused him of saying that he himself is Christ, a king. Luke xxiii. 2. And again, St. John xx. 1. tacitly refers to the stone which St. Matt. xxvii. 60. and Mark xv. 46. had mentioned to have been placed at the entrance of the sepulchre, but of which he himself had no where made mention.

46. Καὶ ἦν τις βασιλικὸς . . . And there

was a certain nobleman . . . ἐπηρέτης und. A servant or minister of the king; or an officer of the court: Bos at ἐπηρέτης. See note at Luke viii. 3. In verse 48. our Saviour contrasts the obstinate refusal of the Jews to receive his doctrine, except it was confirmed by some visible display of an immediate divine interposition, with the ready acceptance of the same by the Samaritans. In the same verse μὴ in οὐ μὴ πιστεύσητε, is, says Hoogveen, used as ἂν, so that the sense is, οὐκ ἂν πιστεύσητε, *noletis credere*. In verse 52. κομψότερον ἔχειν is *convalescere*, *εἶναι* und. See Bos. Hesych. κομψότερον, βελτιώτερον.

54. Τοῦτο πάλιν δεύτερον . . . This is again the second miracle that Jesus did, when he was come out of Judea into Galilee

σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

Κεφ. ε'. 5.

1 ^a Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ
2 Ἰησοῦς εἰς Ἱεροσόλυμα. ^b Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις,
ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγόμενη Ἐβραϊστὶ

^a Lev. xxiii. 2. Deut. xvi. 1. Supra ii. 13.

^b Neh. iii. 1. xii. 39.

1 † δ 2 † ἐπὶ τῇ

i. e. This second miracle Jesus performed after returning, &c. The first miracle being understood to be that of turning water into wine at the marriage in Cana. The word *πάλιν* is to be construed with *ἐλθὼν*.

CHAP. V.

1. Μετὰ ταῦτα . . . Ἱεροσόλυμα. After this there was a feast of the Jews; and Jesus went up to Jerusalem. The whole of the fifth chapter of St. John's Gospel is employed in describing what Christ did in Jerusalem: yet at the very beginning of the next chapter, the scene is suddenly and unexpectedly changed to Galilee and the sea of Tiberias: see vi. 1. Now such a sudden transition from Jerusalem to the sea of Tiberias, is inexplicable on any other supposition, says Michaelis, than that St. John presupposed that his readers were already acquainted with Christ's return to Galilee, and consequently that he had left Jerusalem. See note above iv. 43. 44. The principal festival, the Passover, is, notwithstanding the absence of the article, without doubt here meant. See Bp. Midd. Several Mss. have the article. This goes a great way towards determining the much controverted question respecting the duration of Christ's ministry, during which, according to St. John, there were four passovers. See note above ii. 13. The absence of the article may be explained on the principle mentioned at note Matt. xiv. 6.

2. Ἔστι . . . ἔχουσα. Now there is at Jerusalem by the sheep-market (sheep-gate)

a pool, which is called in the Hebrew tongue *Bethesda*, having five porches. *Πύλη* is und. after *προβατικῇ*. Thus in Hom. *πόλαι* is und. in *Σκαίαι*. See Bos at *πύλη*. One of the gates of Jerusalem we know was called the *sheep-gate*. See Nehem. iii. 1. and 32. xii. 39. The gate had its name from the sheep-market which was kept at it, and to which the sheep were driven after having been washed in the pool, which was formed from the waters of the pool of Siloam. The tower in Siloam, Luke xiii. 4. which fell and slew eighteen persons, may, as Macknight thinks, have been one of the porticos of Bethesda. The Syr. makes Bethesda *ܡܕܢܗ ܕܡܝܚܐ*, the house of mercy. We ought not to confine the signification of *κολυμβήθρα* to the water collected, but ought to consider it as including the covered walks, and all that had been built for the accommodation of those who came thither, and who lay waiting for a cure by the miraculous virtue of the waters. *Κολυμβήθρα*, a bath, from *κολυμβάω* to swim. It is argued by some, that Jerusalem was still standing when St. John wrote this passage: for if it had lain at that time in ruins, it is presumed that St. John would not have said *ἔστι*, in which reading the Greek Mss. are unanimous. But there is great likelihood, says Dr. Townson, that Bethesda escaped the general devastation. For when Titus Vespasian ordered the city to be demolished, he let some things continue for the benefit of the garrison that was to abide there; and he would naturally leave this bathing place, fitted up with recesses or porticos for shade and shelter, that he might not deprive the soldiers of a healthful refreshment very grateful to

Βηθσδα, πέντε στοὰς ἔχουσα. Ἐν ταύταις κατέκειτο 3
 πληθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν,
 ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ 4
 κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήτρᾳ, καὶ ἐτάρασσε
 τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ
 ὕδατος, ὑγιὴς ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι.

Ἦν δέ τις ἄνθρωπος ἐκεῖ, τριάκοντα καὶ ὀκτὼ ἔτη 5
 ἔχων ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακεί- 6
 μενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ,
 Θέλεις ὑγιὴς γενέσθαι; Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύ- 7
 ριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ
 με εἰς τὴν κολυμβήτρην· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος

3 † πολὺ

3. 4. † ἐκδεχομένων usq. νοσήματι

5 * τριάκοντα ὀκτὼ

7 * βάλλῃ

them; and to which he paid such attention, that he soon after erected magnificent baths at Rome for public convenience. There is indeed no doubt that St. John wrote much later than any other Evangelist, and after the destruction of Jerusalem. Πέντε στοὰς ἔχουσα· *having five porches*. The bath and the building was probably a *pentagon*.

4. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινε . . . *For an angel went down at a certain season into the pool* . . . This verse is wanting in some Mss. and is repudiated by some, as being supposed to have been a marginal gloss. But it is found in the most celebrated Mss. and in all the versions; and its authenticity is fully established. The seventh verse depends on it, and cannot be explained without it. It is however replete with difficulties. The best solution seems to be that of Bishop Pearce, who supposes that the pool was only a common swimming bath, as the word in the original implies, but that the Almighty had, during a short time, endued it with the sanative quality here mentioned, as one more type, among many other miraculous types of the Messiah, which had already been given to the Jews. The prophecy of Zechariah, that *there should be a fountain opened for sin and for uncleanness*, was here realized into a type. This healing quality, however impressed, the Jews ascribed, as they did all the operations of Providence, to the ministration of angels; which St. John ex-

presses by saying, *An angel came down, &c.* See Gilpin. But amidst the difficulties that attend this passage, one thing we are bound to believe; that a multitude of miserable objects were lying by the side of the water, under the expectation of deriving some benefit from the implied sanctity of the place; and that Jesus selecting one out of these, wrought a miracle upon him, as recorded in the words of the Evangelist. See Gilly. Josephus does not mention the miraculous pool; but he wrote for pagan readers, and all along lays as little stress as he can even on the Mosaic miracles. Κατὰ καιρὸν, *at a certain season*; that is, *once a year*, says Tertullian.

7. ἐν ᾧ δὲ ἔρχομαι . . . *but while I am coming another steppeth down before me.* Ἐν ᾧ, sc. χρόνῳ und. This poor cripple wanted money to hire others, and others wanted mercy to help him. The time when Christ wrought this miracle was on the Sabbath-day; and as an evidence of the certainty of the cure, he bids him *take up his bed and walk*. Christ requires him to do that on the Sabbath which was contrary to the letter of the law, to show he was a prophet; who by their own rules had power to require what was contrary to the ceremonial rest of the Sabbath. The Jews forgot that this day of sacred rest was to be employed in the service of God, and they substituted their own superstitious rites in the place of divine ordinances and of a spiritual observance.

- 8 πρὸ ἐμοῦ καταβαίνει. ^c Λέγει αὐτῷ ὁ Ἰησοῦς, Ὑγείραι,
 9 ἄρον τὸν κράββατόν σου, καὶ περιπάτει. ^d Καὶ εὐθέως
 ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ,
 καὶ περιεπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
 10 ^e Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββα-
 11 τὸν ἔστιν· οὐκ ἔξεστί σοι ἄραι τὸν κράββατον· Ἀπεκρίθη
 αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον
 12 τὸν κράββατόν σου, καὶ περιπάτει. Ἠρώτησαν οὖν
 αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος, ὁ εἰπὼν σοι, Ἄρον τὸν
 13 κράββατόν σου, καὶ περιπάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς
 ἔστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὃχλου ὄντος ἐν τῷ τόπῳ.
 14 ^f Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν
 αὐτῷ, Ἰδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖ-
 15 ρὸν τί σοι γένηται. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε
 τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγιῆ.
 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζή-
 τουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
 17 ^g Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι

^c Matt. ix. 6. Mark ii. 11. Luke v. 24.^d Infra ix. 14.^e Exod. xx. 10.

Deut. v. 13. Neh. xiii. 19. Jer. xvii. 21. &c. Matt. xii. 2. Mark ii. 24. iii. 4. Luke vi. 2. xiii. 14.

^f Matt. xii. 45. Infra viii. 11.^g Infra xiv. 10.

8 = ἔγειρε

16 ‡ καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι

13. Ὁ δὲ ἰαθεὶς . . . τόπῳ· *And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.* Ἐξένευσεν, from ἐκνέω *to swim out*, or *emerge*; fut. ἐκνήσω and ἐκνεύσω, as νέω is used for νέω. The verb is used by Eurip. in the sense of *emerging* or *being delivered from imminent danger*. It signifies also as here *to withdraw oneself* particularly from any danger. We may observe, says Doddridge, how well this verb expresses the easy unobserved manner in which he, as it were, glided through them; while like a stream of water, they opened before him, and immediately closed again, leaving no trace of the way he had taken. Τίς ἔστιν, *who it was*, (see note at Mark v. 13.) would not be *who it was*, but *who it had been*.

14. μηκέτι ἁμάρτανε . . . *sin no more*.. Bodily diseases were deemed by the Jews to be the punishment of sin, and, in many

instances, were so in reality. See note at Matt. viii. 17. The man, in the next verse, tells the Jews, i. e. the chief priests and the Sanhedrim, (to express which St. John often κατ' ἐξοχὴν uses the word Ἰουδαῖοι,) *that Jesus had done this*; not to accuse him, but to excuse himself, as only doing this on the Sabbath at the command of so great a prophet.

17. Ὁ δὲ Ἰησοῦς . . . ἐργάζομαι· *But Jesus answered them, My Father worketh hitherto, and I work.* Jesus is very properly supposed to make this answer or apology before the Sanhedrim, as is plain from ver. 33. It continues to the end of the chapter. Ἀποκρίνομαι is often used for, *to defend* or *exculpate oneself* from any alleged crime or accusation, as Matt. xxvi. 62. xxvii. 12. Phavor. ἀποκρίνασθαι τὸ ἀπολόγησαι. And in the preceding verse διώκειν is used in a judicial sense for, *to bring an accusation*, κατηγορεῖν, διώκειν

ἐργάζεται, καὶ γὰρ ἐργάζομαι. ^h Διὰ τοῦτο οὖν μᾶλλον 18
 ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυε
 τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν,
 Ἰσον ἑαυτὸν ποιεῖν τῷ Θεῷ. ⁱ Ἀπεκρίνατο οὖν ὁ Ἰησοῦς 19
 καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν· οὐ δύναται ὁ
 υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα
 ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως
 ποιεῖ. ^k Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν 20
 αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ
 ἔργα, ἵνα ὑμεῖς θαυμάζητε. ^l Ὡσπερ γὰρ ὁ πατὴρ ἐγεί- 21
 ρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς, οὗς

^h Infra vii. 19. x. 30. 33. Phil. ii. 6.^k Supra iii. 35.ⁱ Infra ver. 30. viii. 38. xiv. 10.^l Infra xi. 25. 43.

κατὰ τὴν δίκην. The connexion of this with
 ver. 19, stands thus: *My Father worketh
 on the Sabbath, as well as on other days, in
 the great designs of his providence; and I
 work in like manner my wondrous works of
 mercy. Therefore the Son (ver. 19.) can
 do nothing of himself, that is, separately
 from the Father; but is, in all things,
 united with him.* The particle of compari-
 son is here wanting: *My Father worketh,
 and I work; i. e. as my Father worketh,
 so also do I work together with him.* Sem-
 ler has thus paraphrased this: “Deus,
 Pater meus, nullā sabbati religione impedi-
 tus, nunquam non digna ipso opera per
 omnem mundum corporeum efficit; itaque
 similia licet et me pari jure efficere.”

18. ἀλλὰ . . . Θεῷ· but said also that
 God was his Father, making himself equal
 with God; i. e. that God was his own pro-
 per Father: ἴδιον, suum, id est, sibi pro-
 prium ac peculiarem. And the Jews must
 have understood it so. They made no
 scruple themselves to call God their Father,
 see below viii. 41. and yet they would have
 thought it very injurious in any man to infer
 that they made themselves equal with God.
 There must therefore be here something
 peculiar and energetic in the word ἴδιος.
 The expression in most familiar use would
 have been πατέρα ἑαυτοῦ. The word seems
 opposed to κοινός; so that strictly speaking
 there is no just title to call any thing ἴδιον
 which is enjoyed in common with others:
 so Acts iv. 32. This serves well to explain
 the subsequent term ἴσον in this same verse;
 but the force of both the words is lost in
 our present version. By calling God pec-
 cularly his own proper Father, Jesus had
 equalled himself with God. See note at

Gr. Test.

Mark xiv. 61. 62. Ἐὰν μὴ in the next
 verse does not imply any exception, but is
 used for ἀλλὰ, as in Gal. ii. 16. ποιεῖ being
 supplied from the preceding words; see
 note above ver. 17.

20. 21. καὶ πάντα . . . θαυμάζητε· and
 sheweth him all things that himself doeth:
 and he will show him greater works than
 these, that ye may marvel; i. e. so that you
 will be astonished. The particle ἵνα is not
 to be rigorously interpreted: it is used
 here for ὥστε, denoting not the end, but the
 event. The word δείκνυσιν refers here to
 the ample and comprehensive knowledge
 which the Son has of the whole plan of
 the Father's counsels, in all their mutual
 relations and dependencies; whereas the
 Prophets and the Apostles had, in compari-
 son of this, but very limited and con-
 tracted views. See Doddridge. It ex-
 presses also the full communication and
 power of working such miracles as God
 himself doeth, and therefore even greater
 works than these, καὶ μείζονα τούτων. For
 the power of raising the dead, which the
 Father hath, the Son hath also. Οὗς θέλει,
 whom he will: this is more than ever was
 said of any Prophet or Apostle, that he did
 such works at his will. And this, says
 Whitby, being an action represented as
 proper to God, (of raising the dead,) Acts
 xxvi. 8. Ephes. i. 19. Rom. iv. 17. hence it
 is evident, that Christ, who will not only
 raise our mortal bodies, but also make them
 like to his own glorious body, by that power,
 by which he is able to subdue all things to
 himself, Phil. iii. 21. must be God; and
 that the Father, by giving him to have life
 in himself, as he hath it in himself, ver. 26.
 must have given him the fulness of the

II.

E

- 22 θέλει, ζωοποιεῖ. ^m Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,
 23 ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. ⁿ Ἴνα πάντες
 τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ μὴ τιμῶν
 τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.
 24 Ὁ Ἀμὴν ἀμὴν λέγω ὑμῖν· ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ
 πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς
 κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου
 25 εἰς τὴν ζωὴν. ^p Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα,
 καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς Φωνῆς τοῦ
 26 υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται. Ὡς περ γὰρ
 ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ
 27 ζωὴν ἔχειν ἐν ἑαυτῷ. Καὶ ἔξουσίαν ἔδωκεν αὐτῷ καὶ

^m Matt. xi. 27. xxviii. 18. Supra iii. 35. Infra ver. 27. xvii. 2. Acts xvii. 31.

ⁿ 1 John ii. 23.

^o Supra iii. 16. 18. Infra vi. 40. 47. viii. 51. xx. 31.

^p Eph. ii. 1. 5. Infra ver. 28. Rom. vi. 4. Gal. ii. 20.

Deity, from which this power is inseparable. It was a common belief among the Jews, that the Messiah would raise the dead. See note John xvi. 7.

22. Οὐδὲ γὰρ... υἱῷ. *For the Father judgeth no man; but hath committed all judgment unto the Son.* There seems to be a particular emphasis in οὐδὲ γὰρ, i. e. not only shall the Son by his divine power raise the dead, but also is *all judgment committed unto him*. All things relative to the government of the church and of the world, to the final judgment, and the eternal states of men, are committed to the Son, as the divine Mediator: insomuch that the Father, in person, *judgeth no man*, exclusively of the Son; and therefore all the texts in which it is said that *God shall judge the world*, must be interpreted of the Son, as one with the Father. See the following verses 24—29. *Kρίσις* and *κρίμα* are sometimes used indiscriminately for judging and condemning. But *κρίσις* is here rather the administration and power of judging; below ver. 24. condemnation.

23. Ἴνα πάντες τιμῶσι... *That all men should honour the Son...* See note Matt. xxviii. 18.; i. e. says Woltzogenius, that they owning this dignity and power, *per quam Deo aequalis est*, may give him that obedience, honour, and worship, which is due to a divine and heavenly king; for that the honour and worship due to Christ is divine honour, is evident from this; that it is such *qualis Patri debetur*, to whom, by the consent of all men, belongs divine worship. From the strong declaration of

our Saviour in this verse, says Dr. Hales, expressed both positively and negatively, we may collect the heinousness of the crime of infidelity, or denial of the divinity of Jesus as God the Son; because it involves the crime of atheism also, denying God's providence, or superintendence of the universe, and making him out a liar by disbelieving the testimony he has so abundantly given of his Son, 1 John v. 10.

25. ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε... *the hour is coming, and now is, when...* Spoken of a thing future, which will happen *very soon*. See Mark v. 41. Luke vii. 14. John xi. 43. But in the 28th verse our Saviour alludes to the general resurrection, and therefore the words καὶ νῦν ἐστίν are not put there. This verse, 25. may also refer to the conversion of sinners, and to the awakening of the Gentiles to the life of the gospel. And if the expression οἱ ἀκούσαντες is taken in the literal sense, *they that hear*, and so attend to the voice of Christ as to believe in him, it will then receive that acceptance. It seems also favoured by ver. 24. where *death* plainly signifies a *state of sin and condemnation*. See note above i. 4. and 20. 21. of this chap. for ἔχει ζωὴν ἐν ἑαυτῷ in the next verse.

27. Καὶ ἔξουσίαν... ἔστί· *And hath given him authority to execute judgment also, because he is the Son of man.* Some commentators would render this, a Son of man, owing to the absence of the article. But our Eng. vers. is correct; see note at Matt. viii. 20. In the present instance the article is not admitted before υἱός, because it pro-

κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. ^q Μὴ θαυμάζετε 28
τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
ἀκούσονται τῆς φωνῆς αὐτοῦ, ^r Καὶ ἐκπορεύονται, οἱ τὰ 29
ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα
πράξαντες, εἰς ἀνάστασιν κρίσεως. ^s Οὐ δύναμαι ἐγὼ 30
ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν. Καθὼς ἀκούω, κρίνω· καὶ ἡ
κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν,
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός. ^t Ἐὰν ἐγὼ 31
μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.
^u Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής 32
ἐστὶν ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. ^x Ὑμεῖς ἀπε- 33
στάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ.
Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω· ἀλλὰ 34
ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. Ἐκεῖνος ἦν ὁ λύχνος ὁ 35
καίόμενος καὶ φαίνων· ὑμεῖς δὲ ἠβελήσατε ἀγαλλιαθῆναι

^q Isa. xxvi. 19. Dan. xii. 2. 1 Cor. xv. 52. 1 Thess. iv. 16.^r Matt. xxv. 46.^s Supra ver. 19. Infra vi. 38.^t Infra viii. 14.^u Isa. xlii. 1. Matt. iii. 17. xvii. 5.^x Supra i. 15. 19.

30 † πατρός

35 * ἀγαλλιασθῆναι

perly follows ἐστί. See note at Matt. xii. 50. And consequently it cannot be admitted before ἀνθρώπου on the principle of correlation or regimen. See note at Luke i. 66. The import of this passage however is, that God hath made Christ the judge of man, for that he, having taken our nature, is acquainted with our infirmities.

29. οἱ δὲ τὰ φαῦλα πράξαντες... and they that have done evil, unto the resurrection of damnation. Josephus says, that the Pharisees thought the wicked were to be excluded from the resurrection, which only pertained to the just. This seems to be spoken in opposition to their doctrine. See note at Matt. x. 15.

30. Οὐ δύναμαι... I can of mine own self do nothing: as I hear... It is plain from the sense and from the words that our Saviour takes up the argument again, from a transition, which begins at ver. 19. Our Lord here, says Scott, repeats his declaration of the entire coincidence of design and operation between the Father and the Son. It was impossible that he should do any thing in his work, as Mediator, from any motive, to any end, or by any power, diverse from those of the Father.

31. Ἐὰν ἐγὼ μαρτυρῶ... ἀληθής· If I bear witness of myself, my witness is not true: i. e. not proved, not a legal proof. Christ having declared to the Jews, to the Sanhedrim, the dignity of his person, office, and character, goes on to represent the proofs of his mission. If, says he, I do not prove by the testimony of miracles that I am the Messiah, ver. 36. and viii. 16. my own testimony is not to be admitted as true. But further there is another that beareth witness of me, ver. 32. whom ye counted as a Prophet, Matt. xiv. 5. xxi. 26. and upon that account received his baptism. Now according to your own rules, he is to be owned as a Prophet, to whom a Prophet gives his testimony.

35. Ἐκεῖνος... αὐτοῦ· He was a burning and a shining light: and ye were willing for a season to rejoice in his light. Or rather, as indicated by the article, he, John, was the burning and shining light, referring to, and using the phrase in vogue among the Jews, of calling a wise and enlightened teacher, a candle. Thus they say that Shuah, the father-in-law of Judah, (Gen. xxxviii. 2.) was the candle or light of the place where he lived, because he was one of the

- 36 πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα, ἃ ἔδωκέ μοι ὁ πατήρ, ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε.
- 37 Καὶ ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑώρακατε. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκείναι εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. Καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα

^y 1 John v. 9. Supra iii. 2. x. 25. xv. 24. ^z Exod. xxxiii. 20. Deut. iv. 12. 1 Tim. vi. 16. 1 John iv. 12. ^a Isa. viii. 20. xxxiv. 16. Luke xvi. 29. Acts xvii. 11. Deut. xviii. 15. Luke xxiv. 27. Supra i. 46.

most famous men in the city, enlightening their eyes: hence they called a rabbin, the candle of the law, and the lamp of light. *Πρὸς ὥραν*· for a season; for no long time, 2 Cor. vii. 8. Gal. ii. 5. 1 Thess. ii. 17.; for when John had freely given testimony to Christ, and reproved their vices, they blasphemed him, and said, *he had a devil*. Luke vii. 30. 33. The word *καίμενος* seems to give the suggestion of the divine illumination of the Baptist; or, according to some, of arduous zeal, or good affection in the service of God.

37. 38. Καὶ ὁ πέμψας με... And the Father himself which hath sent me... i. e. as interpreted by Gilpin, "the miraculous works that I perform, are, beyond all, a testimony that God hath sent me. And though here the witness is invisible, yet the testimony is evident.—But your unbelief is proof against all; for you know as little of that God, who testifies, as you do of me, to whom he bears testimony." This refers also to the testimony given at our Saviour's baptism by the Father, confirming his mission with the strongest evidence; and also to the transfiguration. But on this, says our Saviour, as paraphrased by Whitby, I insist not, for ye have neither heard his voice at any time, nor seen his form; and as ye have not known his will this way, so neither will ye do it by his revealed will, for ye have not his word abiding in you; for whom he hath sent, him ye believe not. Some commentators take the words *οὔτε*... interrogatively. *Λόγον μένοντα ἐν ὑμῖν* is, fully impressed, digested, and treasured effectually in the mind.

39. Ἐρευνᾶτε τὰς γραφὰς, ὅτι... Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Or, You search the Scriptures; for by them you profess to believe that you have eternal life: and they testify of me. The word *ἐρευνᾶτε* may be taken as an indicative, and, with regard to the sense, with great propriety. The whole reading is rendered stronger by a declaration, or even by an interrogation, than by a command. You profess, says the Saviour, to search the Scriptures as the fountain of life, and yet they strongly testify of me. We have examples from Scripture, where the second plural of the present of the indicative, not preceded by a pronoun, thus begins a sentence. The Syriac renders it imperatively. The reader will judge for himself. *Ἐρευνᾶω, to search*, Krebs, observes, does not convey any emphatic meaning in itself, but expresses any investigation, or search, whether remiss or diligent. Its metaphor is taken from miners, who explore the caverns of the earth. It signifies also to *know, to have an intimate knowledge of*, as Rom. viii. 27. The Greek writers use it generally in the sense of, *to trace*. Thus Homer speaks of a lion *tracing* the footsteps of the man who stole its whelps, Il. xviii. 321. Πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἔχον' ἐρευνᾶν, Εἰποθεν ἐξεύροι.

40. Καὶ... ἔχητε· And ye will not come to me, that ye might have life. Καὶ is here *but, or yet*. To come to, or follow any one, is to be the disciples, or to receive the doctrine, of a teacher. After the clear testimonies which the prophecies and charac-

ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· 41
 Ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε 42
 ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς 43
 μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνό-
 ματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. ^b Πῶς δύνασθε ὑμεῖς 44
 πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν
 δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε, 45
 ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ
 κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. ^c Εἰ 46
 γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ
 ἐμοῦ ἐκεῖνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ 47
 πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

Κεφ. 5'. 6.

Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης 1
 τῆς Γαλιλαίας, τῆς Τιβεριάδος. Καὶ ἠκολούθει αὐτῷ 2

^b Infra xii. 43. Rom. ii. 29.^c Gen. iii. 15. xii. 3. xxii. 18. xlix. 10. Deut. xviii. 15.

45 — πατέρα;

ters of the Messiah in the O. T. afford, says Christ, that I am he, ye will not believe in me; which shows your infidelity is the result, not of simple ignorance, but of wilful obstinacy. Our Saviour, in the next verse, says, that it was to promote the glory of God, as a true Prophet, and not to obtain their favour or applause, that he thus asserted his authority. Many on the contrary, ver. 43. would come, seeking their own glory, in their own name and authority, without any testimony from God; as Barchochabas. Many of the Fathers thought antichrist was here meant.

44. δόξαν παρὰ ἀλλήλων λαμβάνοντες· *which receive honour one of another*... This seems to have reference to the members of the Sanhedrim, to whom these words so justly apply; as they gave each other high sounding titles.

46. περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν· *for he wrote of me*. See Deut. xviii. 15. 18. The pretences of the Jews for not believing

in Christ, were these two; their love to God, and reverence for the Law of Moses: Christ proves they could have no true love to God, ver. 42. nor faith in Moses, for this very reason, that they believed not in him. See Whitby.

CHAP. VI.

1. Μετὰ ταῦτα... Τιβεριάδος· *After these things Jesus went over the sea of Galilee, which is the sea of Tiberias*. See note above, v. 1. This explanation of the lake, which the Evangelist gives, may be adduced as a proof that he wrote much later than the others. He wrote when the new name of Tiberias had prevailed over the ancient, which had already grown into disuse. The other Evangelists call this lake the sea of Galilee. Πράγματα und. after ταῦτα, or *μέρη τοῦ χρόνου*. See Bos. One year had intervened since Jesus healed the man at

ὄχλος πολὺς, ὅτε ἐώρων αὐτοῦ τὰ σημεῖα, ἀ ἐποίει ἐπὶ
 3 τῶν ἀσθενούντων. Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς,
 4 καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ^a Ἦν δὲ
 5 ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. ^b Ἐπάρας οὖν
 ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς
 ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον,
 6 Πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; Τοῦτο
 δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει, τί ἔμελλε
 7 ποιεῖν. Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηνα-
 ρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν
 8 βραχύ τι λάβῃ. Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν
 9 αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, ^c Ἔστι
 παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους, καὶ δύο
 10 ὀψάρια, ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; Εἶπε
 δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπесεῖν.
 Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ· Ἀνέπεσον οὖν οἱ
 11 ἄνδρες τὸν ἀριθμὸν ὥσει πεντακισχίλιοι. Ἐλαβε δὲ
 τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς
 μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ
 12 ἐκ τῶν ὀψαρίων, ὅσον ᾔθελον. Ὡς δὲ ἐνεπλήσθησαν,
 λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύ-
 13 σαντα κλάσματα, ἵνα μὴ τι ἀπόληται. Συνήγαγον

^a Exod. xii. 18. Lev. xxiii. 5. Num. xxviii. 16. Deut. xvi. 1.
 Mark vi. 35. Luke ix. 12.

^c 2 Kings iv. 43.

^b Matt. xiv. 15.

2 † αὐτοῦ

5 — ἀγοράσωμεν

11 † τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ

the pool of Bethesda, according to Dr. Lightfoot; this miracle of the five loaves being at the passover ensuing, ver. 4. Others think that St. John only relates this miracle, which had been also related by the others, as being necessary to the sublime discourse that succeeds it. See note above ii. 13. We have now a circumstantial relation of the miracle, (which is strictly speaking, the single concurrence of his narration with the other Evangelists, see above iv. 43. 44. till within six days of the last passover;) for which see notes at Matt. xiv. 14—22.

5. λέγει πρὸς τὸν Φίλιππον . . . οὔτοι; he saith unto Philip, Whence shall we buy bread that these may eat? This question

being directed to Philip in particular, might on a first view appear to be merely accidental. But it will be found to have a peculiar propriety, and an undesigned coincidence corroborative of the history. The other Evangelists do not mention the question having been particularly addressed to Philip; but on comparing St. Luke with this, we discover, ix. 10. that the desert place where the miracle was wrought was *belonging to Bethsaida*; and in another part of St. John, 1. 45. we are told that *Philip was of Bethsaida*; so that there was great propriety in directing the question to him, who was of the immediate neighbourhood, and must best know where bread was to be bought.

οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. ^d Οἱ οὖν ἄνθρωποι, ἰδόντες ὃ ἐποίησε σημεῖον ὁ 14 Ἰησοῦς, ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης, ὃ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς οὖν, γνοὺς ὅτι 15 μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

^e Ὡς δὲ ὁψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ 16 ἐπὶ τὴν θάλασσαν. Καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρ- 17 χοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς. Ἡ τε θάλασσα, ἀνέμου μεγάλου πνέοντος, διηγείρετο. 18 Ἑλληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, 19 θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. Ὁ δὲ 20 λέγει αὐτοῖς, Ἐγὼ εἰμι, μὴ φοβεῖσθε. Ἦθελον οὖν λαβεῖν 21

^d Deut. xviii. 15. Luke vii. 16. xxiv. 19. Supra i. 21. iv. 19. Infra vii. 40.

^e Matt. xiv. 23. Mark vi. 47.

14 ‡ ὁ Ἰησοῦς

15 ‡ αὐτὸν post ποιήσωσιν

ib. πάλιν

15. ἵνα ποιήσωσιν αὐτὸν βασιλέα to make him a king . . . The multitude appears to have followed Jesus under the idea of his being that leader who should restore the temporal kingdom to Israel. Jesus, who could discern the secrets of men's hearts, knew this their object. But his kingdom was not of this world, xviii. 36. neither did he choose to give any umbrage to the government. He therefore, to avoid their importunities and every pretence of tumult, retired to a place of solitude.

17. Καὶ ἐμβάντες . . . Καπερναοῦμ· And entered into a ship, and went over the sea towards Capernaum. They went over towards Bethsaida, on their way towards Capernaum, on the further side of the lake; Jesus himself intending to meet them by land at Bethsaida. See Bethsaida at Matt. xi. 21.; and ἔρχεσθαι at Matt. xxviii. 1. properly here, to go.

19. Ἑλληλακότες οὖν ὡς σταδίους So when they had rowed about five and twenty or thirty furlongs . . . They could not use their sail, the wind being contrary, Mark

vi. 48. and being violent too, they could make but little way, nearly four miles; and now about three in the morning: see the Jewish watches at Matt. xiv. 25. Ναῦν is und. after ἐλληλακότες, the Attic perf. from ἐλαύνω, to drive or impel. Bos justly makes an ellipsis of ναῦν after ἐλαύνω, and of λίθος (perhaps more properly δρόμος) after στάδιος. The Greeks use both στάδιος and στάδιον. Ἐγγὺς τοῦ πλοίου γινόμενον and drawing nigh unto the ship. There is scarcely a verb (see Viger c. v. s. v. 9.) which admits of a greater diversity of construction, and of so many idiomatic senses, as γινόμεναι; thus here with an adverb, ἐγγὺς τοῦ πλοίου γινόμενον drawing nigh; and ver. 25. with ὧδε; with prepositions, as ver. 21. ἐγένετο ἐπὶ τῆς γῆς. We meet with γίνεσθαι ἀπὸ τινος πράγματος, rem aliquam paulo ante perfecti, se: ἐκποδῶν γίνεσθαι, ejici: γίνεσθαι ἑαυτοῦ, sui juris esse; &c. See also note Rom. vii. 3.

21. εἰς ἣν ὑπήγον· whither they went: rather, were going. Ἦθελον λαβεῖν is properly rendered in our Eng. vers. they willingly received him, because by the ac-

αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπῆγον.

- 22 Τῇ ἐπαύριον ὁ ὄχλος, ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοiάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἐν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοiάριον,
- 23 ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· Ἀλλὰ δὲ ἦλθε πλοiάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου, ὅπου ἔφαγον
- 24 τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου· Ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Κα-
- 25 περναοῦμ, ζητοῦντες τὸν Ἰησοῦν. Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββὶ, πότε ᾤδε
- 26 γέγονας; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.
- 27 Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν,

^f Supra i. 32. iv. 14. v. 37. Infra ver. 40. 54. viii. 18. Matt. iii. 17. xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35. 2 Pet. i. 17.

22 † ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ ib. = πλοῖον

24 * ἐνέβησαν καὶ αὐτοὶ

count of the other Evangelists, they actually received him; and therefore *they wished to receive him into the ship* would not be the right sense.

22—24. The sentence contained in these three verses appears involved: but ver. 23. should be included in a parenthesis: then ver. 24. *ὅτε οὖν εἶδεν ὁ ὄχλος* will resume what was begun in the 22nd verse, ὁ ὄχλος ὁ ἐστηκὼς, which had been interrupted by a long sentence, and by the 23rd verse being put parenthetically, and not in its usual place. *Ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ* that *Jesus was not there*; see note at Mark v. 13.

27. Ἐργάζεσθε . . . ὁ Θεός· Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. The thing denied is not excluded, but the thing

set in opposition to it is merely preferred. We have many similar instances in Scripture, in which the negative form supplies the want of the comparative degree in the Hebrew idiom. See Matt. xii. 7. and note. Our Saviour exhorts them to labour not so much for temporal, perishable food, as for that which was spiritual and eternal, pointing out in allegorical terms that his doctrines are to be received for the same purpose as we take food, that we may be nourished and supported. Ἐργάζεσθαι τὴν βρῶσιν is here to labour for, or to procure food; it is however, but not here, often used for to digest, or concoct the food. Ὁ πατὴρ ἐσφράγισεν for him hath God the Father sealed. To seal is a general phrase for authorising by proper credentials, whatever the purpose be for which they are given, or for marking a person out as wholly devoted to his service whose seal he bears. But from

ὁ Θεός. Εἶπον οὖν πρὸς αὐτὸν, Τί ποιῶμεν, ἵνα ἔργα- 28
ζώμεθα τὰ ἔργα τοῦ Θεοῦ; ὁ Ἀπεκρίθη ὁ Ἰησοῦς καὶ 29
εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύ-
σητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. ὁ Εἶπον οὖν αὐτῷ, Τί 30
οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι;
τί ἐργάζῃ; ὁ Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν 31
τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ
οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. Εἶπεν οὖν αὐτοῖς ὁ 32
Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν. Οὐ Μωσῆς δέδωκεν
ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδω-
σιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. Ὁ γὰρ 33
ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ
ζωὴν διδούς τῷ κόσμῳ. Εἶπον οὖν πρὸς αὐτὸν, Κύριε, 34

§ 1 John iii. 23. ὁ Matt. xii. 38. xvi. 1. Mark viii. 11. Luke xi. 29. 1 Cor. i. 22.

ἰ Exod. xvi. 4. 15. Num. xi. 7. Ps. lxxviii. 24. 1 Cor. x. 3.

29 † ὁ ante Ἰησοῦς 30 † οὖν post τί

the custom prevalent among nations, particularly the Egyptians, (see Herod. l. ii. c. 38.) of *setting a seal* upon a victim that was deemed fit for sacrifice, this interpretation is given by some: Infinite justice found Jesus Christ to be without spot or blemish, and therefore *sealed*, pointed out and accepted him as a proper sacrifice and atonement for the sin of the whole world. But see note at Eph. iv. 30.

29. Τοῦτό ἐστι . . . ἐκεῖνος. *This is the work of God, that ye believe on him whom he hath sent.* This Christ expounds himself, saying, *This is the work of God*; i. e. this is that which he commands, and which is highly acceptable to him, that ye labour, by faith in me, and by embracing my doctrine, to obtain that eternal life which the Son of God will give to you. But they, still deceived and unsatisfied, desire a sign from heaven, seeking an experiment whether he were the Messiah or not; see note Matt. xii. 38.; for it was a saying among them, that, "as their first redeemer made manna descend from heaven for them, so should their second redeemer do;" and our Lord therefore very appositely answers, that what they desired was already done by his Father sending his Son, the true heavenly manna, to them: see the following verses.

31. 32. Ἄρτον ἐκ τοῦ οὐρανοῦ . . . Bread Gr. Test.

from heaven . . . It may be rendered, and not improperly, bread of heaven. Thus Psalm lxxviii. 24. 25. it is called *corn of heaven*, and *angel's food*. In this sense it points to the true nature of that extraordinary food. Our Lord's declaration, says Dr. Campbell, imports that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type of that which hath descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, *the bread of heaven*.

33. Ὁ γὰρ ἄρτος . . . κόσμος. *For the bread of God is he (that) which cometh down from heaven, and giveth life unto the world.* Our Lord gives the full explication and the proper interpretation of ὁ ἄρτος in ver. 35. and there only plainly declares that he himself is the bread of which he had been speaking. For our Lord, says Dr. Campbell, meant not at once to lay aside the veil wherein he had wrapped the sentiments. The request made to him in the very next verse, *Give us always this bread*, shows that he was not yet understood as speaking of a person, which he must have been, if his expression had been as explicit as that of the Eng. trans.

- 35 πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. ^k Εἶπε δὲ αὐτοῖς ὁ
 Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς
 με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ δι-
 36 ψήσῃ πώποτε. Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με,
 37 καὶ οὐ πιστεύετε. Πᾶν ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ
 ἦξει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ ἐκβάλω ἔξω.
 38 ^l Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα
 39 τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ^m Τοῦτο δέ
 ἐστι τὸ θέλημα τοῦ πέμψαντός με πατὴρ, ἵνα πᾶν ὃ δέ-
 δωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ
 40 ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁿ Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμ-
 ψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν, καὶ πιστεύων
 εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐγὼ

^k Isa. lv. 1. 2. Infra ver. 48. 58. Supra iv. 14. Infra vii. 37.

Mark xiv. 36. Luke xxii. 42. Supra iv. 34. v. 30.

^l Matt. xxvi. 39.

^m Infra x. 28. xvii. 12. xviii. 9.

ⁿ Supra iii. 15. 16.

39 † πατὴρς

40 = τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πατρός μου

ib. † ἐγὼ

36. Ἀλλ' εἶπον . . . πιστεύετε. *But I said unto you, that ye also have seen me, and believe not:* referring to ver. 26. where our Lord told them that though they saw his miracles, yet they sought him only because they did eat of the loaves. Εἶπον is rendered by some *dico*, and made to refer to ver. 30. but *I say* unto you that ye have seen me giving a sign, and yet ye believe not. Others omit *με*, and render it as in the Alex. Ms. ye have seen the bread which came down from heaven.

37. Πᾶν δὲ δίδωσί μοι . . . ἔξω. *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.* There have been many disputes about the meaning of the Father's giving men to Christ. It seems determined by the parallel expression ver. 44. which see: *No man can come to me except the Father draw him:* by which we are to understand, says Dr. Macknight, his supplying whatever influences of his Spirit and grace are necessary to impress the evidences of religion on men's minds in such a manner as to work conviction. And as conviction supposes teachableness of disposition, and a love of truth, his drawing men to Christ must imply his bestowing on them dispositions and affections which qualify them for being drawn by him. This was fit matter of comfort to Jesus, under the present infidelity of the Jews. By this likewise he encouraged his

disciples who had already believed on him. In the mean time he invited those who were disposed to believe, from the consideration that he would not reject them, however low their circumstances might be, however vile they might appear in their own eyes, or however much they might have formerly injured him, by speaking evil of him, and opposing him.

38. Ὅτι καταβέβηκα . . . *For I came down from heaven . . .* See note at iii. 13. How could I reject those, to bring whom to eternal life I came down from heaven, in perfect concurrence with my Father's will; and it is his will, that not one of those given to the Son should be rejected or lost by him; but that every one of them should be raised up to eternal felicity at the last day.

39. ἵνα πᾶν . . . *that of all which he hath given me . . .* This manner of beginning a sentence in one form of construction, and turning off to another, is usual in the best authors; see an instance of it at xvii. 2. and vii. 38. In πᾶν δὲ δέδωκέ μοι he comprehends Heathens as well as others. This mode of construction of the neuter for a masculine, when expressing collected numbers, appears to be Hebraical: in the LXX we have πᾶν μὴ for *no one*. Θεωρῶ, in the next verse, is to *view* or *consider attentively* our Lord's miracles and doctrine: θεωρῶν καὶ σκοπῶν εὕρισκω, Demosthenes.

τῇ ἐσχάτῃ ἡμέρᾳ. Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ 41
αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ
οὐρανοῦ. ° Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς 42
Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;
Πῶς οὖν λέγει οὗτος, °Οτι ἐκ τοῦ οὐρανοῦ καταβέ-
βηκα; Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, 43
Μὴ γογγύζετε μετ' ἀλλήλων. Οὐδεὶς δύναται ἐλθεῖν 44
πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με, ἐλκύσῃ αὐτὸν,
καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ρ Ἔστι 45
γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες
διδασκτοὶ Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς
καὶ μαθὼν, ἔρχεται πρὸς με. ° Οὐχ ὅτι τὸν πατέρα 46
τις ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ἐώρακε
τὸν πατέρα. ° Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς 47
ἐμὲ, ἔχει ζωὴν αἰώνιον. ° Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 48
° Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ 49
ἀπέθανον. ° Οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ κα- 50
ταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ.

° Matt. xiii. 55. Mark vi. 3. Luke iv. 22.

ρ Isa. liv. 13. Jer. xxxi. 34.

Heb. viii. 10. x. 16.

° Supra i. 18. Matt. xi. 27. Luke x. 22. Infra vii. 29.

ρ Supra iii. 16. xviii. 36.

° Supra ver. 33. 38.

† Supra ver. 31.

° Supra iii. 13.

43 † οὖν

44 = ἐν τῇ ἐσχάτῃ

45 * τοῦ Θεοῦ

Καὶ πιστεύων, so as to believe, for it is exegetical or explanatory of ὁ θεωρῶν.

42. ὁ υἱὸς Ἰωσήφ the son of Joseph . . . This allusion to Jesus as the son of Joseph proceeded in them from either ignorance or perverseness; but every one can perceive that the context intimates, as plainly as possible, that he was something far higher than the mere son of Joseph; as was intimated, parenthetically, by Luke iii. 23.

44. 45. Οὐδεὶς δύναται ἐλθεῖν πρὸς με . . . No man can come to me, except . . . See note above ver. 37. The truth is however, says Doddridge, God's drawing does not exclude our consent to follow, and our activity in doing it; but it always includes a divine agency. Bishop Hooper, one of our reformers, says upon this text: "Many understand these words in a wrong sense, as if God required no more in a reasonable man than in a dead post, and mark not the words which follow, 'Every man that heareth and learneth of my Father, cometh unto

me. God draweth with his word and the Holy Ghost, but man's duty is to hear and learn; that is to say, to receive the grace offered, consent to the promise, and not to impugn the God that calleth." To their murmurs and objections on account of his parentage, Jesus answers that he was that divine teacher foretold by the Prophets, *They shall all be taught of God*, Isa. liv. 13. Jer. xxxi. 33. 34. that he was his Father's representative, to reveal his will to mankind. Διδασκτοὶ Θεοῦ, taught of God, the Gen. as Isa. liii. 4. Heb. smitten of God. So Matt. xxv. 34. *blessed of my Father*. So in the compound, θεοδιδασκτοί, 1 Thess. iv. 9. corresponding to taught of the Holy Ghost, 1 Cor. ii. 13.

49. 50. and following verses. Οἱ πατέρες ὑμῶν ἔφαγον . . . Your fathers did eat manna in the wilderness, and are dead . . . The opposition, says Dr. Macknight, between καὶ ἀπέθανον in this verse, and μὴ ἀποθάνῃ in ver. 50. is elegant, and shows that in the former the spiritual death is

- 51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς·
 εἰάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν
 αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν,
 52 ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. ^x Ἐμάχοντο
 οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες, Πῶς δύναται
 53 οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; ^y Εἶπεν οὖν αὐτοῖς ὁ
 Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰάν μὴ φάγητε τὴν σάρκα
 τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ
 54 ἔχετε ζωὴν ἐν ἑαυτοῖς. ^z Ὁ τρώγων μου τὴν σάρκα, καὶ
 πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀνα-
 55 στήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. Ἡ γὰρ σὰρξ μου
 ἀληθῶς ἐστὶ βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι
 56 πόσις. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ
 57 αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. Καθὼς ἀπέστειλέ
 με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων
 58 με, καὶ κεῖνος ζήσεται δι' ἐμέ. ^a Οὗτός ἐστιν ὁ ἄρτος,
 ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες

^x Supra iii. 9. Infra x. 19.^y Matt. xxvi. 26. 28.^z ver. 27. 40. Supra iv. 14.^a Supra iii. 13.

51 † ἣν ἐγὼ δώσω

55 || ἀληθὲς bis

57 || ζήσει

meant, as well as the natural. Our Lord then a third time, and more plainly, tells them that he is the *living bread*, ver. 51. He tells them that the bread or meat which he would give them was *his flesh, which he would give for the life of the world*, and speaks of men's *eating it*, in order to its having that effect. But the meaning of this expression he had directed them to before, when in calling himself the bread of life, he always joined *believing on him*, as necessary to men's *living by him*. Wherefore *to eat*, in the remaining part of his discourse, is *to believe*. Καὶ—δὲ in ver. 51. has the force of οὐ μόνον δὲ, ἀλλὰ καὶ, *yes, and the bread, which I shall give, καὶ ὁ ἄρτος δέ*. All the terms made use of by our Lord on this occasion were such as the Jews had been accustomed to interpret figuratively, for which reason they might easily have understood them. Nevertheless taking them in a literal sense, they were astonished beyond measure, and fell into keen disputes about the meaning of them. Vers. 52. 53. To use Dr. Clarke's

words here: "Jesus knowing how unreasonable his hearers were, did not think fit to explain himself more particularly at this time, but persisting in the same figurative way of expressing himself, he repeated and affirmed more earnestly what he had asserted before. Except ye be entirely united to me by a hearty belief and practice of my doctrine, and partake of the merit of that sacrifice which I shall offer for the sins of the world, and continue in the communion of my religion, and receive spiritual nourishment by the continual participation of these means of grace which I shall purchase for you by my death, ye can never attain eternal life." See note below, ver. 66—69.

57. Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ . . . *As the living Father hath sent me . . .* rather, as the Father liveth who sent me. The force of the comparison lies in the verb *liveth*, not *sent*. This is an enallage conformable to the oriental languages, in which the present participle supplies the present of the indicative.

ὑμῶν τὸ μάννα, καὶ ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα. Ταῦτα εἶπεν ἐν συναγωγῇ 59 διδάσκων ἐν Καπερναούμ.

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, 60 εἶπον, Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν; Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι 61 περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; ^b Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ 62 ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; ^c Τὸ πνεῦ- 63 μά ἐστι τὸ ζωοποιοῦν· ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν. ^d Ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς, οἳ οὐ πιστεύουσιν· 64 ἥδε γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν. ^e Καὶ ἔλεγε, 65 Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με,

^b Supra iii. 13. Mark xvi. 19. Luke xxiv. 51. Acts i. 9. Eph. iv. 8. ^c 2 Cor. iii. 6.

^d Supra ii. 24. Infra xiii. 11.

^e Supra ver. 44.

58 † τὸ μάννα ib. || ζήσει 63 || ἐγὼ λελάληκα ὑμῖν 64 † μὴ

60. Σκληρὸς ἐστὶν οὗτος ὁ λόγος . . . *This is a hard saying . . .* Σκληρὸς is here *hard, offensive, shocking to the mind.* Some understand it to mean, hard to be understood and contradictory, but that interpretation does not accord with what is said ver. 61. and 66. Thus Cic. says *dura vox, a hard, harsh saying.* In its literal sense, said they, it is plainly absurd and offensive, and we know not what other interpretation to give it.

62. Ἐὰν οὖν θεωρῇτε . . . *What and if ye shall see the Son of man ascend up where he was before?* This sentence is elliptical, wanting the apodosis. *Τί ἐρεῖτε; or τί γενήσεται;* must be und. See Bos. Or perhaps better the ellipsis may be thus supplied, *πόσῳ μᾶλλον οὖν σκανδαλισθήσεσθε, εἰν θεωρ.* . . . What, said Jesus, if you should see the Son of Man, as you hereafter may, ascending into heaven, would not this be a convincing proof that he also descended from heaven, and would you not then understand what was meant by the bread of life coming down from thence?

63. Τὸ πνεῦμα . . . *It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.* Τὸ πνεῦμα is here gene-

rally understood of the Holy Spirit. But Bp. Midd. does not understand it so. For πνεῦμα and σὰρξ are, says he, evidently opposed to each other, as co-existent in the same whole. So we find them Matt. xxiv. 41. Rom. viii. 5. James iv. 5. In like manner 2 Cor. iii. 6. we find πνεῦμα opposed to γράμμα; for as in an animated substance there are the flesh and the animating principle, so in the Levitical law there was the *letter*, which was intelligible to the most carnal understandings, and the *spirit* or ulterior design of the institution, which for the most part eluded notice: and, by an easy metaphor, in speaking of any system or body of instruction, the terms *spirit* and *flesh* may be substituted for *spirit* and *letter*. Suppose our Saviour, therefore, to say, "Does this then stagger you? How much more would ye be surprised, if ye were to witness my ascension? But it is the *spiritual* part of religion, which is of avail in opening the understanding: the mere *letter* is nothing: my words, however, are the spirit and the life of all, which ye have hitherto known only in the literal and carnal sense." For the construction of ἥδε, *τινὲς εἰσὶν*, in the next verse, see note at Mark v. 13.

66 εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. Ἐκ τού-
του πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω·
67 καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. Εἶπεν οὖν ὁ Ἰησοῦς
68 τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; Ἐπεκρίθη
οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσό-
69 μεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· ὧς καὶ ἡμεῖς πεπι-
στεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς
70 τοῦ Θεοῦ τοῦ ζῶντος. Ἐπεκρίθη αὐτοῖς ὁ Ἰησοῦς,
Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν

^f Acts v. 20.

^g Matt. xvi. 16. Mark viii. 29. Luke ix. 20. Infra xi. 27.

^h Luke vi. 13. Infra viii. 44. xiii. 27.

65 † μου

68 † οὖν

69 || σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ

70 † ὁ Ἰησοῦς

66—69. Ἐκ τούτου πολλοὶ ἀπῆλθον... *From that time many of his disciples went back...* The term ἀπέρχεσθαι εἰς τὰ ὀπίσω is used of those who *for*sake or *secede* from their party, and is applied to disciples who leave their master or teacher: ἀπέρχεσθαι simply is used in this sense by Diog. Laert. Μέρη und. after τὰ ὀπίσω, see Bos. Μὴ interrogative has force and emphasis, when we ask that which must be well known, as in Rom. iii. 3. Μὴ is still more forcible and emphatical, when it is used with some bitterness, or complaint; as Acts vii. 28. John viii. 53. and in this place. See Hoogveen. St. Peter makes here another profession of his faith besides that mentioned by Matt. xvi. 16—20; a profession as declarative of his faith, and more demonstrative of unshaken fidelity and attachment to Christ. Whitby in his note on vers. 53. 54. in which he proves that Christ speaks not of oral and sacramental eating, referring to St. Peter's answer, says: observe, that Peter here does as it were repeat the words of Christ: *my words are life*, saith Christ; *thou hast the words of life eternal*, saith St. Peter: whereas, if he had understood our Saviour to have spoken here of oral manducation, his answer would in all probability have been to this effect: "Whatsoever appearance there may be of absurdity or impossibility of eating thy natural flesh, and drinking of thy blood, yet we believe it, because thou hast said it, who art truth itself, and who art able to make good thy words:" we therefore hearing nothing of this tendency from him, may conclude, that he knew nothing of this import of them. He thought it sufficient to say, *we believe thou art the Christ*, which,

if our Lord spake here of oral manducation, was nothing to the purpose; but, if he only spake of spiritually eating of him, was the very thing which was designed by our Lord in this discourse, and which he spake of in those words which so much offended others. We therefore conclude with Clemens of Alexandria, and with other ancient Fathers, that when our Lord said, *Eat my flesh and drink my blood*, he allegorically meant the drinking of faith and of the promises; and that our Lord is, by way of allegory, to those that believe in him, meat and flesh, and nourishment and bread, and blood.

70. Οὐκ ἐγὼ ὑμᾶς... ἐστίν· *Have not I chosen you twelve, and one of you is a devil*: or rather, and yet one of you is a devil. Ἐκλέγομαι, *to choose, or elect* a person to an office or employment. But Schleusner understands it also in the sense of *loving and improving*, as the Lat. *diligere*: because we are apt to love those persons or things which we have chosen and selected for ourselves. That ἐκλέεσθαι admits of this interpretation is clear from xv. 16. and Acts xiii. 17. where it implies also, the conferring of favours and privileges. The words καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν, *and yet one of you is a devil*, or mine enemy, will give much force to the preceding words, and explain the cause of the question put to the twelve, ver. 67. thus: it might be thought, says our Lord, that men whom I have made the objects of my particular love and choice, would never forsake or betray me: but do not wonder that I put this question to you, whether ye also would go away; for there is one among you, the twelve, who is my enemy, and will be my betrayer. Elsner would read οὐκ

εἷς διάβολός ἐστιν. Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκα- 71
ριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ
τῶν δώδεκα.

Κεφ. ζ'. 7.

Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλι- 1
λαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξή-
τουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ^a Ἦν δὲ ἐγγὺς ἡ ἐορτὴ 2
τῶν Ἰουδαίων, ἡ σκηνοπηγία. ^b Εἶπον οὖν πρὸς αὐτὸν 3
οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς
τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ
ἔργα σου, ἃ ποιεῖς. Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, 4
καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς,

^a Lev. xxiii. 34.^b Matt. xii. 46. Mark iii. 31. Acts i. 14.

71 † ὦν 3 † σου post ἔργα

ἐγὼ ὁμᾶς . . . affirmatively. In the next
verse ἔλεγε τὸν Ἰούδαν has the ellipsis of
eis, see Bos, or of πρὸς, which is added by
Ælian. λέγω δὲ πρὸς τοὺς ἀκριβοῦντας ταῦτα,
loquor de iis, qui diligenter anquirunt. For
Judas Iscariot, see Matt. x. 4.

CHAP. VII.

1. Καὶ περιεπάτει . . . After these things
Jesus walked in Galilee . . . See περιπατεῖν
at Mark vii. 3. 4. But when it relates to
places or persons, it signifies to tarry there,
or with them, for a time ; as his disciples
walked no more with him, vi. 66. and see
xi. 54. See note above v. 18. for the cause
for which they sought to kill him, and also
ver. 14.

2. ἡ σκηνοπηγία· The Jews' feast of Ta-
bernacles was at hand. See note at Matt.
xx. 17. This feast was instituted in re-
membrance of their living in tents forty
years in the wilderness : it was celebrated
in booths erected for that purpose, with
great solemnity and joy. Levit. xxiii. 34.
&c. From σκῆνος, a tent, and πηγνύω, to
fix. It is likewise called the feast of in-
gatherings. The design of it was also to
return thanks to God for the fruits of the

vine and other trees, and to implore his
blessing upon those of the ensuing year.

3. Εἶπον οὖν . . . ἐντεῦθεν . . . His bre-
thren therefore said unto him, Depart hence,
and go into Judea . . . See note at Matt.
xii. 46 and 50. His brethren or kinsmen
did not yet understand the spiritual nature
of his kingdom, but they expected the
Messiah would be a temporal prince ; and
looking for promotion now that they were
become his disciples, they desired him to
display his miracles on a more public theatre
than Galilee.

4. Οὐδεὶς γὰρ . . . εἶναι· For there is no
man that doeth any thing in secret, and he
himself seeketh to be known openly : or,
who seeketh to be publicly known. Καὶ
may have the force of the relative ὅς, as
understood by Doddridge. Ἐν κρυπτῷ, in
secret, τόπω und. to which is opposed ἐν
παρρησίᾳ, openly, publicly : or according to
Chrysostom, the phrase imports the love
of glory, to be a rabbi, followed and magni-
fied by the people. From παρὰ or πᾶν and
βῆσις, a speaking ; properly παρρησία signi-
fies a freedom, openness, and confidence in
speaking ; in which sense it occurs below
ver. 13. 26. It also expresses, freedom,
liberty, as Heb. x. 19. also hope, reliance,
as Eph. iii. 12. 2 Cor. vii. 4. It may be

- 5 Φανέρωσον σεαυτὸν τῷ κόσμῳ. ^c Οὐδὲ γὰρ οἱ ἀδελφοὶ
 6 αὐτοῦ ἐπίστευον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς,
 Ὁ καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος
 7 πάντοτέ ἐστιν ἑτοιμος. ^d Οὐ δύναται ὁ κόσμος μισεῖν
 ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ
 8 ἔργα αὐτοῦ πονηρά ἐστιν. ^e Ὑμεῖς ἀνάβητε εἰς τὴν
 ἑορτὴν ταύτην· ἐγὼ οὐπὼ ἀναβαίνω εἰς τὴν ἑορτὴν
 9 ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ πεπλήρωται. Ταῦτα
 10 δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέ-
 βησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν
 11 ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. ^f Οἱ οὖν Ἰουδαῖοι
 ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Πῶς ἐστιν ἐκεῖνος;
 12 ^g Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ
 μὲν ἔλεγον, Ὅτι ἀγαθὸς ἐστιν· ἄλλοι ἔλεγον, Οὐ· ἀλλὰ
 13 πλανᾷ τὸν ὄχλον. ^h Οὐδεὶς μὲντοι παρῤῥησία ἐλάλει περὶ
 αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
 14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ
 15 ἱερὸν, καὶ ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέ-
 γοντες, Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

^c Mark iii. 21.^d Infra xiv. 17. xv. 18. Supra iii. 19.^e Infra viiii. 20.^f Infra xi. 56.^g Infra ix. 16. x. 19. Matt. xxi. 46. Luke vii. 16. Supra vi. 14.

Infra ver. 40.

^h Infra ix. 22. xii. 42. xix. 38.

6 ‡ οὖν

8 ‡ ταύτην prius

ib. || ἐγὼ οὐκ ἀναβαίνω

9 || ταῦτα εἰπὼν αὐτὸς

12 * ἄλλοι δὲ ἔλεγον

presumed that his kinsmen, though they were blinded by their early prejudices, gave this advice from their hearts. They became afterwards firm and true believers. Acts i. 14.

6. Ὁ καιρὸς ὁ ἐμὸς οὐπὼ . . . *My time is not yet come* . . . Our Lord tells them that they might go up to the feast of Jerusalem, when they pleased, and as publicly; but it was not fit for him to appear so publicly, because the doctrine which he taught was odious to the Pharisees and the prevailing power of Jerusalem; he therefore resolves to go up privately, that he might not stir up the jealousy of the Sanhedrim: but for them, they were out of danger of the world's hatred, for being the children of it, the world would love its own; but him it hated, because he reproved its sins. See the distinction between χρόνος and καιρὸς at Matt. xvi. 3. Our Lord's intention of going af-

terwards to the feast is sufficiently apparent from this verse, and also from the last clause of ver. 8. ὁ καιρὸς ὁ ἐμὸς οὐπὼ πεπλήρωται, *my time is not yet fully come*.

12. Καὶ γογγυσμὸς . . . ὄχλοις . . . *And there was much murmuring among the people concerning him* . . . γογγυσμὸς, *missiatio*, is a sort of whisper, expressive of difference of opinions, and disputes about those opinions; but without displeasure or irritation against Jesus. Some affirmed him to be an upright man, and one that taught the truth; others denied and said that he was a false prophet, an impostor, and seduced the people. See πλανᾶω at Matt. xxiv. 5. and ὅτι at Matt. vii. 23. None however, ver. 13. cared to speak openly in his favour, for fear of giving offence to the chief priests.

15. Πῶς οὗτος γράμματα οἶδε . . . *How knoweth this man letters, having never*

ⁱ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ 16
οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. Ἐάν τις 17
θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδα-
χῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ
λαλῶ. ^k Ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν 18
ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος
ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. ^l Οὐ Μω- 19
σῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ
τὸν νόμον· τί με ζητεῖτε ἀποκτεῖναι; ^m Ἀπεκρίθη ὁ 20
ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖ-
ναι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ⁿ Ἐν ἔργον 21
ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο. ⁿ Μωσῆς 22

ⁱ Infra viii. 28. xii. 49. xiv. 10. 24.^k Supra v. 41.^l Exod. xx. 1. xxiv. 3.

Acts vii. 53. Matt. xii. 14. Mark iii. 6. Supra v. 16. 18. Infra x. 39. xi. 53.

^m Infra viii. 48. 52. x. 20.ⁿ Gen. xviii. 10. Lev. xii. 3.

16 × οὖν post ἀπεκρίθη 21 ‡ δ

learned? Γράμματα does not mean particularly the Scriptures, as it is rendered by some, according to the expression τὰ ἱερὰ γράμματα 2 Tim. iii. 15. but letters, or human learning in general. So Acts xxvi. 24. If our Lord had understood by γράμματα, the Scriptures, he would not, ver. 16. have distinguished the doctrine learned from them, from the doctrine taught by the Father. The doctrine which I teach, said he, is not the product of human wisdom. I have neither been taught it by masters, nor have I acquired it by my own study; but it is the doctrine of God who has inspired me with it, because I am his messenger. There seems to be an ellipsis of μόνον at διδαχὴ οὐκ ἔστιν ἐμὴ, see at Mark ix. 37. And if any man will lay aside his prejudices, and is resolved to do the will of God, how contrary soever to his own inclinations, he will be at no loss to know from whence I, or any teacher, derive my doctrine, ver. 17. See Dr. Macknight. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, if any man is minded or determined to do his will; not merely if any man will do, which but weakly expresses the import of θέλῃ. A sincere disposition, says Bp. Tomline, to obey the divine will was therefore all that was necessary, to enable a person to judge whether the doctrine preached by Christ was the invention of man or a revelation from God. No acuteness of understanding, no depth of learning, no labour of research, were requi-

Gr. Test.

site, but a plain and honest mind, free from prejudice, and open to conviction. Ἀφ' ἐαυτοῦ λαλῶν in ver. 18. is he who assumes to himself the authority of a divine teacher: λαλεῖν is often used in the sense of teaching, as 1 Cor. ii. 6. 7. 13.

19. Οὐ Μωσῆς . . . ἀποκτεῖναι; Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? It was above a year since Jesus had healed the man at the pool of Bethesda: yet the Jewish rulers were still desirous of putting him to death for a supposed infraction of the Sabbath. Our Saviour, after having vindicated his doctrine, now vindicates his practice in healing the impotent man, and tells them that, notwithstanding their pretended zeal for the law of Moses, they more notoriously broke the sixth commandment, by going about to kill him, an innocent person, than he had broke the fourth commandment, by making a man whole on the Sabbath-day.

20. Δαιμόνιον ἔχεις. Thou hast a devil. This multitude, not being privy to the evil designs of their rulers, and not thinking it possible that any should plot his destruction, answer with much simplicity, that he must be possessed and distracted to imagine this. Though some of the multitude of Jerusalem, ver. 25. knew more of the designs of the Sanhedrim than these.

21. 22. καὶ πάντες θαυμάζετε διὰ τοῦτο . . . I have done one work, and ye all mar-

II.

G

δέδωκεν ὑμῖν τὴν περιτομήν· (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων·) καὶ ἐν σαββάτῳ περιτέμνετε ἄν-
 23 θρωπον. Εἰ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄν-
 24 θρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; Ὁ Μὴ κρίνετε κατ' ὄψιν, 25 ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀπο-
 26 κτείνειν; Καὶ ἴδε παρῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγου-
 27 σι· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός; Ὁ Ἄλλα τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.
 28 Ὁ Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς, καὶ λέγων,

ο Deut. i. 16. 17. Prov. xxiv. 23. James ii. 1. Ὁ P Matt. xiii. 55. Mark vi. 3. Luke iv. 22. Ὁ Infra viii. 14. 26. 42. 55. Rom. iii. 4.

26 * ἀληθῶς ὁ Χριστός

vel. Moses therefore . . . But this appears an incongruous connexion of the words, thus to represent our Lord's performing a miracle the cause why Moses gave them circumcision. Some of our best critics join διὰ τοῦτο το θαυμάζετε, at the end of ver. 21. which is much more natural than to begin ver. 22. with it. Our Saviour is not at the pains of a word to vindicate himself from the aspersion of the multitude, but goes on with his discourse, and justifies his own action, in healing a man on the Sabbath-day, from the Jews' own practice in circumcising their children on that day, if it happened to be the eighth day. For the law of circumcision vacated the law of the Sabbath. See περιτομή note at Acts vii. 8.

23. Ὅτι ὅλον ἄνθρωπον ὑγιῇ . . . are ye angry at me, because I have made a man every whit whole on the Sabbath-day? Or, are ye angry with me, because I have made a man sound throughout? In the preceding verse, says Bp. Midd., it is τὴν περιτομήν; but there the institution is spoken of generally; here only a single act.

24. Μὴ κρίνετε . . . κρίνατε· Judge not according to the appearance, but judge righteous judgment. Ὁψις is here equivalent to πρόσωπον, face or person; i. e. have no respect of persons in judgment, no προσωποληψία. If they had been strictly impartial and equitable, says Dr. Campbell, they would have seen that they could not vindicate Moses for enjoining such a viola-

tion of the Sabbath, as was occasioned by circumcising, whilst they condemned Jesus for his miraculous cures, which required less labour, and were not less evidently calculated for promoting a good end. Nay, they could not excuse themselves for the one practice, if Jesus was blameable for the other.

27. Ἀλλὰ . . . ἐστίν· *Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.* This is elliptically expressed: ἀλλὰ, but, correcting themselves, this cannot be the Christ, for we know whence he is; we know of what parents, and the place where he was born. But tradition tells us that Christ, when born, ἄγνωστος ἐστίν, is unknown, and hath no power till Elias comes to manifest him to the world. This proves in what estimation they held traditions, when even contrary to their Prophets, and to the books of the Law. For the Scripture had plainly pointed out the family, lineage, place, and time of the Messiah's birth. When the Pharisees say, ix. 29. Τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν, they mean, what commission he hath, whether from God, or not.

28. Ἐκραξεν . . . οἶδατε· Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. Some understand these words interrogatively, Do you know me, and whence I come? Yet

Κἀμὲ οἴδατε, καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε. ^r Ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, 29 κακᾶνός με ἀπέστειλεν. ^s Ἐζήτουν οὖν αὐτὸν πιάσαι 30 καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ^t Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπί- 31 στευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει, ὢν οὗτος ἐποίησεν; ^u Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ 32 αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. ^v Εἶπεν οὖν ὁ 33 Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ^x Ζητήσετέ με, καὶ οὐχ εὕρή- 34 σετε· καὶ ὅπου εἰμί ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν. Εἶπον 35 οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὕρήσομεν αὐτόν; μὴ εἰς τὴν διασποράν

^r Matt. xi. 27. Infra x. 15. ^s Mark xi. 18. Luke xix. 47. xx. 19. Supra ver. 19. Infra viii. 20. 37. ^t Infra viii. 30. ^u Infra xiii. 33. xvi. 16.

^x Infra viii. 21. xiii. 33.

29 * ἐγὼ δὲ οἶδα

32 — ὑπηρέτας positum ante οἱ Φαρισαῖοι
34 || εἰμι

33 * εἶπεν οὖν αὐτοῖς

I come not of myself. But our Saviour's answer and argument is this, than which nothing can be more wise, noble and worthy of Christ himself: Yes, you *do* know me, and my origin; you know surely that I am not without some parentage; but my father is not he whom you imagine, Joseph, but another whom ye little think of, nor know. Jesus, without either asserting or denying that he is the son of Joseph, plainly intimates that he is the Christ, the Son of the true God. The genuine Father of Jesus, ἀληθινὸς αὐτοῦ πατήρ, was he who sent him, the Almighty Being, who alone is eminently denominated *True*; the other whom they knew, was only νομιζόμενος, supposed to be his father. Ἀφ' ἑαυτοῦ ἐλθεῖν is a proverbial expression, denoting, *novus homo*, a man of no birth, or one who is not the true and genuine son; as the words in the next verse clearly intimate, ὅτι παρ' αὐτοῦ εἰμι, that I am his son, which words are not to be rendered as in our E. T. for I am from him; but οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι is a common Attic Grecism,

signifying, I know that I am from him, or his son.

34. καὶ ὅπου εἰμί ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν and where I am, thither ye cannot come; or, whither I go: though εἰμι, I go, is more usually poetical. The Pharisees and chief priests being alarmed at the increasing popularity of Jesus, sent to apprehend him. Jesus knowing this, intimates his approaching decease: *Yet a little while, and I am with you; but I am about to withdraw unto the Father. Ye shall seek me, but shall not find me; for whither I go ye cannot come.* See a parallel passage viii. 21. where Christ says the very same thing, only in different words, ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. If it be asked, says Michaelis, why St. John did not use the verb ὑπάγω in vii. 34. as well as in viii. 21. I answer, because in the former instance he had already used ὑπάγω in the preceding verse, and for that reason he exchanged it for the less usual word εἰμι in the sense *eo*.

35. μὴ εἰς τὴν διασποράν . . . Ἑλλήνας;

- τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς
 36 Ἕλληνας; Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε, Ζητήσετε
 με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε
 εἰλθεῖν;
 37 ^y Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσπή-
 κει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω
 38 πρὸς με, καὶ πινέτω. ^z Ὁ πιστεύων εἰς ἐμὲ, καθὼς
 εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν
 39 ὕδατος ζῶντος. ^a Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὗ
 ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ
 ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.

^y Lev. xxiii. 36. Isa. lv. 1. Supra iv. 14. vi. 35. Rev. xxii. 17.
 xliv. 3. Supra iv. 14.

^z Isa. xii. 3.

^a Joel ii. 28. Acts ii. 17. Infra xvi. 7.

36 || εἶμι 39 ‡ ἅγιον ib. ὁ

Will he go unto the dispersed among the Gentiles, and teach the Gentiles? It is a matter of some dispute what is here meant by the dispersion of the Greeks. But it seems here to mean the Jews dispersed among the Gentiles, as James i. 1. 1 Pet. i. 1. Τὸν Ἕλληνας requires to be taken in a fuller sense; as they seem to insinuate that failing to make proselytes among the Hellenistic Jews, he would at last be compelled to apply to the ignorant and idolatrous Gentiles to seek disciples among them. Διασπορά is κατ' ἐξοχὴν the places in which the dispersed Jews dwelt; and metonymically διασπορά τῶν Ἑλλήνων are the Jews themselves dispersed among the Greeks or Gentiles. In this verse ὅτι is ætiological, (see Hoogeveen,) marking the cause of what is said: they ask whether he would go; then they add the cause, saying, For we shall not find him, as he saith.

37—39. Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ . . . *In the last day, that great day, of the feast . . .* Our Saviour, who often alludes to visible objects before him, takes the present occasion of the water being brought from Siloah to summon the people to him as the true fountain. The last day of the feast of tabernacles was in high esteem with the nation, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered in the course of them, seventy bullocks for the seventy nations of the world; but the eighth was wholly on

their own behalf. They then offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4.) but chiefly to solicit the blessing of rain on the approaching seed-time. These waters they drew out of Siloah, and brought them into the temple with the sound of the trumpet and great rejoicing. According to the Jews themselves this water was emblematic of the Holy Spirit, and to this Jesus alludes, when he cries, *If any man thirst, let him come unto me and drink*; and also to the copious effusion of the Holy Spirit on the first-fruits of the Christian church, when he saith, *He that believeth on me, out of his belly shall flow rivers of living water*. Καθὼς εἶπεν ἡ γραφὴ as the Scripture hath said: not in any particular prophecy, but according to the whole tenor of the prophetic writings. See Isa. lv. 1. viii. 6. Joel ii. 28. 29. Ὁ πιστεύων . . . *he that believeth on me . . .* is an ἀνακόλουθον, or inconsequence, of composition, such as vi. 39. Οὕτω γὰρ ἦν Πνεῦμα ἅγιον, ver. 39. *for the Holy Ghost was not yet given*; ἐκχυνόμενον und. according to Bos, or δίδόμενον which is inserted in some Mss. This passage, saith Bp. Midd., is then not indeed *direct* evidence, but what is much more valuable, an *indirect* appeal to the world for the truth of what St. Luke has recorded in Acts ii. The unavoidable inference is, either that this Evangelist contrived obliquely to countenance a notorious falsehood, and that his readers conspired to give it currency, or else that our

^b Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον, 40
 Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. ^c Ἄλλοι ἔλεγον, 41
 Οὗτός ἐστιν ὁ Χριστός· ἄλλοι ἔλεγον, Μὴ γὰρ ἐκ τῆς
 Γαλιλαίας ὁ Χριστὸς ἔρχεται; ^d Οὐχὶ ἡ γεαφὴ εἶπεν, 42
 ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς
 κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται; ^e Σχίσμα 43
 οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. Τινὲς δὲ ᾗθελον ἐξ 44
 αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν
 τὰς χεῖρας. ^f Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιε- 45
 ρεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί
 οὐκ ἡγάγετε αὐτόν; Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέ- 46
 ποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος.
 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς 47
 πεπλάνησθε; ^g Μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν 48
 εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; Ἄλλ' ὁ ὄχλος οὗτος, 49
 ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρτοι εἰσι. ^h Λέγει 50
 Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς
 ὧν ἐξ αὐτῶν, ⁱ Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, 51

^b Deut. xviii. 15. Supra i. 21. vi. 14.^c Supra i. 46. Infra ver. 52.^d Ps. cxxii. 11. Mic. v. 2. Matt. ii. 5. Luke ii. 4. 1 Sam. xvi. 1. 4.^e Infra ix. 16.

x. 19.

^f Infra xii. 42. 1 Cor. i. 20. ii. 8. Acts vi. 7.^g Supra iii. 2.^h Deut. i. 17. xvii. 4. 8. xix. 15.

40 — Ἐκ τοῦ ὄχλου οὖν

41 * ἄλλοι δὲ ἔλεγον· Μὴ

religion is true. See note above i. 21. for ὁ προφήτης, which occurs in ver. 40.

42. καὶ ἀπὸ Βηθλεὲμ . . . and out of the town of Bethlehem . . . See note at Luke ii. 51. This has reference to Micah v. 2. which the Chaldee paraphrast expressly applies to the Messiah. For the interrogative μὴ, which occurs in the preceding verse, see note above vi. 66. Σχίσμα in the next verse, from σχίζω, to cut, to dis sever, to divide, is properly a fissure, a rent; metaphorically, a dissension, discrepancy in sentiment.

46. Οὐδέποτε . . . ἄνθρωπος· Never man spake like this man. The officers themselves are vanquished by hearing Christ's gracious discourses to the people. They return in a kind of amaze, and, instead of seizing him as their prisoner, or making a laboured apology for their failure, only break out into a pathetic exclamation, that no man in the world ever spake like him. See Doddridge.

49. Ἄλλ' . . . ἐπικατάρτοι εἰσι· But this people who knoweth not the law, are cursed. The Pharisees entertained the most sovereign contempt for the people. See note at Matt. iii. 7. and xxiii. 13. This construction, where a participle and an adjective of different numbers are subjoined to the same singular noun, may appear anomalous, but it is a kind of synthesis, which occurs in the best authors: thus Xenoph. Hist. Gr. lib. i. Ὀχλος ἡθροίσθη πρὸς τὰς ναῦς, θανμάζοντες.

50. Λέγει . . . αὐτῶν· Nicodemus saith unto them (he that came to Jesus by night, being one of them): or, rather, Nicodemus, one of them (he who came to Jesus by night), saith to them. See note iii. 2. Being both a ruler and a Pharisee, and sitting in the Sanhedrim as one of them, he boldly censures their proceedings, in condemning Jesus without trial, as illegal.

- ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ ;
 52 ¹ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλι-
 λαίας εἶ ; ἐρεῦνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλι-
 λαίας οὐκ ἐγγέρεται.
 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Κεφ. η'. 8.

- 1 2 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρου
 δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο
 3 πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἀγουσι
 δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα
 ἐν μοιχείᾳ κατεिल्ημμένην· καὶ στήσαντες αὐτήν ἐν
 4 μέσῳ, Λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατεῖ-

¹ Isa. ix. 1. 2. Matt. iv. 15. Supra i. 46.

51 — πρῶτον παρ' αὐτοῦ

52 || ἐγείρεται

53 || ἀπῆλθον

3 ‡ πρὸς αὐτόν

52. Ἐρεῖνησον . . . ἐγγέρεται. *Search and look: for out of Galilee ariseth no prophet: rather, that a prophet ariseth not from Galilee.* This is spoken with exaggeration, as men, who are angry, are apt to speak. For some Prophets had come from Galilee, Jonah at least. The verb ἐγγέρεται is to be understood as a perfect present, and to be taken in the sense of a present, denoting that a prophet ariseth not usually out of Galilee. Our translators have rendered the expression too absolute, that *no prophet ever arose out of Galilee.* The reason of their mentioning a prophet, as Dr. Campbell observes, (not the prophet, as some would read,) was, because our Lord, by pretending a divine commission, had classed himself among prophets, and therefore had given reason to infer, that if he was not a prophet, he was an impostor, and consequently merited the fate they intended for him, according to the law, Deut. xviii. 20. And thus they vindicated their designs against his life. They then break up the council, without coming to any conclusion. Perhaps ver. 53. would have been better transferred to the beginning of the next chapter, on account of the connexion; the particle δὲ after Ἰησοῦς corresponding to μέν und. in ver. 53.

CHAP. VIII.

1. Ἰησοῦς . . . Ἐλαιῶν. *Jesus went unto the mount of Olives.* See note at Matt. xxi. 1. The eleven first verses of this, with the concluding verse of the last chapter, are wanting in many of the best Mss. and versions, and many of our best critics have entertained strong doubts of their genuineness. There are certainly strong grounds against the authenticity of the passage; but the objections against it have also been ably answered, and, among others, by Michaelis, who thinks that the copyists omitted it from scruples about its tendency as being liable to misinterpretation, as if it gave encouragement and impunity to bad women. But it is plain that Jesus refused only to condemn the woman in a *magisterial capacity.* As a sinner he condemned her, and bade her *sin no more.* The genuineness of the passage is generally held to be established; see also below note at ver. 7. Ὁρθρου ver. 2. sc. *γενομένου, early in the morning;* see note at Luke xxiv. 1.

4. αὕτη . . . μοιχευομένη. *this woman was taken in adultery, in the very act.* See μοιχεύομαι at Matt. v. 28. Ἐπαντοφῶφ, *in the very fact;* i. q. ἐπ' αὐτῷ φῶφ, pro-

λήφθη ἐπαυτοφώρῳ μοιχευομένη. ^a Ἐν δὲ τῷ νόμῳ 5
 Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι.
 σὺ οὖν τί λέγεις; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, 6
 ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας,
 τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ^b Ὡς δὲ ἐπέμενον 7
 ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρ-
 τητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ 8
 πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. Οἱ δὲ ἀκού- 9
 σαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο
 εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν

^a Lev. xx. 10. Deut. xxii. 22.

^b Deut. xvii. 6. 7.

5 — ἡμῶν Μωσῆς ἐνετ. . . . ib. || λιθάζειν 6 — κατηγορίαν κατ'
 ib. — εἰς τὴν γῆν, μὴ προσποιούμενος 9 † καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι
 ib. † ἕως τῶν ἐσχάτων

perly in the very theft, φῶρὰ a theft and
 φῶρ a thief. Hesych. ἐπαυτοφάρφ' ὁ ἐπ'
 αὐτῷ τῷ κλέματι εὐρεθείς. By synecdoche
 it is transferred to any other flagrant wick-
 edness, particularly adultery. See Viger c.
 iii. s. iii. r. 9. It may be construed with
 μοιχευομένη, she has been taken in the very
 act of adultery; or with κατελήφθη in the
 sense of openly, manifestly; she has been
 openly discovered or proved to be an adul-
 tress, so that there is no need of further
 inquiry or proof. Schleusner renders κατα-
 λαμβάνω here to catch, to come upon one.

5. Ἐν δὲ τῷ νόμῳ . . . λέγεις; Now Mo-
 ses in the law commanded us, that such
 should be stoned: but what sayest thou?
 They respectfully in appearance, but with
 an insidious intention, request his decision
 as a teacher, whether in obedience to the
 Law of Moses, she should be stoned or not.
 See Deut. xxii. 22—24. Ezek. xvi. 38. 40.
 Their intention here was much the same as
 in the question about tribute-money; to
 make him obnoxious to the Romans, if he
 said they ought to put her to death; or to
 the Jews, if he said they ought not.

6. Ὁ δὲ Ἰησοῦς . . . γῆν But Jesus
 stooped down, and with his finger wrote
 on the ground, as though he heard them
 not; or rather, was writing . . . The last
 clause, μὴ προσποιούμενος, which our trans-
 lators have adopted, in deference to the
 authority of comparatively few Mss., should
 be omitted. Our Saviour being in a sitting
 posture, see ver. 2. stooped down, and with
 his finger wrote on the ground: this action
 of our Lord is conformable to what is pre-
 scribed in Numb. v. 17. where the priest

was to stoop down and take some of the
 dust from the floor of the tabernacle, and
 likewise to write the curses in a book,
 ver. 23. Christ, therefore, by this act inti-
 mates his willingness to take cognizance of
 this affair, if the Pharisees would abide the
 consequence, viz. according to their own
 traditions, to be involved in the same curse
 if they proved equally guilty. See Mr.
 Townsend from Bishop Law.

7. Ὁ ἀναμάρτητος . . . βαλέτω He that
 is without sin among you, let him first cast
 a stone at her; or rather, the stone. For
 there is great propriety, says Bp. Midd., in
 calling this stone τὸν λίθον, in order to
 distinguish it from other stones. The allu-
 sion is to the particular manner of stoning,
 which required that one of the witnesses (for
 two at the least were necessary, see Deut.
 xvii. 6.) should throw the stone, which was
 to serve as a signal to the by-standers to
 complete the punishment. And the Bishop
 regards this as a circumstance in favour
 of the authenticity of this passage, that
 λίθον has the article prefixed. For an in-
 terpolator was not likely to have been thus
 exact in his phraseology; or to have ad-
 verted to this apparently trifling circum-
 stance. See ἀνακύπτω at note Luke xxi.
 28.

9. Οἱ δὲ . . . εἰς καθ' εἷς . . . And they
 which heard it, being convicted by their
 own conscience, went out one by one . . .
 These arrogant men steal out of the temple
 ashamed and abashed. They retire in
 confusion from the humble and despised
 Jesus, whom they meant to entrap, and
 to expose to Roman or popular vengeance.

- ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν
 10 μέσῳ ἐστῶσα. Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα
 θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, Ἡ γυνὴ, ποῦ
 εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν;
 11 Ἡ δὲ εἶπεν, Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς,
 Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ μηκέτι ἀμάρ-
 τανε.
 12 ^c Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων, Ἐγὼ
 εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ, οὐ μὴ περι-
 πατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυ-
 14 ρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ^d Ἀπεκρίθη
 Ἰησοῦς καὶ εἶπεν αὐτοῖς, Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
 ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον,
 καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι,
 15 καὶ ποῦ ὑπάγω. Ὅτις κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ

^c Supra i. 5. 9. Infra ix. 5. xii. 46.^d Supra v. 31.

9 || ἐν μέσῳ οὖσα

13 † καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς

ib. ‡ ἡ γυνή

ib. ‡ ἐκεῖνοι οἱ κατήγοροί σου

11 † αὐτῇ

ib. × ἀπὸ τοῦ νῦν ante μηκέτι

13 — μαρτυρεῖς;

14 = ἔρχομαι, ἢ ποῦ ὑπάγω

No human being, if his intentions were malevolent, could stand face to face before the Redeemer, until his hour was come, without shrinking into insignificance with perplexity and consternation, as if the inmost recesses of his heart were explored by his penetrating gaze. See Gilly. See εἰς καθ' εἰς note at Mark xiv. 19. and Viger c. ix. s. v. r. 7. Ἐν μέσῳ ἐστῶσα· and the woman standing in the midst; i. e. in the midst of the people, without any of her accusers; and the Apostles were then with their Lord.

10. οὐδεὶς σε κατέκρινεν; hath no man condemned thee? or, hath no one passed sentence on thee? Then having ascertained this, he said, neither do I condemn thee, κατακρίνω, i. e. do I assume the office of a judge, nor pronounce a judicial sentence. At the same time Jesus recognised her crime in her dismissal, he bade her repent and amend her life.

12. Ἐγὼ εἰμι . . . κόσμον . . . I am the light of the world. . . . The Messiah was often represented under this view. See Mal. iv. 2. Isa. xlix. 6. It is to be remembered that this was the morning, (above

ver. 2.) and as he frequently alluded to things that were before the eyes of his audience, so now that the sun was just risen, and shining with splendour on the gilded turrets and ornaments of the temple where he was discoursing, he refers to the prophecies which speak of him as light. See Townson. Αἰώνιον is und. with ζωῆς. See Bos at αἰώνιος.

13—18. Σὺ . . . ἀληθής . . . Thou bearest record of thyself; thy record is not true . . . Thou art a vain-glorious boaster; thy testimony therefore is not to be credited, nor valid. Then our Lord answers ver. 14. My testifying of myself does not invalidate my testimony; my coming from heaven on an embassy to you, testified by the Spirit to John the Baptist, and by John to you, if ye would believe, gives a validity to my testimony, and joins God the Father himself in the testimony with me. And my ascension to heaven also, which will sufficiently prove my mission, being known to me beforehand, though not to you, will be an ample warrant and evidence for my authority and dignity. But ye judge according to the prejudices of the world, ver.

κρίνω οὐδένα. Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ 16
 ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας
 με πατήρ. ^ε Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, 17
 ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. Ἐγὼ εἰμι 18
 ὁ μάρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ
 πέμψας με πατήρ. Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ 19
 πατήρ σου; Ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἶδατε, οὔτε τὸν
 πατέρα μου· εἰ ἐμὲ ᾗδεите, καὶ τὸν πατέρα μου ᾗδεите ἄν.
 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυ- 20
 λακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐ-
 τὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ^ε Εἶπεν οὖν 21
 πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με,
 καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω,
 ὑμεῖς οὐ δύνασθε ἐλθεῖν. Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι 22
 ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ
 δύνασθε ἐλθεῖν; Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω 23

^ε Deut. xvii. 6. xix. 15. Matt. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28.

[†] Supra vii. 8. 30.

^ε Supra vii. 34. Infra xiii. 33.

19 * ὁ Ἰησοῦς

20 † ὁ Ἰησοῦς

15. Ye that know not my divine original, influenced also by your passions, judge of me according to my human extraction, and accordingly pass sentence on me: yet I, whilst I am on earth, pass not the sentence of condemnation on men, for I came not to judge or condemn the world, of which I gave you a proof; and yet, if in refusing to pass sentence on the woman taken in adultery, I should condemn you for unbelief, the condemnation would be just, ver. 16. because the sentence would be pronounced by the authority, and agreeably to the will of my Father. And you could not complain, for it is known in all laws, ver. 17. particularly in that of yours, (Deut. xvii. 6. and see Matt. xviii. 16.) that the testimony of two is to be received as valid in any cause whatever. And I and my Father are those two, (ver. 18.); for as I now witness of myself, so my Father also by a voice from heaven, descent of his Spirit, miracles, prophecies, testifies my divine commission and authority. See γαζοφυλάκιον, which occurs ver. 20. at note Mark xii. 41.

21. Εἶπεν . . . ἀποθανεῖσθε . . . Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins . . . He spake again to the same persons,

Gr. Test.

but at a different time and probably the same place. Our Saviour adopts the phrase used by the Jews themselves towards those who suffered a capital punishment, who were said to be put to death for their sins. Deut. xxiv. 16. 2 Kings xiv. 6. Our Saviour refers to the desolation caused by the Roman armies, after his ascension, when they should look in vain for deliverance by the coming of their expected Messiah, but should die under the guilt of their sin of incredulity and unbelief, and should be excluded for ever from heaven.

22. 23. Μήτι ἀποκτενεῖ ἑαυτὸν . . . Will he kill himself? . . . This they say not to Jesus, but among themselves. To this absurd and malignant reflection he replies, that it showed what persons they were, and from whence they derived their original. But he was from above, of a heavenly and divine nature, and not actuated by those evil passions, which they, from what they felt in themselves, attributed to him. But those earthly and evil inclinations and passions would hinder their believing, which, as he had told them before, would prove their destruction. Ver. 24. μερῶν or χωρίων understood at τῶν κάτω, see Bos.

- ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τού-
 24 του ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου· Εἶπον
 οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν
 γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς
 25 ἁμαρτίαις ὑμῶν. Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ
 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν.
 26 ^h Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν, καὶ κρίνειν· ἀλλ' ὁ
 πέμψας με ἀληθὴς ἐστι· καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ,
 27 ταῦτα λέγω εἰς τὸν κόσμον. Οὐκ ἔγνωσαν ὅτι τὸν πα-
 28 τέρα αὐτοῖς ἔλεγεν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν
 ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ
 εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με
 29 ὁ πατήρ μου, ταῦτα λαλῶ· Καὶ ὁ πέμψας με, μετ' ἐμοῦ
 ἐστίν· οὐκ ἀφ᾽ ἑκῆς με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ
 αὐτῷ ποιῶ πάντοτε.
 30 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν.
 31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ
 Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ,
 32 ἀληθῶς μαθηταί μου ἐστὲ, Καὶ γνώσεσθε τὴν ἀλή-

^h Supra vii. 28.

25 † καὶ ante εἶπεν

26 || ταῦτα λαλῶ

27 || αὐτοῦ

29 † ὁ πατήρ

25. Τὴν ἀρχὴν . . . ὑμῖν· *Even the same that I said unto you from the beginning*; i. e. at the beginning of this discourse, when I told you that I was the *light of the world*: κατὰ or εἰς und. See Bos. But Schöettgen in Bos interprets τὴν ἀρχὴν by *prorsus, omnino*. To their question, who he was who threatened them with those future calamities and punishment, and which was spoken in derision, he replies, *That altogether, and assuredly, which I say to you*; will happen to you, und. But τὴν ἀρχὴν signifying *prorsus, omnino*, is used by the Greeks only with a negation.

26. ἀλλ' . . . κόσμον· *but he that sent me is true; and I speak to the world those things which I have heard of him*; rather, from him: i. e. Though you will not believe what I declare you will be through the just judgment of God, yet those things will be found true; for he that sent me to speak them, and which I heard from him, is true. Xenoph. has διαγγέλλει εἰς τὸ σπράτευμα.

27. Οὐκ ἔγνωσαν . . . ἔλεγεν· *They understood not that he spake to them of the Father*. See note above, vi. 70. The Pha-

risees were so blinded by their prejudices, that, notwithstanding the explicit manner in which he spake of his Father, they did not understand that he meant the God whom they worshipped, as the Father of heaven and earth.

28. Ὅταν . . . εἰμι . . . *When ye have lifted up the Son of man, then shall ye know that I am he* . . . See note above, iii. 14. These words were obscure to his hearers, and spoken with that reserve which, on some of the heads, prudence induced him to observe. But this undoubtedly refers to the prodigies attending his death, his resurrection, and ascension, the descent of the Spirit, and the miracles wrought by the Apostles in his name; such testimonies as should be sufficient to convince them, and should prevail upon many to believe, that he was the Christ. Ἀπ' ἐμαυτοῦ ποιῶ οὐδέν· *I do nothing of myself*; i. e. separately of myself, but in exact agreement with the Father. Some commentators divide ὅτι, ὅ,τι, with the sense of τί, then ye shall know what I am.

32. 33. Καὶ γνώσεσθε τὴν ἀλήθειαν . . .

θειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Ἀπεκρίθησαν 33
 αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν
 πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε;
 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, 34
 Ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρ-
 τίας. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· 35
 ὁ υἱὸς μένει εἰς τὸν αἰῶνα. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευ- 36
 θερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. Οἶδα ὅτι σπέρμα 37
 Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος
 ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. Ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρί 38
 μου, λαλῶ· καὶ ὑμεῖς οὖν δὲ ἐωράκατε παρὰ τῷ πατρὶ
 ὑμῶν, ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ 39
 ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα
 τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. Νῦν 40
 δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν

† Rom. vi. 16. 20. 2 Pet. ii. 19.

34 † τῆς ἁμαρτίας

38 || δὲ ἡκούσατε παρὰ τοῦ πατρὸς
 ib. * ἐποιεῖτε ἄν

39 || Ἀβραάμ ἐστε

And ye shall know the truth, and the truth shall make you free . . . Our Lord means moral liberty, and spiritual freedom from sin, blindness of mind, and hardness of heart, which a continuance in his doctrines and commandments produces; while they understand it of a civil freedom from servile bondage and subjection. Their overweening pride therefore is immediately provoked; and strangely forgetting the servitude of Egypt and Babylon, and how low their nation was even then reduced by the Roman power, they proudly assert their national and lineal descent from Abraham, the peculiar favourite of heaven, alleging that they were never in bondage to any. Ἀπεκρίθησαν· they answered him: this is to be taken indefinitely, importing it was said, it was answered; for this answer was not made by those Jews, who in the two preceding verses had been represented as believing.

35. 36. Ὁ δὲ δοῦλος οὐ μένει . . . *And the servant abideth not in the house for ever . . .* In the common account of the world, a servant is so far from being a son, and so far from having a right to the inheritance of the family, that he is at the mercy of the son, when he comes to the father's estate, to cast him quite out of the family, and unless the son make him free, he can-

not be free (nor consequently be so much as capable of being adopted); and this is the case of all such as you, of every sinner; Christ must loose him from his spiritual bondage, or else he is not capable of any benefit of son-ship, so much as by adoption; and it is not your being Abraham's children that will make you, or demonstrate you freemen. See Hammond. Some think, however, that Moses is the servant here meant; and that the freedom so often mentioned implies, among other things, their being freed from the yoke of the ceremonial law: a comment on which interpretation may be drawn from Heb. iii. 5. 6.

37. Ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν· *because my word hath no place in you: i. e. because my word or doctrine does not penetrate or pass into your minds, through your hardness of heart.* But χωρεῖν, as Kypke has shown, is used by the best writers, and may here signify, to increase, to make a progress, to prosper: thus Aristoph. χωρεῖ γέ τοι τὸ πρᾶγμα, Schol. Προκόπτει τὸ ἔργον.

39. Εἰ τέκνα τοῦ Ἀβραάμ . . . *If ye were Abraham's children . . . i. e. if ye were his genuine children according to the Spirit, and not merely by descent; if ye did tread in his steps, and do his works,*

λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ
 41 οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
 Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα·
 42 ἓνα πατέρα ἔχομεν, τὸν Θεόν. Εἶπεν αὐτοῖς ὁ Ἰησοῦς,
 Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ
 ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ
 43 ἐλήλυθα, ἀλλ' ἐκείνός με ἀπέστειλε. Διὰ τὴν λαλίαν
 τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον
 44 τὸν ἐμόν. ^k Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ
 τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος
 ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀλήθειᾳ οὐχ
 ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ· ὅταν λαλήσῃ τὸ
 ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ
 45 πατὴρ αὐτοῦ. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πισ-
 46 τεύετε μοι. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ
 47 δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; ^l Ὁ ὧν

^k 1 John iii. 8. Jude 6.^l 1 John iv. 6.

42 * εἶπεν οὖν αὐτοῖς

44 * ὑμεῖς ἐκ πατρὸς

46 † δὲ

41. Ἡμεῖς . . . γεγεννήμεθα. *We be not born of fornication*; we are not the children of fornication, or idolatry; for πορνεία metaphorically is idolatry. See note at Luke xv. 13.

43. Σὺ οὐ δύνασθε ἀκοῦειν . . . even because ye cannot hear my word: i. e. you obstinately refuse to hear, and shut your ears against my doctrine. Ἀκοῦειν has often the force of, to hear patiently, to listen to willingly. Λαλία here is doctrine, as λαλεῖν above, vii. 15. was, to teach.

44. ὅταν λαλήσῃ . . . αὐτοῦ· when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Αὐτοῦ refers not to ψεύστης, but to the cognate noun ψεῦδος: see Viger c. iii. s. i. r. 9. But it is better to have an ellipsis of τῆς before λαλή, which is not very uncommon, as in Xenoph. Memor. i. 2. 55. Ἐὰν βούληται τιμᾶσθαι, without a nominative, τῆς being und.; a similar form of expression occurs Heb. x. 38. ἐὰν ὑποστείληται. In this way of interpreting the passage then, as Bp. Midd. has interpreted it, every thing appears plain and consistent: in the beginning of the verse it had been said, 'Ye are of your Father the Devil:' it is here

added, "when (any of you) speaks that which is false, he speaks after the manner of his kindred; for he is a liar, and so also is his Father." Ἀνθρωποκτόνος, a murderer, or a slayer of men, in his attempt to bring destruction on the world by sin. 1 John iii. 8. See note at 1 Tim. v. 21.

45. Ἐγὼ δὲ . . . μοι. And because I tell you the truth, ye believe me not. Ἐγὼ is opposed to ἐκεῖνος in the preceding verse; i. e. your minds are so darkened and perverted by inveterate prejudices, and so alienated from the simplicity of truth, that the grossest errors, and superstitious, wild opinions, have a better chance of gaining your assent, than the purest and even sacred truths.

46. Τίς . . . ἁμαρτίας; Which of you convinceth me of sin? or rather, convicteth me of falsehood? ἁμαρτίας opposed to ἀλήθειαν. It cannot signify sin in general, but is equivalent to ψεῦδος, and seems used by St. John to avoid the repetition of it, as it occurs ver. 44. Ἐλέγχω is here to convict, as above, ver. 9. See note at James ii. 8. 9.

47. Ὁ ὧν ἐκ τοῦ Θεοῦ . . . He that is of God heareth God's words . . . Ἐκ τοῦ Θεοῦ

ἐκ τοῦ Θεοῦ, τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς
οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.^m Ἀπεκρίθησαν 48
οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς,
ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; Ἀπεκρίθη 49
Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
μου, καὶ ὑμεῖς ἀτιμάζετέ με. Ἐγὼ δὲ οὐ ζητῶ τὴν 50
δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. Ἀμὴν ἀμὴν λέγω 51
ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ
θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, 52
Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις· Ἀβραὰμ ἀπέθανε
καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου
τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα· Μὴ σὺ 53
μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ
οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; Ἀπεκρίθη 54
Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν
ἐστὶν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε,
ὅτι Θεὸς ὑμῶν ἐστι, Καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ 55
οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι
ὅμοιος ὑμῶν, ψεύστης. Ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον
αὐτοῦ τηρῶ.ⁿ Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο, 56

^m Supra vii. 20. Infra x. 20.ⁿ Luke x. 24. Heb. xi. 13.

48 † οὖν

52 * γεύσεται

53 † σὺ ante ποιεῖς

54 = Θεὸς ἡμῶν

εἶναι is the same as υἱὸν τοῦ Θεοῦ εἶναι and ἐκ τοῦ Θεοῦ γεννηθῆναι 1 John v. 18. 19. and 3 John 11. It is to do his will, to receive the doctrine that comes from him, to worship, and to resemble him. It is an evidence that you do not thus resemble him, nor bear a filial affection to him, that you receive not his words.

48. ὅτι . . . ἔχεις; Say we not well that thou art a Samaritan, and hast a devil? Not absolutely asserting that he was a Samaritan, but more like one, than one of the children of Abraham; and also possessed by a demon, who hurried him on to such outrage and madness. See note at Matt. xi. 18. and below x. 20. And for εἰ σὺ see note above iv. 19.

51. ἐάν τις . . . αἰῶνα· if a man keep my saying, he shall never see death: εἰς τὸν αἰῶνα is, never. Our Lord spoke doubtless of eternal death, but it is certain that he

was understood by most of his hearers as speaking of natural death. The equivocal word here is θάνατος, death. The same thought, he shall never die, is expressed in the next verse by οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. See Matt. xvi. 28. Some commentators, says Michaelis, have thought this too artificial, while others have imagined that the expressions were not synonymous, and have endeavoured to point out a peculiar emphasis; but in fact they are nothing more than various modes of expressing the same thing, according to the practice of good Greek writers. The first aor. subj. is here elegantly used for the fut. ind. So 1 Pet. ii. 6. Apoc. ii. 11. See Viger c. v. s. ii. r. 11.

56. Ἀβραὰμ . . . ἐχάρη· Your father Abraham rejoiced to see my day, and he saw it and was glad. Christ here affirms of Abraham, what he had said of others;

- 57 ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη. Εἶπον
οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, Πεντήκοντα ἔτη οὐπω ἔχεις,
58 καὶ Ἀβραὰμ ἐώρακας; ° Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.
59 ^p Ἦσαν οὖν λίθους, ἵνα βάλῃσιν ἐπ' αὐτόν· Ἰησοῦς δὲ
ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου
αὐτῶν· καὶ παρήγεν οὕτως.

° Exod. iii. 14. Isa. xliii. 13. Infra xvii. 5. 24. Col. i. 17. Rev. i. 8.

^p Infra x. 31. Luke iv. 30.

58 † γενέσθαι 59 † διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως

see Luke x. 24. He vehemently wished to know the time when by my coming into the world the promise made to him, that *in his seed should all the nations of the earth be blessed*, was to be fulfilled. Ἠγαλλιάσατο is here earnestly desired, longed. The words *ἵνα ἴδῃ* show that it cannot mean here *rejoiced*. It answers to *gestivit*. The verb signifies to leap forward with joy to meet the object of one's wishes, as well as to exult in the possession of it. Καὶ εἶδε, καὶ ἐχάρη· and he saw it, and was glad. He saw it *by faith*, as declared Heb. xi. 13. and *rejoiced* in the distant and imperfect view. 1 Pet. i. 10—12.

57. Πεντήκοντα . . . ἐώρακας; *Thou art not yet fifty years old, and hast thou seen Abraham?* or, as rendered by Campbell, *And thou hast seen Abraham?* still retaining the interrogation, but being more expressive of the derisive manner in which the question seems to have been put. The Jews perversely understood him to mean, that Abraham had actually conversed with him, as a man living upon earth at that time. He was not yet fifty years old, (a general or round number, not to be taken literally,) and could he avow that he had seen Abraham, who died above 1800 years before?

58. πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι· *before Abraham was, I am:* or, as rendered by Erasmus, *before Abraham was born, I am.* Christ does not say, *I was*, but *I am*, which is the proper name of God, by which

is signified the eternal duration and permanency of his being. Ἐγὼ εἰμι represents the Heb. אֲנִי אֲנִי “I—He;” but probably our Saviour used the expression, אֲנִי אֲנִי “I—I,” in the vernacular Syriac, equally denoting the Deity, as the Greek ἐγὼ εἰμι, when thus used absolutely. The nature of the argument and of the answer requires that this should refer not to the time actually present, nor denote a present being, but a priority of existence to the time when Abraham lived. It has a reference to the name which God assumed, Exod. iii. 14.: our Lord having been the visible Jehovah under the dispensations preceding the Evangelical. See note above iii. 13. This interpretation however is preferred by some learned critics: “Before Abraham existed, I myself existed:” since it is not unusual to use the present tense for the preterperfect, especially when it is signified that the action is continued. And we are led to the same conclusion that our Lord affirmed himself to have a superior and pre-existent nature. This assertion of his pre-existence, and assumption even of the name and prerogative of Jehovah, provoked his hearers so much, that without any process of law, judging him guilty of blasphemy, they proceeded to inflict on him the penalty which according to the law of Moses was due to that crime. See Levit. xxiv. 15. 16. Abraham lived about two thousand years before the incarnation of Christ.

Κεφ. θ'. 9.

Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 1
 Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, 'Ραββί, 2
 τίς ἡμαρτεν; οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεν-
 νηθῇ; Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἡμαρτεν, οὔτε 3
 οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ
 ἐν αὐτῷ. ^a Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός 4
 με, ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται
 ἐργάζεσθαι. ^b Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ 5
 κόσμου. Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν 6
 ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφ-

^a Supra iv. 34. v. 36.^b Supra i. 5. 9. viii. 12. Infra xii. 35. 46.

3 * ὁ Ἰησοῦς

CHAP. IX.

1. Καὶ παράγων . . . *And as Jesus passed by, he saw a man which was blind from his birth . . . Παράγων*, (see Matt. ix. 9.) as he passed from the temple. This is connected with the conclusion of the last chapter; though it is thought by many that some months had intervened at the Dedication. But this might have happened at a distance from the temple, and from the rage of the multitude, as Jesus passed through the city towards the country. And he might not see the man again till his return to Jerusalem, at the feast of Dedication, about two months after. See ver. 35. and x. 22. Ἐκ γενετῆς, *from his birth*; consequently incurable by human means.

2. 'Ραββί . . . *γεννηθῇ*; *Master, who did sin, this man, or his parents, that he was born blind?* The Jews believed at this time in the transmigration of souls or metempsychosis. See note at Matt. xvi. 14. And they were taught to believe that a soul which had sinned in one body, might afterwards be punished in a more imperfect one. To this effect is that saying of the author of the Wisdom of Solomon, that *being good he came into a body undefiled*, viii. 20. The disciples of our Lord seem to have adopted this philosophical doctrine, and to have asked him whether the sins of this man in

his pre-existent state, or those of his parents were the cause of his calamity. Our Lord corrects their mistake, and tells them that this man's malady was not inflicted for his own, or the sins of his parents; but that he was blind ἵνα φανερωθῇ τὰ ἔργα, *that the works of God should be made manifest in him*, ver. 3.: his malady was to be an instrument of God's glory in Christ; particularly as *the giving sight to the blind* was one of his characteristic miracles, Isa. xxxv. 5.

5. Ὅταν . . . κόσμου. *As long as I am in the world, I am the light of the world.* Ὅταν is here used for *quandiu*, see Viger c. vii. s. x. r. 6. Our Lord often, when he does his cures upon the body, converts his speech to those spiritual things which are adumbrated by them; thus in this place, while giving sight to this blind man, he styles himself *the light of the world*. See above viii. 12.

6. ἔπτυσσε . . . τυφλοῦ . . . *he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay*: see notes at Mark vii. 33. and viii. 23. Christ does this on the Sabbath-day, ver. 14. says Whitby from Lightfoot, when by the canons of the Jews it was not lawful to *anoint the eyes with spittle*; to arm his disciples against that pernicious doctrine of the Pharisees, that it was not lawful to do

- 7 θαλμούς τοῦ τυφλοῦ, Καὶ εἶπεν αὐτῷ, Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· ὃ ἐρμηνεύεται, ἀπεσταλμένος. Ἀπῆλθεν οὖν, καὶ ἐνίψατο, καὶ ἤλθε βλέπων.
- 8 Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ
- 9 προσαιτῶν; Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· Ἄλλοι δέ, Ὅτι ὁμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν, Ὅτι ἐγὼ εἰμι.
- 10 Ἐλεγον οὖν αὐτῷ, Πῶς ἀνεωχθῇσάν σου οἱ ὀφθαλμοί;
- 11 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος, λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ

6 || τοὺς ὀφθαλμούς αὐτοῦ

8 || ὅτι προσαίτης ἦν

10 * ἀνεώχθησάν σοι

good, or perform works of mercy, on that day. Our Lord also, to illustrate his miraculous power, used that to anoint the blind man's eyes, which, to human reason, was the greatest impediment to seeing. A moral application of this miracle to ourselves is thus given by Jones on the Figurative Language of Scripture: "Christ moulded the dust of the ground into clay, and having spread it upon the eyes of the man, he commanded him to go, and wash off this dirt in the pool of Siloam. Here the reason of the thing speaks for itself. What is this mire and clay upon the eyes, but the power this world has over us in shutting out the truth? Who are the people unto whom the glorious light of the Gospel of Christ cannot shine, but they whose minds the god of this world has blinded? So long as this world retains its influence, the Gospel is hidden from the eyes of men; they are in a lost condition, and nothing can clear them of this defilement, but the water of the Divine Spirit sent from above to wash it away. This seems to be the moral sense of this miracle, and a miracle thus understood becomes a sermon, than which none in the world can be more edifying. Our Saviour himself gives the spiritual signification of it in words which cannot be applied to a bodily cure, 'As long as I am in the world, I am the light of the world:' the whole world, like this man, is born blind; I am come to give it light, in proof of which I give this man his sight."

7. Ὑπαγε . . . ἀπεσταλμένος. *Go, wash in the pool of Siloam (which is by interpretation, Sent).* Christ by this makes trial of the man's faith, which had it not produced in him obedience to this command, he had not been healed. See note above v. 2. This remark of the Evangelist, ὃ ἐρμηνεύεται, ἀπεσταλμένος, *which is interpreted, Sent,* appears to be designed to inti-

mate that Christ's command to the blind man was also symbolical, teaching him that he owed his cure to Messiah, one of whose names was *Shiloh*, the Sent of God. Siloam, which is the Greek pronunciation of the Hebrew שִׁלּוֹחַ, Siloah, or Siloh, where the LXX version reads Σιλωάμ, Isa. viii. 6. signifies, according to the Evangelist, ἀπεσταλμένος, *sent forth*; and consequently derived from שָׁלַח, *Shalakh*, to send. See the prophecy of Jacob, Gen. xlix. 10. Νίψαι, *wash*, i. e. thine eyes: νίπτεσθαι denotes to wash or bathe a part only of the body, while λούειν is to wash or bathe the whole body. This distinction is expressly marked below xiii. 10. where λελουμένος is used of him whose whole body is washed, and the verb νίψασθαι is joined with τοὺς πόδας. See also νίπτεσθαι note Mark vii. 3.

8. Οἱ οὖν γείτονες . . . ἔλεγον. *The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?* But several Mss. and versions read προσαίτης, instead of the received τυφλός: then ὅτι προσαίτης ἦν should be read parenthetically, *because he was a beggar*, (as the Vul. renders it,) and usually seen in public. The form of begging among the Jews was, "deserve, or, do thyself good by me;" intimating that by works of charity we do good as well to ourselves as to others. The present θεωροῦντες used for the perf. τεθεωρηκότες, Viger c. v. s. iii. r. 11.

9. Ὅτι ὁμοιος αὐτῷ ἐστιν. *He is like him.* The acquisition of sight would occasion an alteration in the man's countenance, and that air of spirit and cheerfulness, which is shown by the confidence and rapidity with which he answers, ver. 15. (rivaling even Cæsar's *veni, vidi, vici*;) and would render him something *unlike* what he was before.

μοι, Ὑπαγε εἰς τὴν κολουμβίθραν τοῦ Σιλωὰμ, καὶ
νύχαι· Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα. Εἶπον 12
οὖν αὐτῷ, Ποῦ ἐστὶν ἐκεῖνος; Λέγει, Οὐκ οἶδα.

Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. 13
Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ 14
ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. Πάλιν οὖν ἡρώτων 15
αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν
αὐτοῖς, Πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ
ἐνιψάμην, καὶ βλέπω. Ἐλεγον οὖν ἐκ τῶν Φαρισαίων 16
τινὲς, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ
σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄν-
θρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα
ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν, Σὺ τί λέγεις 17
περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν,
Ὅτι προφήτης ἐστίν. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι 18
περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώ-
νησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. Καὶ ἡρώ- 19
τησαν αὐτοὺς, λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς
λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;
Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν 20
ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη.
Πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἡνοιξεν αὐτοῦ 21
τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει,

11 || εἰς τὸν Σιλωὰμ

15 * μὸν post ὀφθαλμούς

16 ‡ τοῦ

13. Ἀγουσιν . . . τυφλόν. *They brought to the Pharisees him that aforetime was blind.* We are here to understand the council or senate of Israel, in which were many Pharisees. This is plain from their passing the sentence of excommunication upon the man, ver. 34. from the decree they made, that whoever confessed Jesus to be the Christ should be excommunicated, ver. 22. where they are also called *the Jews*. See note above, v. 14.

17. Σὺ τί λέγεις . . . ἐστίν. *What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet; i. e. What opinion of him hath this work of power and mercy to thee wrought in thee? Προφήτης, a prophet.* It is thought by some that this man alludes here to *the one prophet* foretold by Moses, Deut. xviii. 15. But, as Bp.

Gr. Test.

Midd. observes, if he had meant to declare that Christ was the promised prophet, the Evangelist would either have inserted the article, or otherwise have prevented any ambiguity. In ver. 31. the man says only, that *if any one be a worshipper of God and doeth his will, him God heareth*: this seems to prove, that the man considered Christ to be only *θεοσεβής*, a term applicable to the meanest prophet; and in ver. 36. he shows plainly, that he did not acknowledge our Saviour to be the Son of God, a phrase which among the Jews was equivalent to Christ.

21. αὐτὸς . . . ἐρωτήσατε. *he is of age, ask him.* The parents show their caution in their answer. He is of age sufficient, by the laws of the Jews, to be heard as an evidence, and it will therefore be most pro-

II.

I

- 22 αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. ὁ Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ
- 23 Χριστὸν, ἀποσυνάγωγος γένηται. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.
- 24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν,
- 25 ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. Ἀπεκρίθη οὖν ἐκείνος καὶ εἶπεν, Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν
- 26 οἶδα, ὅτι τυφλὸς ὢν, ἄρτι βλέπω. Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;
- 27 Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἥδη, καὶ οὐκ ἤκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
- 28 μαθηταὶ γενέσθαι; Ἐλοιδόρησαν αὐτὸν, καὶ εἶπον, Σὺ

° Infra xii. 42.

25 † οὖν

28 * οὖν αὐτὸν

per that you should ask the particulars from himself. Ἡλικία, properly *stature, the size of the body*, from ἡλικός, *quantus*. But here specially, *a mature, adult age*.

22. ἥδη . . . γένηται· for the Jews had agreed already, that if any man did confess that he (Jesus) was Christ, he should be put out of the synagogue: (see γίνομαι above vi. 19.) should be expelled the synagogue, excommunicated; for it corresponded in discipline to what we call excommunication. The Jews had two sorts of excommunication: one called *Niddni*, a more moderate one: another was *Shematta*, from *Shem*, which signifies a name in general, but by way of eminence was appropriated to God, whose awful name denotes all possible perfection. *Shematta* therefore answers to the Syrian *maranatta*; the Lord cometh; i. e. let him be accursed, the Lord cometh to execute vengeance on him: a form of execration used by St. Paul, 1 Cor. xvi. 22. and supposed to be derived from Enoch, because Jude quotes a saying of his, which begins with the word *maranatta*, ver. 14. See Macknight. We have the form Ezra x. 7. 8. Neh. xiii. 25. The *shematta* seems to have been the severe censure threatened by the council, and that probably which our Lord speaks of, xvi. 2.

24. Δὸς . . . ἐστίν· Give God the praise: we know that this man is a sinner. The

expression δὸς δόξαν τῷ Θεῷ, which had been used by Joshua to Achan, vii. 18. 19. was adopted by the judges in their adjurations to the accused to acknowledge the truth as in the sight of God. The speech of the Pharisees on this occasion is, says Campbell, to this effect: "You cannot impose upon us by this incredible story. We know that the man you speak of, who openly profanes the Sabbath, is a transgressor, and therefore can have no authority or commission from God: it will therefore be the wisest thing you can do, to confess the truth honestly; as thereby you will give glory to God." They hoped, by thus tampering with the man, to detect some fraud or collusion; but being disappointed, they are so incensed that they resolved immediately to excommunicate him.

27. Εἶπον . . . γενέσθαι; I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples? or interrogatively, I have told you before, and did ye not hear, i. e. believe? or affirmatively, it may mean, Ye did not attend to what was told you. Μὴ καὶ ὑμεῖς, emphatically spoken, you who possess a universal knowledge, will ye also follow him as your teacher? The words seem spoken with some bitterness and irony. See μὴ above vi. 66.

εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.
^d Ἡμεῖς οἶδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον 29
 δὲ οὐκ οἶδαμεν πόθεν ἐστίν. Ἀπεκρίθη ὁ ἄνθρωπος καὶ 30
 εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς
 οὐκ οἶδατε πόθεν ἐστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς.
^e Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' 31
 ἐάν τις θεοσεβῆς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου
 ἀκούει. Ἐκ τοῦ αἰῶνος οὐκ ἤκούσθη, ὅτι ἤνοιξέ τις 32
 ὀφθαλμούς τυφλοῦ γεγεννημένου· Εἰ μὴ ἦν οὗτος παρὰ 33
 Θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν. Ἀπεκρίθησαν καὶ εἶπον 34
 αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις
 ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰησοῦς, 35
 ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν, εἶπεν αὐτῷ,
 Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; Ἀπεκρίθη ἐκεῖνος 36
 καὶ εἶπε, Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν;
 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ 37
 λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. Ὁ δὲ ἔφη, Πιστεύω, 38
 Κύριε· καὶ προσεκύνησεν αὐτῷ. ^f Καὶ εἶπεν ὁ Ἰησοῦς, 39
 Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ

^d Supra viii. 14.^e Prov. xv. 29. xxviii. 9. Isa. i. 15. Jer. xi. 11.^f Supra iii. 19. Infra xii. 47.

31 † δὲ 34 || ὄλος 36 × καὶ ante τίς ἐστι 37 † δὲ

28. ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί· *but we are Moses' disciples.* Moses clearly demonstrated his mission from God; whereas this impostor who contradicts Moses, and breaks his laws by his pretended cures on the Sabbath, deserves no credit.

30—34. Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν . . . *Why, herein is a marvellous thing, that ye know not from whence he is . . .* It is surprising that you, who allow that Moses was a prophet, on the authority of his miracles, should in this case judge so hardly of my deliverer, whoever he be. But common sense declares that if this man were not sent from God, he could do no miracle at all. Γὰρ is elliptical: you say that you know not whence this man is, *and yet* (καὶ τὰμεν) he hath opened my eyes, *therefore* it is a marvellous thing . . . your ignorance and the miracle are irreconcilable. See Hoogeveen at γὰρ and καί. The reasoning

of this man is unanswerable: "We know that God heareth not sinners: since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." The Jewish rulers had no other reply to make to this bold and noble defence, than that which authority is sometimes apt to make to argument, *Dost thou teach us?* And they excommunicated him. Ὄλος altogether, both body and soul. This reproach proceeds from the same principle as the question of the disciples ver. 2. where see note.

37. Καὶ ἑώρακας . . . ἐστίν· *Thou hast both seen him, and it is he that talketh with thee.* As rendered by Gilpin: I, your benefactor, am he. Then the man, ver. 38. paid him religious worship, as to the Messiah, which our Lord did not refuse.

39. Εἰς κρίμα . . . γένωνται· *For judgment I am come into this world; that they*

- βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γίνονται.
 40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ'
 αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;
 41 ^ε Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε
 ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία
 ὑμῶν μένει.

Κεφ. ι'. 10.

- 1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς
 θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων
 2 ἀλλαχόθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής· Ὁ δὲ
 εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων.

^ε Infra xv. 22. 24.

40 || Ἦκουσαν δὲ 41 ‡ οὖν

which see not might see: and that they which see might be made blind. This will be the effect (*ἴνα* not causal, but consequential, see at Luke ix. 45.) of my coming into the world, not only that those that are blind, through mere ignorance, shall receive sight, but also that the most seeing, learned men, Pharisees, &c., those who see only through pride and prejudice, will not see the things before their eyes, but will remain in darkness. *Κρίμα* does not refer to the last judgment, nor does it signify condemnation, but rather discrimination, or separation. Schleusner renders *eis κρίμα* *ideò, eo consilio*: Wahl, separation between good and bad.

41. Εἰ τυφλοὶ ἦτε . . . μένει· If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. If you laboured under unavoidable ignorance, which is the case of the Gentiles, you would have no sin of infidelity; but as you boast in your knowledge of the Law and the Prophets, which very conceit prevents conviction, your unbelief remaineth inexcusable and unpardonable. See xv. 22. 24. Ἀμαρτίαν ἔχειν is to be guilty of any fault or crime.

CHAP. X.

1. ὁ μὴ εἰσερχόμενος . . . ληστής· he that

entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. Jesus under the image of the good shepherd shows himself to be the true Messiah, and that they, the Pharisees, ix. 40. who called themselves the shepherds of the people, and excommunicated those who acknowledged him for the true Messiah, were the false teachers. The beginning of this should not have been divided from the last chapter. There may be some circumstances in this allegory, which have been differently illustrated by different interpreters, on the application of which it may not be necessary to insist too minutely; since in figurative similitudes and parables of this kind, they are often only ornamental. See note at Matt. xxi. 37. Jesus was the true way of admittance into the sheep-fold, or the only way to salvation; false teachers and former pretenders, (ver. 8.) such as Theudas, and Judas the Galilean, were only hirelings, thieves and robbers, who neglected or pillaged the flock, or left it to be destroyed by wolves; but see note at ver. 8. Ἀναβαίνων ἀλλαχόθεν, climbeth up some other way: Homer II. E. 135. describing a lion who has leaped into the fold over the fence has ὑπεράλμενος ἀλλῆς. And Max. Tyrius, Dissert. says, ὁ μὲν ποιμὴν ἔοικεν, ὁ δὲ κλέπτης.

Τούτῳ ὁ θυραῖος ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς 3
αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα,
καὶ ἐξάγει αὐτά. Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, 4
ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ
ἀκολουθεῖ, ὅτι οἶδασι τὴν φωνὴν αὐτοῦ. Ἀλλοτρίῳ δὲ 5
οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι
οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν. Ταύτην τὴν παροι- 6
μίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα
ἦν ἃ ἐλάλει αὐτοῖς. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, 7
Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.
Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον κλέπται εἰσὶ καὶ λησταί· 8
ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ^a Ἐγώ εἰμι ἡ 9

^a *Infra* xiv. 6. *Eph.* ii. 18.

8 † πρὸ ἐμοῦ

3. Τούτῳ . . . αὐτά· *To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.* The circumstance of the door-keeper opening the fold has been variously allegorized. In countries, says Dr. Doddridge, where there were so many savage beasts it might be ordinarily necessary to have the folds better secured than among us; and the chief shepherd might often leave a servant to watch them while thus shut up, and come himself to lead them out to pasture in the morning. In Judea and the East, Dr. Hammond says that the sheep were accustomed to follow the shepherd; but even with us a good shepherd will render his sheep so docile, that they will follow him, as well as be driven by him, and he will know each, and distinguish between every sheep in a large flock.

6. Ταύτην τὴν παροιμίαν . . . *This parable spake Jesus unto them. . . παροιμία* is more properly a proverb. But as the other Evangelists call invariably *parables*, our Lord's figurative speeches, even proverbs, (see παραβολὴ *Matt.* xiii. 3.) so St. John as constantly calls *proverbs*, even what should come under the appellation of *parables*. Οὐκ ἔγνωσαν τίνα ἦν, *but they understood not what things they were*, i. e. their signification . . . The words they understood, but not the sense or meaning contained in the similitude.

8. Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον . . . *All that ever came before me . . .* Schoettgen on Bos makes here an ellipsis of ἐν τῷ ὀνόματι

τῷ ἰδίῳ, all those who came as teachers in their own authority, opposed to what Christ had said of himself, v. 43. And Josephus tells us that Judas the Galilean was a teacher of a peculiar sect of his own; but we have no evidence that either he or Theudas assumed the character or title of Messiah. These words cannot refer to the Prophets or Moses. The words πρὸ ἐμοῦ are not found in a great number of Mss. nor in the Vul., the first Sy., the Go., the Sax., nor in the Com., nor in some other early ed. Dr. Campbell considers ἦλθον here as used for εἰσῆλθον, the simple for the compound, ver. 1. and the word ἀλλαχόθεν und. as supplied from that verse. Our Lord, says he, when he compares himself to a shepherd, speaks in the character of the great prophet or teacher of God's people; when he compares himself to the door of the sheep-fold, he signifies that it is by him, i. e. by sharing in his grace, and partaking of his Spirit, that the under-shepherds and teachers must be admitted into his fold, i. e. into his church or kingdom, and participate in all the spiritual blessings belonging to its members. In this view, the words are directed chiefly against the Scribes and Pharisees, considered as teachers, whose chief object was not, like that of the good shepherd, to feed and to protect the flock, but, like that of the robber, or wolf, to devour them. This interpretation suits the words that follow, as well as those that precede. Thus, "7. I am the door. 8. All who enter in

- θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται· καὶ εἰσελεύ-
 10 σεται, καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. Ὁ κλέπτης
 οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
 11 ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὴν ἔχωσιν. ^b Ἐγὼ
 εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ
 12 τίθησιν ὑπὲρ τῶν προβάτων. Ὁ μισθωτὸς δὲ, καὶ οὐκ
 ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον
 ἐρχόμενον, καὶ ἀφήσιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ
 13 λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. Ὁ δὲ
 μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστι, καὶ οὐ μέλει αὐτῷ
 14 περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ
 15 γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, Καθὼς
 γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ
 16 τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. ^c Καὶ ἄλλα
 πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐτῆς ταύτης· καὶ κείνῃ
 με δεῖ ἀγαγεῖν· καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ
 17 γενήσεται μία ποίμνη, εἰς ποιμὴν. Διὰ τοῦτο ὁ πατήρ
 με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν

^b Isa. xl. 11. Ezek. xxxiv. 12. 23. xxxvii. 24. Heb. xiii. 20. 1 Pet. ii. 25. v. 4.

^c Isa. lvi. 8. Ezek. xxxvii. 22.

14 — καὶ γινώσκουσὶ με τὰ ἐμὰ

16 || ἀκούσωσι

another manner are thieves and robbers. 9. All who enter by me shall be safe, σωθήσεται." See note at Matt. ix. 36. Νομὴν εὐρήσει, and find pasture; nullā re indigebit, he will receive full supply for all his spiritual wants. Νομή properly pabulum.

14. 15. Ἐγὼ εἰμι... I am the good shepherd... Beza says, that before him the fifteenth verse included only the last member of the sentence, And I lay down my life for the sheep. Certainly the division of the words into two sentences and into separate verses, as they are at present in our common translation, occasions a disjointed version. For the words καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα belong to ver. 14. and are not the beginning of a comparison, as the Edd. and our Version make them. The passage would be more closely rendered thus: I am the good shepherd; I both know my own, and am known by them, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. The words

καθὼς, &c. taken thus are an illustration by similitude of what our Lord had just affirmed, and the whole should form only one sentence.

16. Καὶ ἄλλα πρόβατα ἔχω... And other sheep I have, which are not of this fold... This alludes to the Gentiles, who were afterwards to be received into his church; but includes also the Jews dispersed among the Gentiles; see Acts ii. 5. 11. xi. 20. 1 Pet. i. 1. James i. 1. Ἀγαγεῖν to bring, for προσαγαγεῖν, the simple for the compound. Μία ποίμνη, one fold, or rather, flock, as our Trans. have rendered it in the other places of the N. T. where it occurs. The simile so beautifully carried on through the 16 first verses of this chap. is evidently an allusion to Isa. xl. 11.

17. 18. ἵνα πάλιν λάβω· that I might take it again, or, so as I can... ἵνα does not here indicate the design, but the event, ita tamen ut. Rom. xi. 31. Τίθεσθαι τὴν ψυχὴν is, to die, to give the life to death, as xiii. 37. 38. xv. 13. when thus put abso-

λάβω αὐτήν. Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ 18
τίθημι αὐτήν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν,
καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν
ἔλαβον παρὰ τοῦ πατρός μου. Σχίσμα οὖν πάλιν ἐγένετο 19
ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ^d Ἐλεγον δὲ 20
πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί
αὐτοῦ ἀκούετε; Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ 21
ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλ-
μοὺς ἀνοίγειν;

Ἐγένετο δὲ τὰ ἐγκαίνια ἐν Ἱεροσολύμοις, καὶ χειμῶν 22
ἦν. Ὁ Καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ 23
Σολομῶνος. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ 24
ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ
εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρῥησίᾳ. Ἀπεκρίθη αὐτοῖς ὁ 25
Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ

^d Supra vii. 20. viii. 48. 52.^e Acts iii. 11. v. 12.^f Infra ver. 38. Supra v. 36.

22 * τοῖς Ἱεροσολύμοις

23 * τοῦ Σολομῶντος

intely. Thus we have *ponere animam* in Propertius, lib. i. el. xiii. 15. lib. ii. el. viii. 43. Αἶρει αὐτήν, *taketh it from me*, i. e. by force. It is our Lord's intention to inform his hearers, that his enemies could not, by violence, take his life, if he did not voluntarily put himself in their power. See note at Matt. xxvii. 50. Ἐξουσία has the sense of *power* in its fullest and strongest import, the *power* which Christ had to *raise himself* from the dead. See *ἐξουσία* at Mark i. 22. Christ then laid down his life for man, not merely by the *appointment* of God, but with the concurrence of the Father with his own voluntary consent, with his own choice. Accordingly he frequently and expressly foretold, what manner of death he was to die, what kind of sufferings he was to endure, and the principal circumstances of his sufferings and of his resurrection to life, as things which he well knew would most certainly come to pass. See Mark ix. 31. x. 33. 34. Luke xviii. 31. 33. and note at Matt. xx. 17—19.

22. Ἐγένετο . . . ἦν. And it was at Jerusalem the feast of the dedication, and it was winter: or, as rendered by some, rainy weather; as assigning the reason why Jesus walked in the porch, or piazza, (ver. 23.) of Solomon. It was called so, because it had been repaired, and partly rebuilt;

and what had remained entire, was the only part of Solomon's temple which was not destroyed by the Chaldeans. Ἐγκαίνια, the feast of dedication, or renovation, from ἐν and *καινὸς novus*. It was instituted by Judas Maccabeus in memory of the purification of the temple from the pollutions of the Heathens under Antiochus Epiphanes. It was kept with much pomp, in December, and lasted eight days. It was also called the *feast of lights*.

24. Ἐκύκλωσαν . . . αἶρεις; Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? literally, hold our soul in suspense? the soul, metonymically, for affections, desires. Αἶρειν and ἐπαίρειν are used by Greek writers for to *suspend*, to *hold in suspense*. So Philostrate. ii. 4. καὶ πάντῃ αἶρει ὁ λόγος ὃν εἶρηκεν. Some interpreters however in this place have given this verb the sense of *deceiving*, *cajoling*; others the sense of *torturing*, *killing*; as Ter. *cur me enecas*? Again, it is translated by some, *How high*, or *to what pitch*, dost thou raise our expectations? As Plutarch: ὅσοι μὲν πρὸς μέγεθος αἰρουνεὶ τὴν ψυχὴν. Ἔως πότε, as Hoogeveen says, expresses a strong desire to know what is asked. Παρῥησίᾳ plainly, openly, see above note vii. 4.

25. Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα

ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ
 26 περὶ ἐμοῦ. ^g Ἄλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε
 27 ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν· Τὰ
 πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω
 28 αὐτὰ, καὶ ἀκολουθοῦσί μοι. ^h Καὶ γὰρ ζωὴν αἰώνιον δίδωμι
 αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρ-
 29 πάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ⁱ Ὁ πατὴρ μου, ὃς
 δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύνатаι ἀρ-
 30 πάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου· ^k Ἐγὼ καὶ ὁ
 31 πατὴρ ἐν ἑσμεν. ^l Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰου-

^g Supra viii. 19. 47. 1 John iv. 6.^h Supra vi. 37. Infra xvii. 11. 12. xviii. 9.ⁱ Infra xiv. 28. xvii. 2. 6. &c.^k Infra xvii. 11. 22. 31.^l Supra viii. 59.

26 || ὅτι οὐκ ἐστὲ

... Jesus answered them, I told you, and ye believed not: the works that I do... i. e. I told you with sufficient openness, though not in so many words. But an alteration in the punctuation will render the words conformable to fact, v. 36. Thus: I told you, but ye believed not, *The works which I do in my Father's name, testify of me.*

26. 27. καθὼς εἶπον ὑμῖν· Τὰ πρόβατα ... But ye believe not; because ye are not of my sheep, as I said unto you. My sheep hear ... Here again the punctuation may be altered with advantage. Καθὼς εἶπον ὑμῖν should begin the sentence; otherwise it will not be true. For our Saviour had no where told them that *they were not his sheep*: but he had said, ver. 3. *that the sheep hear the shepherd's voice*: to which he alludes here. It should be: Ye believe not, because ye are not of my sheep. As I told you, My sheep hear, or obey my voice; or, My sheep, as I told you, obey my voice. In ver. 27. we have a sing. and a plural verb joined to a neuter plural substantive. Thus Hom. II. B. 135. καὶ δὴ δοῖρα σέσηπε νεῶν, καὶ σπάρα λένονται. So 2 Pet. iii. 10. and Apocal. i. 19. See Vig. c. v. s. i. r. 17.

30. Ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν· I and my Father are one. Ἐν, i. e. ἐν πνεῦμα, one spirit, one disposition. Thus 1 Cor. vi. 17. the disciple, united to the Lord, is one spirit with him. So Phil. i. 27. ii. 2. Eph. iv. 3. 1 Cor. iii. 8. and John xvii. 22. 23. This was the interpretation of the earliest fathers of the church: "We then," says Origen, "worship the Father of the truth, and the Son the truth: being two things in

subsistence, but one in unanimity and concord, a sameness of the will." This is also, says Dr. Hales, the Trinity in Unity, or in unanimity, which is both the scriptural and orthodox doctrine of the Christian church. And the English word *unity*, which in later times has been used in a metaphysical sense, as denoting *unity* of person, formerly meant *union* of sentiment, or *unanimity*, throughout the Liturgy and the English Bible. Psalm cxxxiii, 1. Ephes. iv. 3—13. The words receive great force from ver. 33.; which shows that the Jews, who must have understood what our Saviour meant, conceived them as a claim to divinity. See note at Mark xiv. 61. For it is not to be inferred, says Bp. Midd., that Θεὸς ver. 33. is there used in an inferior sense, because the article is omitted. See note at Luke i. 15. "Ἐν ἑσμεν may be, *are one or one thing*; "that is to say," observes J. J. Gurney, "(as I apprehend) that in their dispensation of mercy towards their obedient followers, the Father and the Son have the *same* purpose, and that in carrying that purpose into execution, they exercise the *same* power." Now if this view of the passage be correct, (and it is surely its natural and obvious interpretation,) and if it be also admitted, that Jehovah, whose authority alone is supreme and independent, and who is placed at an infinite distance above his creatures, finds in none of them a counsellor, or a rival, or a partaker in his characteristic attributes, then I think it plainly follows, that he who thus described himself as *one thing* with the Father, in entertaining the hidden purposes, and in

δαῖοι, ἵνα λιθάσωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, 32
 Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ
 ποῖον αὐτῶν ἔργον λιθάζετε με; ^m Ἀπεκρίθησαν αὐτῷ 33
 οἱ Ἰουδαῖοι, λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε,
 ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν, ποιεῖς
 σεαυτὸν Θεόν. ⁿ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι 34
 γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα, θεοί ἐστε;
 Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, 35
 καὶ οὐ δύναται λυθῆναι ἡ γραφή· ^o Ὁν ὁ πατὴρ ἡγάσσε, 36
 καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασ-
 φημεῖς, ὅτι εἶπον, Τὸς τοῦ Θεοῦ εἰμι; ^p Εἰ οὐ ποιῶ τὰ 37
 ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· ^q Εἰ δὲ ποιῶ, 38
 καὶ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα
 γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ ἐν
 αὐτῷ. Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ 39
 τῆς χειρὸς αὐτῶν.

Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον 40

^m Supra v. 18.ⁿ Ps. lxxxii. 6.^o Supra vi. 27. ix. 35. 37.^p Infra xv. 24.^q Infra xiv. 10. 11. xvii. 21. 22.

33 ‡ λέγοντες

ib. σὺ

39 — καὶ ἐζήτουν πάλιν

effecting the sublimest works of Deity, was either justly liable to the charge of blasphemy (an alternative from which every Christian must shrink with horror,) or is really with the Father, ONE GOD." In verse 33. we have *περὶ* with the signification of *ob, propter*, which, though more rare, is found in the purest writers: thus Eurip. *Phoeniss.* εἴπερ γὰρ ἄδικεῖν χρῆ, *τυραννίδος πέρι*—*κάλιστον ἄδικεῖν*. See Vig. c. ix. s. vii. r. 1.

34—36. Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν... *Is it not written in your law, I said, Ye are Gods?* Our Lord argues from the lesser to the greater, in defending what he had said, from the charge of blasphemy; for if the propriety of Scripture language be admitted in less urgent cases, the propriety of his must a fortiori be admitted also. His argument, evidently tending to exalt his own title far beyond those who are called Gods, can scarcely be said to imply less than this: "If they were styled Gods, with whom God only conversed, see Psalm lxxxii. 1—6. the Jewish judges, who administered justice as his

vicegerents, can I, who am the Messiah, so highly superior to all judges and rulers, be said to blaspheme, in saying that I am the Son of God?" According to Schleusner's definition of *βλασφημεῖν* it is, *dicere et facere quibus majestas Dei violatur, maledicum in Deum esse, impie loqui, arrogare sibi et sumere quæ sunt Dei*. Here the book of Psalms is named the Law, which name is sometimes used for the whole Scriptures of the O. T. So below xii. 34. *Πρὸς οὓς*, ver. 35. might be rendered, *against whom*, as God in the Psalm, ver. 6. is severely rebuking and threatening the judges. Οὐ δύναται λυθῆναι, *cannot be broken*, invalidated, rendered of none effect; what it saith must be true.

38. ἵνα γνῶτε... *αὐτῷ*· *that ye may know and believe that the Father is in me, and I in him*: by such a union, as abundantly justifies the expression which gives you so much offence. To his miracles our Saviour appeals as affording full proof of that intimate union.

40. Καὶ ἀπῆλθε... *And went away again beyond Jordan*... Withdrawing him-

ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.
 41 Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, Ὅτι Ἰωάννης
 μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης
 42 περὶ τούτου, ἀληθὴ ἦν. Ὑποτίθηται καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς
 αὐτόν.

Κεφ. ια'. 11.

1 Ἦν δέ τις ἀσθενῶν Λάζαρος, ἀπὸ Βηθανίας, ἐκ τῆς
 2 κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Ἦν
 δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμάξασα
 τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος
 3 ἡσθένει. Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν, λέγου-
 4 σαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. Ἀκούσας δὲ ὁ
 Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον,
 ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ
 5 Θεοῦ δι' αὐτῆς. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ
 6 τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον. Ὡς οὖν ἤκουσεν

† Supra viii. 30. Infra xi. 45.

ᾠ Infra xii. 3. Matt. xxvi. 7. Mark xiv. 3.

42 † ἐκεῖ

self from the implacable fury and malice of the Jews, he went to Bethabara, and remained in the country of Peræa, till he returned to Judea, to raise Lazarus from the dead; which is the next particular mentioned by St. John. Many believed on him in his retreat, on account of the miracles which he wrought, and which confirmed the testimony of John, that he was the Christ.

CHAP. XI.

1. 2. Ἦν δέ τις ἀσθενῶν Λάζαρος... Now a certain man was sick, named Lazarus... This is not the same Lazarus mentioned Luke xvi. 20. That was a feigned name: but see there its derivation, at ver. 19. For this family, see note at Luke x. 40. and concerning the anointing, see note at Matt. xxvi. 6. Ἀπὸ Βηθανίας, ἐκ τῆς κώμης, of

Bethany, the town of Mary... We have this reduplication of prepositions above i. 45. It seems a phraseology peculiar to St. John.

4. Αὕτη... αὐτῆς. This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Πρὸς θάνατον, i. e. θανάσιμος, irrecoverably fatal, as the Greeks say, ἐπὶ θανάτῳ: but to the end that the Son of God might be glorified in showing his almighty power. Ἀσθένεια and ἀσθενέω express a dangerous illness. Our Saviour spoke these words to the disciples, but probably in the hearing of the messenger.

6. Ὡς οὖν... ἡμέρας. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Our Lord did not come to Bethany till Lazarus had been dead four days, ver. 17. not only, says Whitby, that the miracle of his resurrection might be the greater, but

ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας.
 Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς 7
 τὴν Ἰουδαίαν πάλιν. Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, 8
 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
 ἐκεῖ; Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὥραι τῆς 9
 ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει·
 ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. Ἐάν δέ τις 10
 περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν
 ἐν αὐτῷ. Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, 11
 Λάzaros ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι, ἵνα
 ἐξυπνίσω αὐτόν. Εἶπον οὖν οἱ μαθηταί αὐτοῦ, Κύριε, εἰ 12
 κεκοίμηται, σωθήσεται. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ 13
 θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως
 τοῦ ὕπνου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρ- 14
 ῥησίᾳ, Λάzaros ἀπέθανε. Καὶ χαίρω δι' ὑμᾶς, ἵνα πισ- 15
 τεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.
 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, 16
 Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. Ἐλθὼν 17

^b Infra xii. 35.^c Dan. xii. 2. Matt. ix. 24. Acts vii. 60.

9 * ὁ Ἰησοῦς

also that all pretence of his being only in a deliquium might be taken away. Τότε μὲν answers to ἔπειτα in the next verse, though δὲ, the corresponding particle to μὲν, is not there expressed. For ἄγωμεν, which occurs in the next verse, see Mark i. 38.

9. 10. Οὐχὶ δώδεκά εἰσιν ὥραι . . . Are there not twelve hours in the day? . . . See above ix. 4. I am desirous to do the will of my heavenly Father while the day or opportunity of life lasts. During the day, says he figuratively, a person is not apt to stumble, whilst he walks in the light; thus during the allotted period of my ministry I am safe, until the appointed time of my sufferings come. The Jews divided the day into twelve hours. Προσκόπτει stumbles, πῶδα und. which is supplied Matt. iv. 6. Schoettg. on Bos. Τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, ver. 10. There is no light in him; rather, in it, i. e. in the world; if it was however omitted in the English, the expression would be quite clear, and congenial to the language. Αὐτῷ refers to κόσμον of the preceding verse.

11. 12. . . . Λάzaros ὁ φίλος ἡμῶν κεκοίμηται . . . Our friend Lazarus sleepeth; but I go . . . Jesus spake this of the death of Lazarus; in which sense κοιμᾶσθαι is used by classical writers, as well as by the Hebrews. So Call. κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς. And in the same sense he says, ἐξυπνίσω, that I may awake him out of sleep, i. e. raise him from the dead. But in this sense the disciples did not understand it: and as they were frightened at the apprehension of returning into Judea, where Jesus had lately escaped so much danger, they caught at the mention of Lazarus' sleeping, and observed that if he sleep he will do well and recover, and there will be no need of going to him. Our Lord at last tells them plainly, ver. 14. that Lazarus was dead; ἀλλ' ἄγωμεν πρὸς αὐτόν. Thomas, which is called Didymus, ver. 16. (the one a Syriac, the other a Greek word, both signifying a twin,) says courageously, ἄγωμεν καὶ ἡμεῖς, let us too go, that we may die with him; for to go into Judea is certain death. Other commentators change

οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν
 18 τῷ μνημείῳ. Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων,
 19 ὡς ἀπὸ σταδίων δεκαπέντε. Καὶ πολλοὶ ἐκ τῶν Ἰου-
 δαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν,
 ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.
 20 Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντη-
 21 σεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Εἶπεν οὖν
 ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ᾧδε, ὁ ἀδελφός
 22 μου οὐκ ἂν ἐτεθνήκει. Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν
 23 αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός. Λέγει αὐτῇ ὁ Ἰησοῦς,
 24 Ἀναστήσεται ὁ ἀδελφός σου. ^d Λέγει αὐτῷ Μάρθα,
 Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει, ἐν τῇ ἐσχάτῃ
 25 ἡμέρᾳ. ^e Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις
 καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, καὶ ἀποθάνῃ, ζήσεται.
 26 ^f Καὶ πᾶς ὁ ζῶν, καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ
 27 εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο; ^g Λέγει αὐτῷ, Ναί

^d Supra v. 29.

1 John i. 1. 2. v. 11.

^e Supra v. 21. vi. 39. 40. 44. Infra xiv. 6. Col. iii. 4.^f Supra vi. 35.^g Matt. xvi. 16. Supra iv. 42. vi. 69.

20 * ὁ Ἰησοῦς

21 * ἡ Μάρθα

ib. || ἀπέθανεν

the interpunction, and adopt a sign of interrogation, interpreting the words as being expressive of some indignation, *shall we too go, that we may die as well as he?* or of fear and despair, as being more characteristic of the present feelings of the Apostles, thus: The danger is great in going to Judea; for the Jews sought to stone our master Jesus, and will most assuredly take our lives also; *Go we also, that we may die with him?*

19. Καὶ πολλοὶ . . . αὐτῶν· *And many of the Jews came to Martha and Mary to comfort them concerning their brother.* Οἱ περὶ τινὰ, as οἱ ἀμφὶ τινὰ, is used by the best Greek writers for the individual persons themselves. Thus Longin. οἱ περὶ Ἀμμώνιον, *Ammonius*. Xenoph. οἱ περὶ τὸν Ἀριαῖον, *Ariæus*. Though in this phrase there is often a latent allusion to those who are about or with the person, which the context will easily point out. As in Xenoph. οἱ ἀμφὶ Σωκράτην, is Socrates with those who were with him. Plat. οἱ ἀμφὶ Ἀντων is Anytus with the other accusers of Socrates. ἵνα παραμυθῶνται, *to comfort* . . . These witnesses of so great an event

would render the miracle more extensively known. The friends of the mourners used to condole with and comfort them for several days, besides accompanying and attending them to and from the sepulchre.

25. Ἐγὼ εἰμι . . . ζήσεται . . . *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live . . .* This whole passage from ver. 20. is full of pathos, and inimitably interesting. *I am the resurrection*, i. e. the author of it: by me the general resurrection, and a most glorious and happy life even to eternal ages shall be given to all my people. The Scriptures often use the effect for the efficient. Thus God is called our Salvation; and Christ is said 1 Cor. i. 30. to be made of God unto us *wisdom, and righteousness, and sanctification and redemption*, i. e. the source of these blessings. Οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, ver. 26. *shall never die*, i. e. hereafter, secondly; *shall not die for ever*. See οὐ μὴ, Matt. xxiv. 2. Πιστεύω expresses here the true saving faith. Thus Schleusner: "Πιστεύειν εἰς Ἰησοῦν Χριστὸν significat, verum Christi cultorem et secta-

Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ ταῦτα εἰποῦσα 28 ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰποῦσα, Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. Ἐκείνη, 29 ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν. Οὐπὼ δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην· ἀλλ' ἦν ἐν 30 τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. Οἱ οὖν Ἰου- 31 δαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ, καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι ὑπάγει εἰς τὸ μνη- 32 μεῖον, ἵνα κλαύσῃ ἐκεῖ. Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου 32 ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ 33 τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, Καὶ εἶπε, Πῶς τεθεί- 34 κατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. Ἐλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς 36 ἐφίλει αὐτόν. ^b Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἡδύνατο 37

^b Supra ix. 6.

31 — αὐτῇ, δόξαντες

32 * εἰς τοὺς πόδας αὐτοῦ

toem esse, seu, ut theologi loqui solent, habere fidem verè vivificam, quæ non solum idoneam religionis Christianæ cognitionem et assensum, omnibus numeris absolutum, sed etiam vivendi et sentiendi rationem, quam religio Christiana postulat et præscribit, complectitur."

27. ὁ ἐρχόμενος· *which should come into the world*: or rather, he who cometh. See note at Matt. xi. 2. 3. It was very natural in Martha, when professing her faith in Jesus, in consequence of the question so publicly put to her, to mention all the principal titles appropriated to the Messiah in Scripture.

33. ἐνεβριμήσατο . . . ἑαυτὸν· *he groaned in the spirit and was troubled*. See note at Luke iv. 1. Ἐμβριμάσθαι is here to *groan deeply, from anguish of heart, vehementer animo perturbor, tristitia afficior*, taken absolutely; see Matt. ix. 30. Ἐτάραξεν ἑαυτὸν, *was troubled*, the reciprocal for the passive, as 2 Pet. ii. 8. it is properly rendered,

perturbatus est. He was troubled, and melted even unto tears; and thus showed himself in all things like unto us, sin alone excepted.

35. Ἐδάκρυσεν ὁ Ἰησοῦς· *Jesus wept*. So Luke xix. 41. These two sentences, *Jesus wept*; and ver. 43. *Lazarus, come forth!* furnish us, says Mr. Gilly, with the distinguishing characteristic of the Son of Man, and the Son of God! Christ's humanity appears in his tenderness and compassion; his divinity, in the voice of authority, with which he bade the dead arise, and come forth from the tomb. We behold Jesus in one moment sympathizing with the affliction of the surrounding mourners, and mingling his tears with theirs! in the next, we hear him asserting his own omnipotence, and commanding the grave to restore its victim! His word was sovereign law. He had only to announce his will, and all nature was ready to obey him.

οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι
 38 ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν, πάλιν ἐμβρι-
 μάμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπή-
 39 λαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. Λέγει ὁ Ἰησοῦς,
 Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος
 40 Μάρθα, Κύριε, ἥδη ὄζει· τεταρταῖος γάρ ἐστι. Λέγει
 αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει
 41 τὴν δόξαν τοῦ Θεοῦ; Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνη-
 κῶς κείμενος. Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω,
 42 καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ¹ Ἐγὼ
 δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν
 περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.
 43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε,
 44 δεῦρο ἔξω. Καὶ ἐξῆλθεν ὁ τεθνηκῶς, δεδεμένος τοὺς
 πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σου-
 δαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν,
 45 καὶ ἄφετε ὑπάγειν. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ
 ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν
 46 ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν

¹ Infra xii. 30.

39 || τοῦ τετελευτηκότος

41 ‡ οὗ ἦν ὁ τεθνηκῶς κείμενος

45 ‡ ὁ Ἰησοῦς

39. . . . "Αρατε Take ye away The voice that raised the dead could have removed the stone; but our Saviour commands human means to be used, to ascertain the fact probably of the putrefaction of Lazarus, by those who descended to the vault. Ἦδη ὄζει, *by this time he stinketh*. Martha thought that the body would be too offensive to be approached by Christ, after an interment of four days. Τεταρταῖος γάρ ἐστι, *for he hath been dead four days*: the word *dead* has been supplied by our translators, and perhaps improperly; *for he is the fourth day buried*, appears to be more proper according to the 17th verse. Τεταρταῖος, *this is the fourth day*: numerals in *aios* are used to signify the interval of days since any thing has happened: and the place and circumstance, says Hermann on Vigerus, will supply the proper periphrasis by which they are to be rendered. See Vig. c. iii. s. ii. r. 15.

41. Πάτερ . . . Father, I thank thee . . . Jesus prays to God in the audience of the people, in order that they might consider this most astonishing miracle as an appeal

to the God of heaven, as his Father; thus making it evident that God bare witness to him, and that those declarations of his divine authority which they called blasphemous, were sanctioned by his heavenly Father. Ἦκουσας is not to be understood here of the past, but of the present. See note at Matt. iii. 17.

44. Καὶ ἐξῆλθεν . . . περιεδέδετο. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus does not multiply miracles unnecessarily, but orders the spectators to loose him, and take off the bandages with which the body was swathed. κειρίαι· τὰ ἐντάφια δεσμὰ. Etym. M. οἱ ἐπιτάφιοι δεσμοί. Phavor. *Sepulchral bandages*. The body however might be only slightly wrapped in a large linen cloth, tied at the hands and feet. See *σουδάριον* at Luke xix. 20. and *ὄψις* at vii. 24. Concerning the effects of this astonishing miracle on some of the Jews, see note at Matt. xxi. 9. and concerning Christ's power over the grave, see note Luke vii. 14.

ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

^k Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέ- 47
δριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος
πολλὰ σημεῖα ποιεῖ. Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες 48
πιστεύουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι,
καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Εἷς δέ 49
τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου,
εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν. ^l Οὐδὲ διαλογίζεσθε, 50
ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ
λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Τοῦτο δὲ ἀφ' ἐαυτοῦ 51
οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προε-
φήτευσεν ὅτι ἐμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους.

^m Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα 52
τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. Ἀπ' ἐκεί- 53

^k Ps. ii. 2. Matt. xxvi. 3. Mark xiv. 1. Luke xxii. 2. Infra xii. 19. Acts iv. 16.

^l Infra xviii. 14.

^m Isa. xlix. 6. 1 John ii. 2. Eph. ii. 14-17.

46 || ὅσα ἐποίησεν

50 || λογίζεσθε

51 † δ

49. 50. Εἷς δέ τις . . . οὐδέν. And one of them, named Caiaphas, being the high-priest of that same year, said unto them, Ye know nothing at all: see note at Luke iii. 1. 2. Τοῦ ἐνιαυτοῦ ἐκείνου, that same year: these words may be emphatical, and denote that great and memorable year. Οὐκ οἴδατε οὐδέν. ye know nothing at all, i. e. ye are wholly destitute of political wisdom. This reproach is probably an answer to some proposal in favour of Jesus; something similar to what we read above vii. 50. and Luke xxiii. 50. 51. And he wished to see them enter into this business with spirit and resolution. "He therefore intimates (see Campbell), that, though their putting Jesus to death could not be vindicated by strict law or justice, it might be vindicated from expediency and reason of state, or rather, from the great law of necessity, the danger being no less than the destruction of their country, and so imminent, that even the murder of an innocent man, admitting Jesus to be innocent, was not to be considered as an evil, but rather as a sacrifice, every way proper for the safety of the nation." Ὑπὲρ τοῦ λαοῦ, for the people: the preposition ὑπὲρ is here clearly shown to imply substitution, and this import is fully explained by, ἵνα μὴ ὅλον τὸ ἔθνος ἀπόληται. Thus Rom. v. 8. where ὑπὲρ ἡμῶν

signifies loco, vice nostrâ, ἀντὶ. This vicarious sense it bears also with the best Greek writers: thus Xen. when Seuthes asked Episthenes whether he would die for a certain boy, he says, ὑπὲρ τούτου ἀποθανεῖν, and when he showed his readiness, he next asked the boy, εἰ παύσειεν αὐτὸν ἀντὶ ἐκείνου; In the preceding verse τόπος is temple, i. e. ἅγιος, as Acts vi. 13. Matt. xxiv. 15.

51. 52. προεφῆτευσεν ὅτι ἐμελλεν . . . he prophesied that Jesus should die . . . Both these verses are to be taken parenthetically. This speech (see Gilpin) of the high-priest's was much taken notice of afterwards, as containing a kind of prophecy, that Jesus should die (though in a different sense from what he meant it) for the nation of the Jews; and not for that nation only, but for all the children of God, however dispersed over the face of the earth. What this worldly politician meant was, that the life of Jesus should be sacrificed, to save the state from the apprehended danger. God, says Diodati, guided the tongue of the high-priest; so that thinking to utter a speech according to his own wicked meaning, he pronounced an oracle according to God's meaning; as the high-priest had oftentimes inspirations from God. See 1 Sam. xxii. 11—15. xxiii. 9—11. Εἷς ἓν, in one, σώμα or ἔθνος und. See Bos.

νης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν
 54 αὐτόν. ^α Ἰησοῦς οὖν οὐκ ἔτι παρῤῥησίᾳ περιεπάτει ἐν
 τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς
 τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν· κακεῖ διέτριβε
 55 μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν
 Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς
 56 χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. Ἐζή-
 τουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ
 ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν
 57 ἑορτήν; Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
 σαῖοι ἐντολήν, ἵνα ἐάν τις γινῶ ποῦ ἐστι, μηνύσῃ, ὅπως
 πιάσωσιν αὐτόν.

Κεφ. ιβ'. 12.

1 ^α Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς
 Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ

^α 2 Chron. xiii. 19.

^α Supra xi. 1. 43. Matt. xxvi. 6. Mark xiv. 3.

54 † ἐκεῖθεν

57 † καὶ prius

54. Ἰησοῦς οὖν οὐκ ἔτι παρῤῥησίᾳ . . . Jesus therefore walked no more openly . . . Ἐτι rather signifies, not yet, for he did afterwards walk openly. There are various opinions concerning the situation of Ephraim: but it appears to have been about fifteen miles north from Jerusalem, in the mountainous country near the wilderness of Judea.

55. ἵνα ἀγνίσωσιν ἑαυτούς· to purify themselves. Those who had committed sins which required to be expiated by sacrifices, and who were under a legal incapacity of celebrating the great solemnities of the Jewish religion, and they who entered on the vow of Nazarites, usually went up to Jerusalem before the feast to cleanse themselves, or to conclude their vows at that time. As the time necessary for purification was seven days, it occasioned the people to come to Jerusalem early, and brought great multitudes to that city.

56. Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; What think ye, that he will not

come to the feast? The correct punctuation is according to the Greek. The words, to correspond with the meaning of the Evangelist, should form two questions, and be pointed accordingly. They might be therefore rendered; What think ye? Will he not come to the festival? In the meanwhile, in consequence of the resurrection of Lazarus, a proclamation was issued, ver. 57. promising a reward to any who should discover the place of his retirement. Ἐντολὴ is here an edict promulged by the Sanhedrim. The resurrection of Lazarus is the immediate cause of our Saviour's sufferings. As soon as the miracle was reported to the Sanhedrim, they formed the resolution to put Jesus to death.

CHAP. XII.

1. 2. Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα . . . Then Jesus six days before the passover came to Bethany . . . So 2 Cor. xii.

νεκρῶν. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα 2
 διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

^b Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς 3
 πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε
 ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη
 ἐκ τῆς ὁσμῆς τοῦ μύρου. Λέγει οὖν εἷς ἐκ τῶν μαθητῶν 4
 αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν
 παραδιδόναι, Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων 5
 δηναρίων, καὶ ἐδόθη πτωχοῖς; ^c Εἶπε δὲ τοῦτο, οὐχ ὅτι 6
 περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ
 τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.
 Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ 7
 ἐνταφιασμοῦ μου τετήρηκεν αὐτό. ^d Τοὺς πτωχοὺς γὰρ 8
 πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

^e Ἐγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστι· 9
 καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν
 Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. Ἐβουλευσάντο 10
 δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· ^e Ὅτι 11
 πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς
 τὸν Ἰησοῦν. ^f Τῇ ἐπαύριον ὄχλος πολὺς, ὁ ἐλθὼν εἰς τὴν 12

^b Supra xi. 2.^c Infra xiii. 29.^d Deut. xv. 11. Matt. xxvi. 11. Mark xiv. 7.^e Supra xi. 45.^f Matt. xxi. 8. Mark xi. 7. Luke xix. 35.

2 * συνανακειμένων αὐτῷ

4 ‡ Σίμωνος

7 — ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό

2. πρὸ ἐτῶν δεκατεσσάρων, *fourteen years since*. So in Plut. Num. πρὸ τριῶν ἐτῶν, *three years before*. Ἐποίησαν, ver. 2. *They made* . . . impers. for a personal, i. e. a supper was made; which appears to have been Simon's supper, mentioned Matt. xxvi. 6.; in which case Martha's serving in another person's house was probably a mere act of good neighbourhood, common in Jewish villages. See note at Mark i. 31. Concerning the act of homage paid to our Saviour by Mary in anointing his feet, which is related in the following verses, see notes at Matt. xxvi. 6—14.

6. καὶ τὰ βαλλόμενα ἐβάσταζεν· and bare what was put therein. Βαστάζω is interpreted by some to signify here, *to take away, to purloin*, as *ferre* among the Latins for *auferré*, and below xx. 15. : but though Judas being a thief might be supposed to

Gr. Test.

II.

L

appropriate some of the contents to himself, yet such an interpretation is merely conjectural, and unnecessary, and the verb may preserve its proper and real signification of *carrying or bearing*: see also note at Matt. viii. 17. Ἐνταφιασμοῦ in the next verse should be rendered *embalming*, to distinguish it from the ordinary *burial*. See ἐνταφιάζω at note Matt. xxvi. 12.

10, 11. Ἐβουλευσάντο . . . *But the chief priests consulted that they might* . . . or rather, resolved to . . . *βουλευέσθαι* is not here *consultare*, but *constituere*, as Acts v. 33. 2 Cor. i. 17. According to the maxim of Caiaphas above, xi. 49. 50. they might be justified in this murder also. Πολλοὶ ὑπῆγον, ver. 11. *many of the Jews went away* . . . ὑπῆγον, *withdrew themselves*, ἑαυτοὺς und., and having left the city, followed Jesus.

- ἐορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,
 13 ^g Ἐλαβον τὰ βατὰ τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάν-
 τησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμε-
 14 νος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. Εὐρὼν
 δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστι γεγραμ-
 15 μένον, ^h Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου
 16 ἔρχεται καθημένος ἐπὶ πῶλον ὄνου. ⁱ Ταῦτα δὲ οὐκ ἔγνω-
 σαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ
 Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμ-
 17 μένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος,
 ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Δάζαρον ἐφώνησεν ἐκ τοῦ μνη-
 18 μείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦτο καὶ ὑπὴν-
 τησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι
 19 τὸ σημεῖον. ^k Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτοὺς,
 Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; Ἴδε ὁ κόσμος ὀπίσω
 αὐτοῦ ἀπῆλθεν.
 20 Ἦσαν δέ τινες Ἑλλήνες ἐκ τῶν ἀναβαινόντων, ἵνα

^g Ps. cxviii. 25. 26.^h Zech. ix. 9.ⁱ Luke xviii. 34. Supra vii. 39.^k Supra xi. 47.

13 ‡ ὁ ante βασιλεὺς

17 || ὅτι τὸν Δάζαρον

18 = ἤκουσαν

13. Ἐλαβον... Ὡσαννὰ... Took branches of palm-trees, and went forth to meet him, and cried, Hosanna... From this to the 16th verse, see notes at Matt. xxi. 4—9. Βαῖον, a word taken from the Coptic of the same import, signifying a branch of the palm-tree. Etym. M. βαῖον· σημαίνει τὸν κλάδον τῆς φοίνικος. It came next to signify simply a branch, with or without the addition of φοίνιξ.

15. Μὴ φοβοῦ... Fear not... Four hundred years before, the prophecy of Zechariah ix. 9. had announced to Zion that her king should enter his city with rejoicings and acclamations, but meek and lowly and riding upon the humblest of animals. See Matt. xxi. 4. 5. &c. Mr. Townsend appeals to the Jew, and entreats him to search the records of the history of his fathers, and there find if any prophet, priest, or king, or ruler of Israel, before the destruction of the second temple, ever entered into Jerusalem, as Jesus of Nazareth is represented to have done; and which of all these rulers of Israel united so many of their ancient prophecies in his own person. None, he proceeds to say, but the Prophet

of Galilee, who worked miracles, who fulfilled every prophecy, who was so poor that he had not where to lay his head; so humble that he washed the feet of his disciples, whom the people more than once endeavoured to make their king; and who was now received among them with acclamations and hosannahs; none but he accomplished this prediction of Zecharias, and entered into Jerusalem, “just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.”

16. Ταῦτα... αὐτῷ... These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him; or, and had been done to him. After the resurrection and ascension, when Jesus was glorified at the right hand of the Father, and had shed upon them the Spirit of truth and illumination, then they recollected the completion of the prophecy, and that these things had been done to him as the Messiah, though without any reference to the prophecy.

20. Ἦσαν... ἐορτῇ... And there were

προσκυνήσωσιν ἐν τῇ ἑορτῇ. Οὗτοι οὖν προσῆλθον Φιλίπ- 21
 πω, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν,
 λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. Ἐρχεται 22
 Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ
 Φίλιππος λέγουσι τῷ Ἰησοῦ. Ὁ δὲ Ἰησοὺς ἀπεκρίνατο 23
 αὐτοῖς, λέγων, Ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ
 ἀνθρώπου. ^m Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ 24
 σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν
 δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. Ὁ φιλῶν τὴν ψυχὴν 25
 αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν
 τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. Ὁ ἔάν 26
 ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγώ,
 ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ δια-
 κονῇ, τιμήσει αὐτὸν ὁ πατήρ. Νῦν ἡ ψυχὴ μου τε- 27
 τάραται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας

¹ Infra xvii. 1.
 Luke ix. 24. xvii. 33.

^m 1 Cor. xv. 36.

ⁿ Matt. x. 39. xvi. 25. Mark viii. 35.

^o Infra xiv. 3. xvii. 24. 1 Thess. iv. 17.

26 † καὶ ante ἐὰν

certain Greeks among them that came up to worship at the feast. There are various opinions about these Greeks, whether they were proselytes of the gate, Jews of the dispersion, or some who were neither Israelites nor proselytes. The difficulty however which the Apostles found about mentioning these Greeks to Jesus, and the subsequent discourse, strongly imply that they were uncircumcised persons. It is supposed that they lived in the confines of Galilee, and thus became acquainted with Philip. Then Philip confers with Andrew about the desired interview. Because Christ, when he sent them forth to preach, forbade them to go into the coasts of the Gentiles, (Matt. x. 5.) and so they might doubt whether such uncircumcised persons were to be admitted to converse with Jesus; so they consult him first before they brought them to him. See Whitby. It is probable that Jesus saw these Greeks, though it does not appear from the text. But he takes occasion from this circumstance to indicate to these two disciples the future progress of the Gospel, when it should be manifested, not only to a few Greeks, but to all the nations of the earth.

24. ἐὰν μὴ ὁ κόκκος . . . μένει except a

corn (a grain) of wheat fall into the ground and die, it abideth alone . . . This is a short comparison, of which our Lord has not given the application; but it is plain that he means his own death, which was necessary in order that the Gospel should produce its full effect; chiefly in the conversion of the Gentiles, by whose conversion, and salvation of the world, though now he was condemned by his own, *he should be glorified*. The article before κόκκος is used hypothetically, see note at Matt. xii. 29. Μόνος μένει, remaineth single, barren, unfruitful. For the next verse, see note at Matt. x. 39. and μισεῖν at Matt. vi. 24.

26. Ἐάν ἐμοὶ διακονῇ τις . . . If any man serve me, let him follow me . . . i. e. let him follow my example. As he their Master was to suffer before his exaltation, so were all they his disciples; they were to expect and to suffer persecutions, and even death itself, after his example, if called to give that proof of their faith: in which case they would receive a crown of glory, the honour or approbation and reward of his Father.

27. 28. Νῦν ἡ ψυχὴ μου . . . Now is my soul troubled . . . The punctuation may be altered to advantage in this verse, so as to

- ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
 28 Πάτερ, δόξασόν σου τὸ ὄνομα· Ἦλθεν οὖν φωνὴ ἐκ τοῦ
 29 οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. Ὁ οὖν ὄχλος,
 ὃ ἐστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγονέναι· Ἀλλοι
 30 ἔλεγον, Ἀγγελος αὐτῷ λελάληκεν. ^p Ἀπεκρίθη ὁ Ἰησοῦς
 καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἢ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.
 31 ^q Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ
 32 κόσμου τούτου ἐκβληθήσεται ἔξω. ^r Καγὼ ἐὰν ὑψωθῶ
 33 ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἑμαυτόν· ^s Τοῦτο δὲ
 ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
 34 ^t Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου,
 ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις,

^p Supra xi. 42.^q Matt. xii. 29. Infra xiv. 30. xvi. 11.^r Supra iii. 14.

Rom. v. 18. Heb. ii. 9.

^s Infra xviii. 32.^t 2 Sam. vii. 13. Ps. lxxxix. 36. 37.

cx. 4. Isa. ix. 6. 7. Ezek. xxxvii. 25. Dan. ii. 44. vii. 14. 27. Mic. iv. 7.

31 ‡ τοῦτου prius

32 || πάντα

convey a better sense; with a point of interrogation at ταύτης. Thus: What shall I say? Shall I say according to the first suggestion of this present distress of my soul, Father, save me from this hour? But I know the end of my coming was to meet this hour, in which I voluntarily acquiesced; therefore, Glorify thy name, O Father, (ver. 28.) as thou thinkest fit, by my death; or, as some understand this, vindicate thy honour, demonstrate, by an immediate interposition, the truth of my mission. Which interpretation is suggested by the answer which came from above. These prayers are uttered in Christ's human capacity.

29. Ἐλεγε βροντὴν γεγονέναι . . . said that it thundered . . . It is conjectured by Wetstein, that the Greeks thought it thunder; but that the Jews who understood the words, thought an angel spoke. Dr. Lightfoot observes that Christ had thrice the testimony of a voice from heaven: first, as the High-Priest of our profession, at his baptism, when he entered on his ministry; a second time, when a command was given to hear him, as the great Prophet of the church, at the transfiguration; and now, when he had made his public entry in Jerusalem, as a king. A voice thus proceeding from heaven was called by the Jews the Bath Col, or the "Daughter of the voice." It was generally attended with thunder, demonstrating its supernatural origin.

30. Οὐ δι' ἐμὲ . . . ὑμᾶς This voice came not because of me, but for your sakes. Not for his sake, who had always been assured of his Father's affection, but for their benefit, that they might believe in him as the Son of God.

31. Νῦν κρίσις . . . ἔξω Now is the judgment of this world: now shall the prince of this world be cast out: i. e. Now is the condemnation of the world at hand, i. e. of those who believe not in me. Now or soon will idolatry be abolished, to which Satan has subjected the whole world, as his peculiar worship. Interpret νῦν by statim, says Vig. c. vii. s. ix. r. 8. when joined to a future.

32. Καγὼ . . . ἑμαυτόν And I, if I be lifted up from the earth, will draw all men unto me: rather, when I am or shall have been lifted up . . . See note above iii. 14. and see πάντας at note Matt. x. 21. i. e. all who believe in me. Still this expression denoting universality is applied to the merits and sacrifice of Christ, showing that he gave himself a ransom for all, and died for all, and that God will have all men to be saved. 1 Tim. ii. 4. 6. Ἐλκύσω πρὸς ἑμαυτόν, draw unto me: i. e. being put to death on the cross, and raised from the dead, and exalted into heaven, and preached through the world, I will, by my word and Spirit persuade many to accompany me into heaven. See note above vi. 37.

34. Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου . . .

Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; ὁ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι 35 μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι· περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδε ποῦ ὑπάγει. Ἔως 36 τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γέννησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐ- 37 τῶν, οὐκ ἐπίστευον εἰς αὐτόν· ὁ Ἰνα ὁ λόγος Ἡσαίου τοῦ 38 προφήτου πληρωθῇ, ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίς ἀπεκαλύφθη; Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν· ὅτι πάλιν εἶπεν 39 Ἡσαίας· Ὁ Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ 40 πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλ-

ὁ Supra i. 9. viii. 12. ix. 5. Infra ver. 46. Jer. xiii. 16. Eph. v. 8. Supra xi. 10. 1 John ii. 11. ὁ Isa. liii. 1. Rom. x. 16. ὁ Isa. vi. 9, 10. Matt. xiii. 14. Acts xxviii. 26. Rom. xi. 8.

34 * λέγεις, ὅτι δεῖ

35 = τὸ φῶς ἐν ὑμῖν ἐστι

We have heard out of the law . . . i. e. from the Scriptures. See above, x. 34—36. and Psalm lxxxix. 29. Dan. ii. 44. vii. 14. Τίς ἐστὶν οὗτος; Who is this son of man? What sort of a suffering mortal Messiah do you profess yourself? The Jews, it is thus clear, considered the expression, Son of man, to designate the Messiah, in the same manner as Son of God. Our Lord knowing that this question was asked with no good intention, declined giving a direct answer to it, but warned them not to neglect the present means they possessed, during his short continuance among them. Καταλαμβάνω, in the next verse, is, to come unexpectedly, to surprise; so 1 Thess. v. 4. This deplorable darkness soon overtook them, in which they have ever since wandered.

36. ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν· departed, and did hide himself from them. The true meaning seems to be, as rendered by Castalio, *discessit et eis se subduxit*, he withdrew himself privately from them: in retiring probably to Bethany, he took care not to be observed by them.

37—41. Τοσαῦτα δὲ αὐτοῦ σημεῖα . . . But though he had done so many miracles before them, yet . . . ὅμως is und. at οὐκ

ἐπίστευον. See Bos. Some object, says Augustine, What did the Jews do, or what was their fault, if it were necessary that the saying of Esaias the Prophet should be fulfilled, which he spake, liii. 1. To whom we answer, that the Lord, foreknowing what would happen, foretold by the Prophet the infidelity of the Jews: his foretelling it, however, did not cause it; for God does not on that account force any one to sin, because he knows the future sins of men. Ἰνα denotes the event, and not the cause. The meaning of this passage of Isaiah is, To whom of the Jews would the despised Messiah be made known, as the arm or power of God to salvation? Or, rather the enquiry seems to be, To whom of the Jews would the arm or power of the Lord be displayed, or made bare, to overcome their prejudices, and bring them to believe in their lowly Redeemer? Therefore they could not believe; for it was further predicted, Isa. vi. 9. 10. that *God would blind their eyes, &c.* See notes at Matt. xiii. 14. They had long shut their own eyes, and hardened their own hearts; and so God would give up many of them to such judicial blindness, as would render their conversion

μοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ
 41 ἰάσωμαι αὐτούς. ^z Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν
 42 δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. ^o Ὅμως μέντοι
 καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν·
 ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀπο-
 43 συνάγωγοι γένωνται. ^a Ἠγάπησαν γὰρ τὴν δόξαν τῶν
 44 ἀνθρώπων μᾶλλον, ἢ περ τὴν δόξαν τοῦ Θεοῦ. ^b Ἰησοῦς
 δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει
 45 εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με. Καὶ ὁ θεωρῶν ἐμὲ,

^z Isa. vi. 1.^a Supra v. 44.^b 1 Pet. i. 21.

40 = ἰάσομαι

and belief impossible. See Scott. Αὐτοῦ, ver. 41. evidently refers to Christ; i. e. when he saw the glory of the Lord Christ, Isa. vi. 1. from which it appears that Christ was the Jehovah that spoke to the Prophet. This passage has been fully and ably discussed by J. J. Gurney, in his *Essays on Christianity*, pp. 254. 255. "In the sixth chap. of Isaiah, Jehovah is described as actually appearing in the temple, as made manifest to the Prophet in a vision of glory; and it was then that the Prophet heard the voice of Jehovah saying, Whom shall I send... see ver. 8—10. Here, according to the theology of the Jews, there must have been an appearance of the *Word of Jehovah*; and it is the *Word of Jehovah*, who in the Targum on the passage is introduced as thus addressing the Prophet. Here also, according to the principles of divine truth, as held by the Apostles of Jesus Christ, there must have been an appearance of the *Son of God*, who is himself the 'Word of Jehovah,' and whom these early Christians were ever accustomed to regard as the 'Image of the invisible God,' in whom alone the Father is *made manifest*: see John i. 18. xvii. 6. 1 John iv. 12. 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. Why then should it excite in us the least degree of surprise, when we find an Evangelist incidentally declaring, that the glory which the Prophet Isaiah saw on this memorable occasion, was the glory of Christ? After relating, that although Jesus had performed 'so many miracles' in the presence of the Jews, 'yet they believed not in him,' the Apostle John accounts for the circumstance, by citing this remarkable prophecy respecting

the judicial blindness and obduracy of that bewildered people; and adds, 'These things, said Esaias, when he saw His glory, and spake of Him.' Such an incidental application to *Jesus Christ*, of a well-known passage of the Old Testament relating to *Jehovah*, is perhaps more really forcible as an evidence of the Deity of our Lord, than the most deliberate and direct affirmation of that doctrine; for such an application affords a plain indication, that the doctrine in question was currently, and (if the term be not improper) *familiarly*, admitted and understood, both by the authors of the New Testament, and by those persons, in their own age, for whose use their writings were intended. Nevertheless, the truth to which the Apostle has thus incidentally adverted, he has elsewhere deliberately and directly affirmed."

42. 43. Ὅμως μέντοι ... Nevertheless, among the chief rulers also ... These men believed that Jesus was the Messiah, but worldly considerations made them unwilling to own it. Many circumstances induced them to believe, but there were many inconveniences attending the open profession of that belief. They had not the courage to brave the world, to encounter the loss of fortune, of friends, of reputation, liberty and life, for the sake of the new religion. See ἀποσυνάγωγος above, ix. 22.

44. 45. Ὁ πιστεύων ... He that believeth on me ... This first verse is explained in the same manner as Mark ix. 37. which see. See also θεωρέω above, vi. 39. In the holy character of Jesus, the perfections of God were displayed; and his miracles showed the divine power, autho-

θεωρεῖ τὸν πέμψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον 46
 ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ
 μείνη. ^d Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων, καὶ μὴ 47
 πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω
 τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. Ὁ ἀθετῶν 48
 ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα
 αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ
 ἐσχάτῃ ἡμέρᾳ. ^f Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· 49
 ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί
 εἴπω καὶ τί λαλήσω. Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ 50
 αἰώνιός ἐστιν. Ἀ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ
 πατήρ, οὕτω λαλῶ.

Κεφ. ιγ'. 13.

^a Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι 1
 ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου
 πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ,
 εἰς τέλος ἠγάπησεν αὐτούς· Καὶ δεῖπνου γενομένου, τοῦ 2

^c Supra i. 5. 9. iii. 19. viii. 12. ix. 5.^d Supra iii. 17. v. 45. viii. 15.^e Luke x. 16. Deut. xviii. 19.^f Infra xiv. 10. Deut. xviii. 18.^a Matt. xxvi. 1. 2.

Mark xiv. 1. Luke xxii. 1. Supra xii. 23. Infra xvii. 1. 11.

47 || ῥημάτων, καὶ μὴ φυλάξῃ

city, and mercy. For the next verse see above, i. 9. and for the proper meaning of verse 47. see above iii. 16—19. and 2 Pet. iii. 9.

48. Ὁ ἀθετῶν . . . ἡμέρα· *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.* Yet let him know, (see Whitby,) he shall have sentence passed upon him, according to that doctrine which I preach, and be punished by God for contempt of it, because the words I speak, I speak not of myself; but as he gave me commandment, so I speak. Christ neither does, nor could deny that he would judge all men at the last, because he had declared the Father had committed all judgment to the Son, John v. 27. and had given him power to

raise them up, and judge them at the last, ver. 26. 27. but only doth deny that he was to assume this office whilst he was on earth. Εἴπω, ver. 49. signifies to command, and λαλήσω to teach, to instruct by discourse. See above, vii. 15.

CHAP. XIII.

1. 2. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα . . . *Now before the feast of the passover . . .* See note at Matt. xxvi. 2. The last scene of the sufferings of Christ was immediately to begin; after which he should ascend to the Father, whence he descended, and should no longer be personally present with his disciples. *He loved them unto the end, εἰς τέλος ἠγάπησεν, perrexit eos diligere,*

διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος
 3 Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ. ^b Εἰδὼς ὁ Ἰησοῦς, ὅτι
 πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ
 4 Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει. ^c Ἐγείρεται ἐκ
 τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον,
 5 διέζωσεν ἑαυτόν. Εἵτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ
 ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν
 6 τῷ λεντίῳ ᾧ ἦν διεζωσμένος. Ἐρχεται οὖν πρὸς Σίμονα
 Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σύ μου νίπτεις
 7 τοὺς πόδας; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ^d Ὁ ἐγὼ
 8 ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. ^d Λέγει
 αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.
 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις
 9 μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ
 τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας, καὶ τὴν κε-

^b Matt. xi. 27. xxviii. 18. Supra iii. 35. xvii. 2.

^c Luke xxii. 27.

^d Supra iii. 5. 1 Cor. vi. 11. Eph. v. 26. Tit. iii. 5. Heb. x. 22.

2 || εἰς τὴν καρδίαν ἵνα παραδῷ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης
 6 † καὶ 9 † μου

3 † ὁ Ἰησοῦς

διετέλει ἀγαπῶν, he testified his love then by washing their feet, and unto the end, by every mark of tender concern and endeared affection. ἵνα seems here to be used for ὅτε: see Vig. c. viii. s. x. r. 1. Zeun. and note below xv. 8. Thus above xii. 23. and also xvi. 2. Τοὺς ἐν τῷ κόσμῳ, which were in the world, who were to continue in this evil world after his departure, or, as Theophylact explains it, τοὺς ἐνθάδε οἰκείους. Καὶ δείπνου γενομένου . . . And supper being ended . . . rather, during supper, or, while they were at supper. Βεβληκότος εἰς τὴν καρδίαν, the devil having put into the heart . . . βάλλω is often used in a neuter sense, as βάλλ' ἐς κόρακας, abi in malam rem; but βάλλειν here may have the sense of suggerere, instillare. Bos has the ellipsis of ἑαυτόν.

3—5. Εἰδὼς ὁ Ἰησοῦς . . . Jesus knowing that the Father had given all things into his hands . . . Though he knew sufficiently the dignity of his person, that he was the eternal Son of God, that came from God, and was now near his time of returning to God again, and of taking possession of all power in heaven and earth, yet he thus far humbled himself. See above iii. 13. note; and ἱμάτιον at Matt. xxiv. 18. Λέντιον a

towel, from the Latin *linteum*, denoting any linen cloth, but κατ' ἐξοχὴν the towel with which the servants girded themselves. Τὸν νιπτῆρα into a bason, or the bason, as, says Bp. Midd., the article seems to indicate, that only one bason or ewer was used on this occasion.

7. 8. Ὁ ἐγὼ ποιῶ . . . ταῦτα: What I do thou knowest not now; but thou shalt know hereafter. He more fully explains it at ver. 13—15. that from the example he gave of humility in washing their feet, they ought in the same manner by acts of mutual forbearance, condescension, and Christian humility, to wash each other's feet. See note at Luke xxii. 25. and 1 Pet. ii. 1. Ἀρτὶ now, opposed to μετὰ ταῦτα. When Peter still modestly declined it, our Saviour replied, that if he washed him not, he could have no part with him, alluding to that purity of mind of which washing was an emblem, and to that humility, which was characteristic of a true Christian, of which he was giving such a signal example. But there is also an allusion to the spiritual washing of regeneration, to the having the heart sprinkled from an evil conscience. Μέρος is, commune negotium, consortium, conjunctio.

φαλήν. ^e Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρείαν 10
ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ
ὁμοίως καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. ^h Ἦδει γὰρ τὸν 11
παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ
ἐστε.

^a Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια 12
αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πε-
ποίηκα ὑμῖν; ^f Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος καὶ ὁ 13
κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. ^g Εἰ οὖν ἐγὼ 14
ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ
ὁμοίως ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. Ὑπόδειγμα 15
γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὁμοίως
ποιῆτε. ^h Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων 16
τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος

^e Infra xv. 3.
1 Pet. v. 5.

^f Matt. xxiii. 8. 1 Cor. viii. 6.

^g Luke xxii. 27. Rom. xii. 10.

^h Infra xv. 20. Matt. x. 24. Luke vi. 40.

12 || αὐτῶν, ἔλαβε τὰ ἱμάτια αὐτοῦ, καὶ ἀναπ.

10. 11. Ὁ λελουμένος . . . ὅλος· *He that is washed, needeth not, save to wash his feet, but is clean every whit* . . . When Peter, in his usual zealous manner, had signified that sooner than be separated from his beloved Master, he would suffer him to wash not only his *feet*, but also his *hands*, and his *head*, our Saviour continues the same emblematic figure; in which he seems to allude to the two sorts of washing in use among the Jews; by *immersion*, at the consecration of priests, and initiation of proselytes; and by *dipping*, or *pouring of water*, which was of daily use (see above ix. 7.): one who was *wholly washed*, was *every whit* or thoroughly clean, implying one who had become a disciple of Christ, and had renounced his former sins: he needed no other *immersion*. This was never repeated among the Jews: *he had no need but to wash*, or to dip his hands and feet, according to their common practice. And so are ye become my disciples already, “and,” says Bp. Hall, “in respect of the main business of regeneration, washed from your sins: yet there are some remains of worldly affections, some worldly defilement, which must still be purged away, in the best of men. And such is your condition at this time. Ye, my disciples, are clean: and

Gr. Test.

yet not all of you;” alluding to Judas, as being a hypocrite and a traitor. Ἦ τοὺς πόδας, nisi pedes.

13. Ὑμεῖς . . . εἰμὶ γάρ· *Ye call me Master and Lord: and ye say well; for so I am: or, Ye call me The Master, (or Teacher,) and The Lord.* The words are applied to Jesus in a sense entirely peculiar. The titles here given can belong only to one, but distinctly and independently; as if our Saviour had said, One of you call me ὁ διδάσκαλος, another ὁ Κύριος. The article therefore is necessary to each of the nouns. This remark extends equally to the following verse. See ver. 7. and note at Matt. xxiii. 12.

16. οὐκ ἔστι . . . αὐτόν· *the servant is not greater than his lord; neither he that is sent greater than he that sent him.* This is according to the Hebrew proverb, see Matt. x. 24. Luke vi. 40. and below xv. 20. Ἀπόστολος is not here in its appropriate sense, but is used merely as a general term. Then our Saviour tells them in the following verse, that if *they know* that purity and humility are the characteristics of the true Christian, *happy are they*, if they show it in their *practice*: for true Christianity consists not in speculative knowledge, but in the practice of the duties of religion. M

II.

- 17 αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῇτε αὐτά.
 18 ⁱ Οὐ περὶ πάντων ὑμῶν λέγω, ἐγὼ οἶδα οὐς ἐξελεξάμην·
 ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, 'Ο τρώγων μετ' ἐμοῦ τὸν
 19 ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. ^k 'Απ' ἄρτι λέγω
 ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεῦσητε ὅτι
 20 ἐγὼ εἰμι. ^l 'Αμὴν ἀμὴν λέγω ὑμῖν, 'Ο λαμβάνων ἐάν
 τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμ-
 βάνει τὸν πέμψαντά με.
 21 ^m Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ
 ἐμαρτύρησε, καὶ εἶπεν, 'Αμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ
 22 ὑμῶν παραδώσει με. Ἔβλεπον οὖν εἰς ἀλλήλους οἱ
 23 μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. ⁿ Ἦν δὲ ἀνακεί-
 μενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ,
 24 ὃν ἡγάπα ὁ Ἰησοῦς. Νεύει οὖν τούτῳ Σίμων Πέτρος,
 25 πυθέσθαι τίς αὖν εἴη περὶ οὗ λέγει. Ἐπιπεσὼν δὲ ἐκείνος
 ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν;
 26 Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ
 27 ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν
 Ἰουδᾷ Σίμωνος Ἰσκαριώτῃ. Καὶ μετὰ τὸ ψωμίον, τότε
 εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς,

ⁱ Ps. xli. 9. Matt. xxvi. 23.^k Infra xiv. 29. xvi. 4.^l Matt. x. 14. 40.^m Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 21. Supra xii. 27. Acts i. 17.ⁿ Infra xix. 26. xx. 2. xxi. 7. 20. 24.

23 × ἐκ ante τῶν

25 || ἀναπεσὼν δὲ ἐκείνος οὕτως ἐπὶ

27 † οὖν

18. ἐγὼ οἶδα . . . *I know whom I have chosen* . . . I know the real character, and the secret thoughts and views of those I have chosen; and I know one who will prove a traitor, and fulfil the Scriptures *by lifting up his heel against me*; a metaphor taken from an ungrateful animal that kicks the kind master that feeds him. This was literally spoken of Ahithophel's treachery against David, Psalm xli. 9. but typically of Judas' treason against Christ. And these words will be accomplished against me. But this *I tell you now*, that when they are accomplished, you may be so far from being disconcerted by the event, and doubt of my mission, that, on the contrary, you may be the more confirmed in your belief that I am the Messiah. 'ΑΛΛ' ἵνα ἡ γραφὴ πληρωθῇ, *but that the Scripture may be fulfilled* . . . there is here an ellipsis of τοῦτο γίνεται,

or some similar form; see Bos.

20. 'Ο λαμβάνων . . . λαμβάνει. *He that receiveth whomsoever I send, receiveth me* . . . Lest their zeal in carrying on his cause should be lessened by this desertion, our Lord encourages them with this promise and assurance, that there should be those who would receive them; and that he would consider their interest as his own, as he himself was considered by his heavenly Father. See notes Matt. x. 40—42.

21. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη . . . *When Jesus had thus said, he was troubled in spirit* . . . See note above xi. 33. and Luke iv. 1. Μαρτυρέω used absolutely, he openly declared, what he had before intimated. For the following passage 21—30. see notes at Matt. xxvi. 21—23. and at Luke xxii. 15. 'Εν τῷ κόλπῳ *on Jesus' bosom*; a metaphor taken from the manner

^αΟ ποιεῖς, ποιήσον τάχιον. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν 28
 ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ^οΤινὲς γὰρ ἐδόκουν, ἐπεὶ 29
 τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς,
 Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτω-
 χοῖς ἵνα τὶ δῶ. Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως 30
 ἐξῆλθεν· ἦν δὲ νύξ. ^ρΟτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν 31
 ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν
 αὐτῷ. ^ιΕἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει 32
 αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. ^ιΤεκνία, ἔτι 33
 μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετε με, καὶ καθὼς εἶπον
 τοῖς Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε
 ἔλθεῖν· καὶ ὑμῖν λέγω ἄρτι. ^αἘντολὴν καινὴν δίδωμι 34
 ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα
 καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γινώσκονται 35
 πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλ-
 λήλοις. ^ιΛέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; 36

^ο Supra xii. 6. ^ρ Supra xii. 23. Infra xiv. 13. 1 Pet. iv. 11. ^ι Infra xvii. 1. 4-6.

^ι Supra vii. 34. viii. 21.

^α Infra xv. 12. Lev. xix. 18. Gal. vi. 2. Eph. v. 2.

1 Thess. iv. 9. James ii. 8. 1 Pet. i. 22. 1 John ii. 7. 8. iii. 11. iv. 21.

^ι Infra xxi. 18. 19.

30 || ἐξῆλθεν εὐθὺς 31 * ὅτε οὖν

in which the Jews reclined at meals. See note Luke vii. 37. and xvi. 22. In ver. 27. ὁ ποιεῖς, ποιήσον τάχιον, *that thou doest, do quickly*, is not expressive of an exhortation, but of reproach and tacit indignation, as, *I, sequere Italiam* . . . and Ter. *Adelph. Effundite, emittite, facite quod vobis lubet*. And ver. 28. πρὸς τί is *quorsum*, see Vig. c. ix. s. viii. r. 9.

31. 32. Νῦν ἐδοξάσθη . . . *Now is the Son of man glorified* . . . by his approaching sufferings and exaltation. Ἐδοξάσθη is the prophetic preterite, signifying that his death was at hand, which, though in the eyes of the world it was full of ignominy, would show forth and manifest the honour, goodness, and wisdom of God. Εἰ ὁ Θεὸς ἐδοξάσθη, *if God be glorified in him* . . . *ei* for *since, quandoquidem*, see Hoogeveen; and thus Rom. viii. 17. 31. Ἐν αὐτῷ, in or through him, the Son of man; then God shall glorify him in himself, and shall speedily glorify him, at his right hand, by his resurrection, ascension, and giving him all power in heaven and earth.

33. Τεκνία . . . *little children* . . . rather, my children. This diminutive is expressive of affection; thus Gal. iv. 19. In English, tenderness is better expressed by merely using the possessive pronoun. Our Saviour uses endearing terms of tenderness, as he saw that his death would greatly affect and distress them. And he now tells his disciples, what he had before told the Jews, but with a very different meaning; see above vii. 33. 34. viii. 21.

34. 35. Ἐντολὴν καινὴν δίδωμι ὑμῖν . . . *A new commandment I give unto you* . . . The new commandment which Christ now enacts, and which was to be the great characteristic of his religion, the peculiar badge of his present and future disciples, is mutual love. That may be called a new law, which revives an old but obsolete law; the moral law, now enforced by new motives, illustrated by a new example, and obeyed in a new manner. His disciples were not to take for their model the example of the world, but that example of love, which he manifested for them, especially in his death

ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν· ἵνα, ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ᾗτε. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. 4
 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· 5
 καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; Λέγει αὐτῷ ὁ Ἰησοῦς, 6
 Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται
 πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. ^c Εἰ ἐγνώκειτέ με, καὶ 7
 τὸν πατέρα μου ἐγνώκειτε ἅν· καὶ ἀπ' ἄρτι γινώσκετε
 αὐτόν, καὶ ἑωράκατε αὐτόν. Λέγει αὐτῷ Φίλιππος, 8
 Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκεῖ ἡμῖν. ^d Λέγει 9
 αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ
 ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα·
 καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; Οὐ πισ- 10
 τεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ἐστι; τὰ
 ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ
 πατήρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. ^e Πιστεύετε 11
 μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ἐστιν· εἰ δὲ
 μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. Ἀμὴν ἀμὴν λέγω 12

^c Supra viii. 19.^d Supra xii. 45. Infra ver. 20. xvii. 21. 23. Heb. i. 3.^e Supra v. 36. x. 38.

4 — ὑπάγω, οἴδατε τὴν ὁδὸν

5 — πῶς οἶδαμεν τὴν ὁδὸν;

11 † ἐστιν ib. μοι bis

the aor. subj. having a future sense. See above xii. 32. And when our Saviour says that *he will come again*, this refers to his solemn appearance at the last day to receive all his servants into glory.

6. Ἐγὼ εἰμι . . . ἐμοῦ. *I am the way, and the truth, and the life: no man cometh unto the Father, but by me:* i. e. my doctrine will teach you the way to eternal life. Our Lord often uses the Hebrew form of the substantive for the adj., for, “I am the true and the living way:” no man can come to the Father, but through me, by faith and obedience.

7. 8. Εἰ ἐγνώκειτέ με . . . *If ye had known me, ye should have known my Father also . . .* If you had seriously reflected that I am the Son of God, and had fully appreciated the doctrine, authority, and miracles of the Messiah, you would have known that when I speak of the Father, I speak of God. But *ye have seen him*; in having known and seen him, who is the visible image of the invisible God. So ver. 9. The Apostles, and Philip in particular, show great igno-

rance, and very gross conceptions of the divine nature and being, as if God the Father could be seen with mortal eyes. *Show us the Father, and it sufficeth us*, asks Philip, ver. 8. face to face, that as we have heard of him by the ear, and do believe in him, we may have some visible proof of that equality which you assert you have with him. Show us God, as desired by Moses, Exod. xxxiii. 18—20.

9. 10. ὁ ἑωρακὼς ἐμὲ . . . *he that hath seen me, hath seen the Father . . .* of whom he was the image, by his doctrine, perfections, holiness and miracles. Did not Philip yet believe the essential union, and mutual indwelling, of the Father and the Son, and of the Godhead in his human nature? He had frequently spoken to them on this subject: and his words were *not of himself*, as distinct from the Father; and therefore they ought to have been more regarded; especially as the Father, dwelling in and working by him, had borne witness to him, by so many stupendous miracles. See Scott; and note below, xvi. 7.

ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα αὐτῶ ἐγὼ ποιῶ, καὶ κείνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν
 13 πατέρα μου πορεύομαι· ^f Καὶ ὁ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ
 14 υἱῷ· Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
 15 ^g Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.
 16 ^h Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον
 17 δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα· ⁱ Τὸ Πνεῦμα

^f Infra xv. 16. xvi. 23. 24. Matt. vii. 7. Mark xi. 24. Luke xi. 9.

^g Infra xv. 10. 14. 1 John v. 3.

^h Infra xv. 26. xvi. 7. Rom. viii. 15. 26.

ⁱ 1 Cor. ii. 14. 1 John ii. 27.

12 † μοῦ 14 — αἰτήσητέ με

12—14. καὶ μείζονα τούτων ποιήσει... and greater works than these shall he do... For the sake of perspicuity and for the connexion, the punctuation and division of these verses might be thus: and even greater works than these shall he do, because I go to my Father, and, whatsoever ye shall ask in my name, that will I do. That the Father may be glorified in the Son, whatsoever ye shall ask in my name, I will do. ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ is thus detached from the preceding sentence, and joined into one sentence with the 14th verse. He repeats the promise made in the 13th verse, with this restriction, that what ye shall ask shall be to God's glory, subservient to that great end of your ministry; and by the grant of such petitions will the Father be glorified in the Son. Μείζονα τούτων, greater works than these: This, says Whitby, is to be referred to the admirable success of the Gospel preached by the Apostles, after the descent of the Holy Ghost upon them, and the inward gifts of tongues, and the interpretation of them, of prophecy, and discerning of spirits, and the imparting of these gifts to others by baptism, and the imposition of the Apostles' hands: for as this was a greater work in our Lord Jesus thus to assist so many with his power, when absent at so great a distance as is earth from heaven, than to do miracles in their presence; so to communicate these inward gifts to men, and enable them to transfer them to others upon faith in Christ, is truly wonderful. And when he himself succeeded so little in three years' preaching here on earth, and had so few sincere disciples, that he should enable his Apostles at one sermon to convert some thousands, and cause his Gospel to fly like lightning through the

world, and beat down all strong holds of opposition; this is truly admirable. Ἐν τῷ ὀνόματί μου, in my name; not by their own power, or any divine virtue residing in them, as our Lord did his, but in the name, and by the power of Christ, Acts iii. 12. 16. by faith in him, and prayer to God in his name, Acts iv. 30. Ποιήσω, I will do: as this supposes in him omniscience, enabling him to know the requests of all Christians upon earth, and omnipotence, enabling him to assist them every where in the performance of the greatest works; so must it consequently imply an unity of essence betwixt the Father and the Son; and so the Father is glorified in the Son. Hence what is here, I will do, is, xvi. 23. the Father will give you. Our Saviour in the next verse, 15. enjoins his disciples to show their love to him, by their constant care to keep or obey his commandments.

16. Καὶ ἐγὼ ἐρωτήσω... αἰῶνα. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. The several parts of the office of the Holy Ghost are, to intercede as an advocate, to instruct as a monitor, and to comfort, as Comforter, Menabem, under which name the Messiah was called; the days of the Messiah being regularly called the days of consolation; and all these three offices are signified by the word παράκλητος, by which the Holy Ghost is best expressed. Now this παράκλητος, the Holy Spirit, ver. 17. 26. was to be sent to the disciples, not to depart again, as Jesus, but to remain with them for ever. Our Saviour, when there is occasion, as at this time in particular of his departure, but being still with them, acts the part of a Comforter, and even as Rom. viii. 26. συναπταλμβανόμενος. When

τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται· ^k Οὐκ ἀφήσω ὑμᾶς 18 ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. ^l Ἐτι μικρὸν, καὶ ὁ κόσ- 19 μος με οὐκ ἔτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. ^m Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς 20 ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοὶ, καὶ ἐγὼ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολὰς μου, καὶ τηρῶν αὐτάς, ἐκείνός 21 ἔστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, 22 Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν,

^k Matt. xxviii. 20.^l 1 Cor. xv. 20.^m Supra x. 38, xvii. 21. 23. 26.

22 * καὶ τί γέγονεν

our Lord is said, as in 1 John ii. 1. since his ascension into heaven, to be our *advocate* and intercessor with the Father, we perceive the beauty of the representation, and its propriety when applied to the Holy Ghost in that sense, as Rom. viii. 26. *ὑπερεντυχάνων*. And as our Lord himself, when he was with them, discharged the office of teacher and instructor to them, so this other *παράκλητος*, who, as our Lord saith, ver. 17. does not appear openly to the world, *which neither seeth him nor knoweth him*, and has no value for him, will by his secret instructions enable them to plead with success the cause of Christianity, and, as this same *instructor* and *monitor*, will teach and illuminate them, and guide them into all truth. See also below xvi. 7. 8. Ἄλλον is not to be taken and construed simply with *παράκλητον*, but as if the words were *δώσει ἄλλον* to be *εἰς παράκλητον*, *dabit alium qui sit vobis advocatus*; ἄλλον in the hypostatic union of the three persons, but in τῇ οὐσίᾳ not another than the Son. In a forensic sense *παράκλητος* is used by Demosth. and Dionys. Halic. as an *advocate*, who pleads or defends the cause of another, in opposition to *κατήγορος* an *accuser*; from *παρακαλεῖν* to *request* or *implore the defence* or *patronage* of another: *παράκλητος* being a verbal noun from the 3 pers. pret. pass. of that verb. It is to be observed that it is Christ who procures this blessing to us, by his prevailing prayer and intercession, *ἐρωτήσω*· and it is also a promise of his continual intercession.

18. 19. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς... *I will not leave you comfortless*... or destitute: the tender word *ὀρφανούς*, *orphans*,

or fatherless, is the original; destitute of my presence and protection. Ἐρχομαι is to be taken in a future sense, as *γινώσκετέ* and *μένει* in the preceding verse; and *θεωρεῖτε* ver. 19. Bos makes an ellipsis of *κατὰ μικρὸν χρόνον*, but Schæfer supplies it thus: *ἔτι μικρὸν διάστημα χρόνου ἔστιν, καὶ ... I shall soon be no more seen by the world: but by virtue of this promise, I shall always continue to live with you, and my life shall be the source of yours, and by those divine influences you shall derive from me. Some understand it of the resurrection, because I live, by arising from the dead, ye shall live also, by arising from the dead.*

20. 21. Ἐν ἐκείνῃ τῇ ἡμέρᾳ... *At that day ye shall know*... When I fulfil this promise to you, and send the Holy Spirit to be your teacher and comforter, *ye shall know* that a most intimate and inseparable union subsists between you and me, and between me and the Father. But this will be the privilege only of those who evidence their love to me by an obedience to my word.

22. τί γέγονεν ὅτι... *κόσμος*; *Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?* or, wherefore wilt thou... *Quid causæ est*... This question proceeded from that misconception, from which the Apostles were never free till after the descent of the Holy Ghost, concerning the spiritual, which they understood to be a temporal, kingdom. *Κόσμος* means, the Jews: as, says Bos, there is often an ellipsis of the pronoun *οὗτος* at *κόσμος* and *αἰὼν*, as according to their own distinction, the Jews understand by *this world*, the

- 23 καὶ οὐχὶ τῷ κόσμῳ; ⁿ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ
- 24 μονὴν παρ' αὐτῷ ποιήσομεν. Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ, καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν
- 25 ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. Ταῦτα λελάληκα
- 26 ὑμῖν, παρ' ὑμῖν μένων. ^o Ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.
- 27 ^p Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασ-
- 28 σέσθω ὑμῶν ἡ καρδιά, μηδὲ δειλιάτω. ^q Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς· Εἰ ἡγα-
πάτέ με, ἐχάρετε ἂν, ὅτι εἶπον, πορεύομαι πρὸς τὸν
- 29 πατέρα· ὅτι ὁ πατήρ μου μερίζων μου ἐστί. ^r Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε.
- 30 ^s Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ

ⁿ 1 John ii. 24. Rev. iii. 20.^o Luke xxiv. 49. Infra xv. 26. xvi. 7. 13. xii. 16.^p Phil. iv. 7. Col. iii. 15. Supra ver. 1.^q Supra ver. 12. Infra xvi. 4. 16. xx. 17.^r Supra xiii. 19.^s Supra xii. 31. Infra xvi. 11.

23 * ὁ Ἰησοῦς 28 † εἶπον ib. μου prius

Jewish worship and people; by the future world, or world to come, they understand the time of the Messiah.

23, καὶ μονὴν παρ' αὐτῷ ποιήσομεν and make our abode with him. Παρ' αὐτῷ does not refer to the Father, but to him who loveth me, to the true disciple of Christ, and believer. Jesus tells Judas that he spake of a spiritual manifestation, by the influences of the Holy Spirit, who dwells in true believers as his temples, 1 Cor. iii. 16. and who are sanctified by the same influences for an habitation of God, Eph. ii. 22.

24. οὐκ ἔστιν ἐμὸς . . . is not mine . . . μόνον und. (see Bos) is not only mine, but the Father's. See note at Mark ix. 37.

27. Εἰρήνην ἀφίημι ὑμῖν . . . Peace I leave with you, my peace I give unto you . . . Since I must now leave you, my blessing and valediction I give unto you, not with the unmeaning salutations of empty form, but with sincere wishes of peace, and with that efficacious blessing from which real happiness will be derived. Or, as understood by some, instead of the Hebrew form

of valediction, I do not speak of temporal tranquillity and peace of nations, but the peace of mind, the comforting influence of the Holy Spirit, which will support you under troubles, and preserve you from despair.

28. ὅτι . . . ἐστὶ for my Father is greater than I. Our Lord, as a topic of comfort, tells his disciples that they must not estimate the glory and happiness of his Father in heaven, by what they saw in him on earth. The two states were wholly different; and if they loved him they ought to rejoice that he was going to his Father, with whom there is fulness of joy, and pleasure for evermore. These words, says Macknight, afford a strong argument for the proper divinity of our Lord. For had he been a mere man, or even a creature of the highest order, the comparison would have been foolish and impertinent.

30. 31. ἔρχεται . . . οὐδέν for the prince of this world cometh, and hath nothing in me. See note at Matt. xxvi. 38. He himself has no power to inflict death, on the account of sin, on him in whom is no sin,

τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. Ἕ 31
 ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς
 ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ· ἐγείρεσθε, ἄγωμεν
 ἐντεῦθεν.

Κεφ. ιε'. 15.

Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ 1
 γεωργός ἐστι. ^a Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, 2
 αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα
 πλείονα καρπὸν φέρῃ. ^b Ἦδη ὑμεῖς καθαροί ἐστε διὰ 3

^t Supra x. 18. Heb. v. 8.^a Matt. xv. 13.^b Supra xiii. 10. Infra xvii. 17. Eph. v. 26. 1 Pet. i. 22.

30 * κόσμου τούτου ib. — ἐν ἐμοὶ εὐρήσει οὐδέν

and they can find nothing worthy of death in me, Acts xiii. 28. Ἕχει οὐδέν, has nothing to accuse in me; or ἔχει valet, has no power over me. I do not therefore suffer death for any fault that can deserve it; but I give up myself to the death in compliance with my Father's will, that the world may know, and knowing imitate my obedience to him in the severest precepts. See Whitby. Ἕλλα ἵνα is elliptical. Some supply the ellipsis, as in Bos, *but the prince of this world cometh, that the world may know* . . . Others, with Rosenmüller, make the construction thus, placing only a comma at ποιῶ, *arise, sc. from table, let us go hence, (to the mount of Olives,) that the world may know that I love the Father, and that I do even as he gave me commandment.*

CHAP. XV.

1. Ἐγὼ εἰμι . . . ἔστιν *I am the true vine, and my Father is the husbandman.* Our Lord in this parting discourse, which continues to the end of chap. xvii. resumes and enlarges on his former topics. And as it was his custom in his teaching to take his allusions from visible objects around him, it is probable that, as he was now on mount Olivet, which abounded with vines, this imagery of the *vine* was suggested to him by his local situation, in the parable, in which the vital union between himself and the faithful is set forth. Γεωργός, *husbandman*,

Gr. Test.

by synecdoche for ἀμπελουργός. The Jewish Church had often been symbolized in the O. T. by a *choice vine*, planted by God himself, as the husbandman. See Isa. v. 1—7. Jer. ii. 21. Psal. lxxx. 8—11. Jesus intimates, by calling himself the true vine, that the Jewish Church were no longer the peculiar care of God, but henceforth believers in Christ were to be the true Church of God, and the objects of his care.

2. 3. Πᾶν κλῆμα . . . φέρῃ . . . *Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, (rather, he purgeth,) that it may bring forth more fruit.* There is an elegant paronomasia in the words αἶρει and καθαίρει. There is also an intended allusion to καθαίρει in the expression καθαροί ἐστε, ver. 3. *ye are clean*, when our Lord mentions the state in which the Apostles, the principal branches, were at that time: they were clean by Christ's doctrine and spirit, though they might require further pruning. He himself is represented by the vine, and the disciples by the branches. The dresser *taketh away*, or lops off every useless and unfruitful branch; but *he purgeth*, or by pruning cleans from every kind of superfluous excrescence, and too great luxuriance, the *fruitful* branches, in order to render them more fruitful. Our translators rendered καθαίρει rightly by *purgeth*, because, as Schleusner says, *purgando sordes tolluntur*; from κατὰ and αἶρω

II.

N

- 4 τὸν λόγον ὃν λελάληκα ὑμῖν. ^c Μείνατε ἐν ἐμοὶ, καὶ γὰρ ἐν ὑμῖν· καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς,
- 5 ἐὰν μὴ ἐν ἐμοὶ μείνητε. ^d Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοὶ, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
- 6 ^e Ἐὰν μὴ τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτὰ, καὶ εἰς τὸ πῦρ βάλ-
- 7 λουσι, καὶ καίεται. ^f Ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ
- 8 γενήσεται ὑμῖν. ^g Ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα
- 9 καρπὸν πολὺν φέρετε· καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς· μέيناτε ἐν
- 10 τῇ ἀγάπῃ τῇ ἐμῇ. ^h Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ

^c 1 John ii. 6.^d Hos. xiv. 8. Phil. i. 11. iv. 13.^e Matt. iii. 10. vii. 19.^f Infra ver. 16. Supra xiv. 13. 14. xvi. 23. 1 John iii. 22.^g Matt. v. 16.

Supra viii. 31. xiii. 35.

^h Supra xiv. 15. 21. 23.

6 || συνάγουσιν αὐτὸ

ib. * εἰς πῦρ

7 || αἰτήσασθε

8 || γένησθε

tollo. Αὐτὸ is pleonastic; see Vig. c. iv. de Pron. r. 12. As the branches of the vine draw nourishment, and are made fruitful by their union to the stock and by the care of the dresser, so the disciples of Christ, by faith in him, by the influences of the Spirit, and by the care of Providence, are made fruitful in holiness.

6. Ἐὰν μὴ τις . . . καίεται· *If a man abide not in me, he is cast forth (cast out) as a branch, and is withered; and men gather them, and cast them into the fire; and they are burned.* Or, and they are gathered, cast into the fire, and burned: συνάγουσιν, βάλλουσι, used impers. or γεωργοὶ und. These aorists, says Herman on Vig. c. v. s. iii. r. 11. are neither to be rendered by the present, nor by *soleo*, but by a future. There is probably here an obscure allusion to the crime and punishment of Judas. Χωρὶς ἐμοῦ . . . *without me ye can do nothing,* (in the preceding verse,) separated from me, in allusion to the vine and its branches, i. e. without my influences, blessing, and assistance.

7. ὃ ἐὰν θέλητε . . . ὑμῖν ye shall ask what ye will, and it shall be done unto you. See note at Matt. xxi. 21. Whatever ye ask according to the will of God, for the

promotion of his glory, and the furtherance of your ministry, asking in faith, and in my name, ye shall receive.

8. Ἐν τούτῳ . . . μαθηταί· *Herein is my Father glorified, that ye may bear much fruit; so shall ye be my disciples.* "Ἰνα is sometimes to be rendered by *if*, but so. Thus, 1 Cor. iv. 3. and Matt. xviii. 6. συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικός. Compare Luke xvii. 2. λυσιτελεῖ αὐτῷ, εἰ μύλος ὀνικός περικείται. Unless it may here be used as a participle denoting time, signifying *quum, quandocunque, quo tempore*. See Hoogveen; as above xii. 23. xiii. 1. By your obedience my Father is glorified. Καὶ γενήσεσθε, so shall ye be, then it shall appear that you are my disciples indeed.

10. μενεῖτε ἐν τῇ ἀγάπῃ μου . . . ye shall abide in my love . . . This is connected with what our Lord had said in the preceding verse, so have I loved you . . . and is not to be understood as denoting *continue to love me, but continue to be loved by me*. He adds to what he had just said, "If ye keep my commandments, ye shall continue to possess my love; as I have kept my Father's commandments, and continue to possess his love."

πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.
ⁱ Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, 11
καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. ^k Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, 12
ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. ^l Μείζονα 13
ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ
τῶν φίλων αὐτοῦ. ^m Τρεῖς φίλοι μου ἐστὲ, ἐὰν ποιῇτε 14
ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκέτι ὑμᾶς λέγω δούλους, 15
ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ
εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου,
ἐγνώρισα ὑμῖν. ⁿ Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ 16
ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ
καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὁ, τι ἂν αἰτή-
σητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. Ταῦτα ἐν- 17

ⁱ Infra xvi. 24. xvii. 13. ¹ John i. 4. ^k Supra xiii. 34. Eph. v. 2. ^l John iii. 11. iv. 21. ¹ Thess. iv. 9. ¹ Supra x. 11. 15. ^m Supra xiv. 15. ⁿ Supra vi. 70. xiii. 18. Matt. xxviii. 19. Mark xvi. 15. Supra ver. 7. xiv. 13.

11' || ἐν ὑμῖν ᾗ 14 = ποιῇτε ἃ ἐγὼ

11. ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ
that my joy might remain in you . . . rather,
that my joy in you may remain, or, that I
may continue to have joy in you and
your joy in me may be full or complete.
¹ ἐν ὑμῖν is connected immediately with
ἡ χαρὰ ἡ ἐμὴ, and not as in our Eng. version,
with μείνῃ. For the following verse, see
note above xiii. 34. 35.

13. Μείζονα . . . αὐτοῦ Greater love hath
no man than this, that a man lay down his
life for his friends. Surely no man can
give a more solid evidence of his affection
for his friends, than by laying down his life
for them, for their preservation and happi-
ness. Christ uses this expression ψυχὴν
τίθηναι, speaking of the greatness of that
love, which is stronger than death; see
note above x. 17. 18. but when the merit of
his passion is expressed, the phrase ἀποθα-
νεῖν ὑπὲρ is used; see note above xi. 49. 50.

15. Οὐκέτι ὑμᾶς λέγω δούλους . . . Hence-
forth I call you not servants . . . or, I call
you not any longer servants for the
servant knoweth not This may be re-
ferred to the great caution with which our
Lord had spoken of his being the Messiah.
And sometimes he might have used the
phrase, when it was necessary, and he had a
right to exercise the authority of a master
over them. But he had admitted them
into his intimate friendship, and he had en-

trusted to them such things, as had been
entrusted to him, as Mediator, to be com-
municated at present to his Church. And
they would soon by his Spirit be further in-
structed with his whole counsel, and em-
ployed to make it known to mankind; such
as the calling of the Gentiles. See note
below xvi. 12.

16. Οὐχ ὑμεῖς με ἐξελέξασθε . . . Ye have
not chosen me, but I . . . ὑμεῖς and ἐγὼ are
contrasted, and therefore emphatical, and
might be rendered, It was not you who chose
me, but it was I who chose you. See note
above at vi. 70. Καὶ ἔθηκα, and ordained
you . . . i. e. appointed you to the office of
Apostles; but still continuing the meta-
phor, I have inserted and ingrafted you,
viz. in the true vine, that you might bring
forth fruit. Ὑπάγητε seems here, as in
several other places, pleonastically used.
Δῶ ὑμῖν, he may give it you. Some would
understand this of the first person δῶ, but
the interpretation of the verb as in the
third person δῶ is best suited to the scope
of the place. I have chosen you to preach
the Gospel to the world, which shall abide
for ever, and to erect that church against
which the gates of death shall not prevail.
And in the prosecution of that work, what-
ever you shall ask of God in my name, you
shall receive.

- 18 τέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. ° Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
- 19 ° Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ
- 20 τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. ° Μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.
- 21 ° Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου,
- 22 ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. ° Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ
- 23 ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. ° Ο ἐμὲ μισῶν, καὶ τὸν
- 24 πατέρα μου μισεῖ. ° Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἀ οὐδείς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου.
- 25 ° Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ

° 1 John iii. 1. 13. ° 1 John iv. 5. Infra xvii. 14. ° Supra xiii. 16. Matt. x. 24. Luke vi. 40. ° Infra xvi. 3. Matt. xxiv. 9. ° Supra ix. 41. Jam. iv. 17.

† Supra iii. 2. vii. 31. ix. 32.

° Ps. xxxv. 19. lxix. 4.

21 — ποιήσουσιν εἰς ὑμᾶς

18. Εἰ ὁ κόσμος . . . μεμίσηκεν· *If the world hate you, ye know that it hated me before it hated you.* See note above xiv. 22. In the former verse our Saviour had repeated the great lesson of mutual love, (ἐν-τέλλομαι is to charge, to inculcate,) he now fortifies them against the hatred of the world, and encourages them to continue firm in the performance of their office against all its opposition. Πρῶτον ὑμῶν, before it hated you: the Hebrew phrase of the superlative for the comparative πρότερον, even in adverbs, with a genitive after it, as in the case of a comparative; see Herm. in Vig. c. iii. s. ii. r. 11. *Me priorem vobis odio habuit*, Vul. The interpretation of these words given by some, *your prince or chief*, is unwarranted by the construction: it would then have been τὸν πρῶτον ὑμῶν.

20. εἰ τὸν λόγον . . . τηρήσουσιν· *if they have kept my saying, they will keep yours also*: i. e. You are to expect that they will keep your saying only if they have kept mine; they who listen to me, will listen also to you; therefore by the reception which my doctrine meets with, you may judge how yours will be relished. Schleus-

ner and several other learned critics take τηρεῖν in a bad sense, as watching with an insidious design. But the simple verb never occurs so in Scripture, and τηρεῖν τὸν λόγον is a favourite expression of St. John's, and no where in a bad sense. And the whole context will suit very well the received interpretation, even without the necessity of an ironical sense. See note above xiii. 16.

24. νῦν δὲ . . . πατέρα μου· *but now have they both seen and hated both me and my Father*: rather, but now have they seen them, yet they have hated both . . . αὐτὰ must be considered as und. after ἐωράκασι, otherwise the words convey no very intelligible sense. See note above at ix. 41. Ἀμαρτίαν, the sin of rejecting me, and flying in the face of God.

25. Ἀλλ' ἵνα . . . δωρεάν· *But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.* This is elliptical, as above xiii. 18. τοῦτο ποιούσιν, or something similar being und. Beza supplies oportet. These words are in Ps. lxix. which is truly referred to Christ, ver. 4. See δωρεάν note Matt. x. 8. But here it signifies *without*

αὐτῶν, ὅτι ἐμίσησάν με δωρεάν. * Ὅταν δὲ ἔλθῃ ὁ 26
παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ
Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ^y Καὶ ὑμεῖς δὲ μαρτυρεῖτε, 27
ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

Κεφ. ις'. 16.

^a Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ^b Ἀπο- 1 2
συναγώγους ποιήσουσιν ὑμᾶς · ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς
ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.
^c Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ 3
ἐμέ. ^d Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, 4
μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν · ταῦτα δὲ ὑμῖν ἐξ

* Supra xiv. 26. Infra xvi. 7. 13. Luke xxiv. 49. Acts ii. 38. 1 John v. 6.
^y Acts v. 32. Luke i. 2. 1 John i. 1. 2. ^a Matt. xi. 6. xxiv. 10. ^b Supra ix. 22. 34.
xii. 42. ^c Supra xv. 21. Rom. x. 2. ^d Supra xiii. 19. Matt. ix. 15. Mark ii. 19.
Luke v. 34.

3 * ποιήσουσιν ὑμῖν

any motive; at Gal. ii. 21. in vain; according to the use of the Heb. כח, which has both these senses.

26. 27. Ὅταν δὲ ἔλθῃ ὁ παράκλητος . . . But when the Comforter is come . . . (see note above at xiv. 16.) the Spirit of truth, who proceeds from the Father, and is to reside in my church, he shall bear a convincing testimony to me, to vindicate my character from all the infamy they are maliciously attempting to throw upon it. And you also shall by his powerful assistance bear testimony to me. See Doddridge. Ἀπ' ἀρχῆς . . . Ye have been with me from the beginning, i. e. from the beginning of Christ's ministry and preaching. The particle δὲ here, καὶ ὑμεῖς δὲ, says Zeunius on Vig. c. viii. s. viii. r. 27. signifies *præterea*, *quinetiam*, in which case another word is always placed between καὶ and δέ.

CHAP. XVI.

1. 2. Ταῦτα λελάληκα . . . These things have I spoken unto you, that . . . All these

sufferings and opposition from the hatred of the irreligious I have mentioned to you, that you may not fall from the faith when they do happen, and that you may not be overcome by those evils when they befall you. See note at Matt. xi. 6. and xviii. 7. Ἀποσυναγώγους ποιήσουσιν, they shall put you out of the synagogues . . . See note above at ix. 22. Luke vi. 22. ἔρχεται ὥρα, ἵνα . . . the time cometh, that . . . ἵνα here denotes time; see above note xiii. 1. xv. 8. Δόξῃ λατρείαν προσφέρειν, will think that he doeth God service, or rather, that he offereth a sacrifice to God. Λατρεία properly a public service of religion, joined with προσφέρειν, is better rendered by sacrifice. The Syr. in this place renders it *an oblation*. See λατρεύω at Matt. iv. 10. See an effect of this religious zeal, Acts xxi. 14. &c. In Rom. xii. 1. τὴν λογικὴν λατρείαν is a spiritual sacrifice, which Pet. 1 Ep. ii. 5. calls πνευματικὴν θυσίαν.

4—6. ταῦτα . . . ἤμην and these things I said not unto you at the beginning, because I was with you. I did not think fit to say this to you, because whilst I was here, all

5 ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. ^e Νῦν δὲ ὑπάγω
 πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ
 6 ὑπάγεις; ^f Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πε-
 7 πλήρωκεν ὑμῶν τὴν καρδίαν. ^g Ἀλλ' ἐγὼ τὴν ἀλήθειαν
 λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ
 ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς. ἐὰν δὲ
 8 πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος
 ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης,
 9 καὶ περὶ κρίσεως. Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύ-
 10 ουσιν εἰς ἐμέ. Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα
 11 μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με. ^h Περὶ δὲ κρίσεως,
 12 ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. ⁱ Ἔτι πολλὰ
 13 ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν αὐτά. ^k Ὅταν

^e Supra vii. 33. xiii. 3. xiv. 28. ^f Supra xiv. 1. ^g Supra vii. 39. xiv. 16. 26.
 xv. 26. Acts ii. 33. ^h Supra xii. 31. ⁱ 1 Cor. iii. 2. Heb. v. 12.

^k Supra xiv. 17. 26. xv. 26. 1 John ii. 20. 27.

7 X ἐγὼ ante μὴ ἀπέλθω 10 † μου

the malice of men vented itself against me, and spared you. Μεθ' ὑμῶν ἦμην, he speaks as if he *was already* gone from them, knowing that his departure was at hand. But now, continues our Lord, the opposition will light on you, in the discharge of your Apostolic office. And the thought of my departure hath so *filled your heart* with sorrow, that you do not ask one question about the end of my journey, nor about the benefits which will redound to you by it.

7. πέμψω αὐτὸν πρὸς ὑμᾶς. *I will send him unto you.* The power and authority with which Jesus speaks cannot escape observation. It is well observed by Mr. Gurney in his excellent and learned work, *Essays on Christianity*, page 60. that in the midst of his humiliation and distresses, and notwithstanding the lowliness of his human character, we see Jesus claiming the attributes and honours, displaying the powers, receiving the homage, and denominated by the titles, which appertain only to Jehovah. See Matt. xii. 6—8. xviii. 20. John v. 21—23. x. 28—30. xiv. 9. 23. xvi. 7. Rev. ii. 23. . . . Matt. viii. 3. 8—13. comp. Acts ix. 34. Luke viii. 24. Matt. xii. 25. John ii. 24. 25. xvi. 19. 30. comp. Rev. ii. 23. John xx. 22. . . . Matt. xiv. 33. John ix. 38. xx. 28. 29. . . . Luke i. 76. John i. 1. xx. 28. Rom. ix. 5. Rev. xix. 16. xxii. 13.

8—11. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον. . . . And when he is come, he will *reprove the world* . . . rather, he will convince . . . When the Comforter is come, he will by incontestible evidence, in the miracles attending the ministry of the Apostles, *convince* and make mankind sensible—of *sin*, in their rejecting Christ, notwithstanding the works he had done amongst them, and by his internal operation on the mind, convince men in every age of the sinfulness of their nature and conduct, and of their need of a Saviour—of *righteousness*, or *justification*, which they can only have through his death, as proved by his *resurrection* and *ascension* to the Father, to be the advocate of mankind, by the imputation of *his own righteousness* to them, Rom. iii. 26. v. 18. 2 Cor. v. 21.—of *judgment*, of a last judgment, in which a final sentence shall be passed on all men.

12. Ἔτι . . . ἄρτι. *I have yet many things to say unto you, but ye cannot bear them now.* He had many things further to communicate to them, concerning the conversion of the Gentiles, their freedom from the yoke of the Levitical law, and the nature of his kingdom and Christian dispensation. Until it was clearly established that he was the Messiah, until by his death, resurrection, and ascension, it was manifested that it was *He* who was to *save* them and all mankind from their sins, and

ὃς ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς
εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἄφ' ἑαυτοῦ, ἀλλ'
ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγ- 14
γελεῖ ὑμῖν. ¹ Πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστὶ· διὰ 15
τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.
^m Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ 16
ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα. Εἶπον οὖν ἐκ 17
τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶ τοῦτο ὃ λέγει
ἡμῖν, Μικρὸν, καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν, καὶ
ὄψεσθέ με, καὶ, ^o Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;
ⁿ Ἐλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδα- 18
μεν τί λαλεῖ. ⁿ Ἐγὼ οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν 19
ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλή-
λων, ὅτι εἶπον, Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν
μικρὸν, καὶ ὄψεσθέ με; Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύ- 20
σετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς
δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.
ⁿ Ἡ γυνή, ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· 21

¹ Matt. xi. 27. Supra iii. 35. Infra xvii. 10.^m Supra vii. 33. xiv. 19.ⁿ Isa. xxvi. 17.

13 — ἐν τῇ ἀληθείᾳ πάσῃ 15 * ἐκ τοῦ ἐμοῦ λήψεται 16 — καὶ οὐκέτι θεωρεῖτέ με
ib. * ἐγὼ ὑπάγω 19 † οὖν

thus effect their spiritual deliverance, it must have been premature, and too great a trial for their rooted prejudices in the first instance. See notes above xv. 15. and Matt. ix. 16. 17.

13. ὁδηγήσει ... ἀλήθειαν ... he will guide you into all truth ... rather, into all the truth: i.e. the things mentioned before, as the great foundation of the Christian Church. He will teach you the great Evangelical truths with more clearness and exactness, but in perfect concordance with what I have already taught. He will then be the guide to lead you into mine and my Father's great scheme and designs. Both his instructions and mine come immediately from God, and therefore entirely the same. Ἐκεῖνος, ver. 14. shows that Πνεῦμα is a person, not an attribute: and the construction is κατὰ τὸ σημανόμενον: thus Hesiod, μείδῃσεν δὲ βίη Ἑρακλεῖη θυμῷ γηθήσας. So Hor. Virtus Scipiadæ et mitis sapientia Læli Nugari soliti.

16. Μικρὸν ... πατέρα· A little while and ye shall not see me: and again, a little while, and ye shall see me; because I go to the Father. See above xiv. 19. Θεωρεῖτε, the present for the future; see Vig. c. v. s. iii. r. 11. Eurip. in Hecub. Ποίαν ἢ ταύταν ἢ κείναν στείχω; ποῖ δ' ἔσω; Quod an hac an illac ibo? Quod sededo? Jesus in these expressions intimates his approaching death, and may have had an eye both to his being seen after his resurrection, and likewise to a future judgment. His disciples did not understand him. Yet he did not think proper to clear up their doubts; but (see Campbell) that his words might make the deeper impression upon their minds, he mentioned some additional circumstances, ver. 20. the triumph of the world, the sorrow of the disciples at first, and joy afterwards. He knew that his death and resurrection, which were soon to follow, would totally dissipate all doubts about his meaning.

21. Ἡ γυνή, ὅταν τίκῃ ... A woman

- ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.
- 22 ° Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὀφθαλμοὶ ὑμῶν, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν
- 23 οὐδεὶς αἶρει ἀφ' ὑμῶν. ^p Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.
- 24 ^q Ἔως ἄρτι οὐκ ᾔτησατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε,
- 25 καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα, ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ
- 26 πατρὸς ἀναγγελῶ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω
- 27 τὸν πατέρα περὶ ὑμῶν· Ἐγὼ γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς,

° Luke xxiv. 41. 52. Supra xiv. 27. 1 Pet. i. 8.
Matt. vii. 7. xxi. 22. Mark xi. 24. Luke xi. 9. Jam. i. 5.
^r Supra xiv. 21. 23. Infra xvii. 8.

^p Supra xiv. 13. xv. 16.
^q Supra xv. 11.

23 ‡ ὅτι ib. — ὅτι ἂν τι 25 ‡ ἄλλ'

when she is in travail . . . Our Saviour describes the state of their mind, when the events of which he is speaking shall happen, by comparing it to the condition of a woman in travail. The sorrow of his disciples at his death, and their subsequent afflictions, (see Matt. ix. 15.) would be turned into joy; even as the woman's pangs of travail are, by the sight of her infant, and her satisfaction in beholding it . . . Γεννάω applied to the female, is the same as τίκτειν. Ἄνθρωπος is here an infant.

23. 24. ὅτι ὅσα . . . ὑμῶν· whatsoever ye shall ask the Father in my name, he will give it you. See note above xiv. 12—14. and also Matt. xviii. 19. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, in that day, which occurs in this verse means, then, after the coming of the Holy Ghost. A distinction is made between ἐρωτᾶν to ask a question, so ver. 19. (though it sometimes borrows the sense of αἰτεῖν from the LXX.) and αἰτεῖν, to make a petition. Αἰτεῖν, alterum aliquid poscere, quod gratiæ apponatur acceptum. Krebsius. You will have no occasion to ask questions on intricate points, nor need of my presence to resolve them, for your understanding shall be enlightened and enlarged. Hitherto ye have not prayed to God in my name, but henceforth whatever petitions you put

up in my name, as from this time I command you to do, for any assistance or blessing, for your own salvation, or the propagation of my word, the Father will upon your asking it in my name, graciously grant. The frequency with which our Lord enforces the offering up their petitions in his name, shows that the great end of the mediation of Christ is to impress mankind with a deep sense of their own sinfulness, which makes them unfit to approach the divine presence directly; and of the merit and efficacy of Christ's death, whereby they have access to God. Wherefore, says Macknight, by the very form of our devotions, these great doctrines of our religion are continually inculcated upon us. Παροιμία in ver. 25. is rather a figurative speech or language, than proverbs, as it is used also by the LXX. in translating the Heb. מָשָׁל masha; see note at Matt. xiii. 3. Ἀναγγελῶ ὑμῖν, I shall show you plainly of the Father; or, I shall give you a plain account of the Father. Ἀναγγέλλω, as ver. 13—15. is to explain, to unfold clearly the sense of any thing.

26. καὶ οὐ λέγω ὑμῖν . . . ὑμῶν· and I say not unto you, that I will pray the Father for you: i. e. I say not this unto you, viz. that you should ask in my name, as if it

ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ
 παρὰ τοῦ Θεοῦ ἐξῆλθον. ^s Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ 28
 ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ
 πορεύομαι πρὸς τὸν πατέρα. Λέγουσιν αὐτῷ οἱ μαθηταὶ 29
 αὐτοῦ, Ἴδε νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν
 λέγεις. ^t Νῦν οἶδामεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν 30
 ἔχεις ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ
 Θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πισ- 31
 τεύετε; ^u Ἴδου ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορ- 32
 πισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ
 οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι. ^x Ταῦτα 33
 λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ
 κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν
 κόσμον.

Κεφ. ιζ'. 17.

^a Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς 1
 αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα·

^s Supra xiii. 3.
 Supra viii. 29. xiv. 10. 11.
 Col. i. 20. 1 John iv. 4. v. 4.

^t Infra xxi. 17.

^u Matt. xxvi. 31. Mark xiv. 27.
^x Supra xiv. 27. Infra xx. 21. Rom. v. 1. Eph. ii. 14.

^a Supra xii. 23. 28-30. xiii. 32.

33 * θλίψιν ἔχετε 1 — καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, εἶπε

were needful that I should ask the Father for you, and if he were unwilling to bestow the blessings of which you stand in need: No, for the Father himself loveth you . . . For ver. 28. see note above, iii. 13.

30. Νῦν οἶδामεν . . . ἐρωτᾷ . . . Now are we sure that thou knowest all things, and needest not that any man should ask thee . . . Thou knowest us so intimately and perfectly, and what our secret thoughts, doubts, and difficulties are, as renders it unnecessary to apply to thee by questions. See above ἐρωτάω, 23. 24. Omniscience and the knowledge of the heart are the attributes of God, 1 Kings viii. 39. Acts i. 24. "Solius Dei est," says Grotius: and this attribute is ascribed to Christ by his disciples, as a ground of their faith: by this we
 Gr. Test.

know that thou camest forth from God. And by the very knowledge he had of their hearts, he foresaw, that, though they were now persuaded he was the Messiah, yet in the approaching hour of danger they would all desert him.

CHAP. XVII.

1—5. Πάτερ, ἐλήλυθεν ἡ ὥρα . . . Father, the hour is come . . . This chapter, it has been observed by commentators, contains the easiest words, but the deepest sense, of any in all the Scriptures. It unfolds indeed, says Dr. Hales, in a short compass, that grand mystery of the Gospel, the instituted means of the salvation of mankind.

2 δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σου δοξάσῃ σε · ^b Καθὼς
 ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας
 3 αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. ^c Αὕτη δέ ἐστιν ἡ αἰώ-
 νιος ζωὴ, ἵνα γινώσκασί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ
 4 ὃν ἀπέστειλας, Ἰησοῦν Χριστόν. ^d Ἐγὼ σε ἐδόξασα ἐπὶ
 τῆς γῆς · τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιή-
 5 σω. ^e Καὶ νῦν δόξασόν με, σὺ πάτερ, παρὰ σεαυτῷ τῇ
 6 δόξῃ, ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί. Ἐφανε-

^b Matt. xi. 27. xxviii. 18. 1 Cor. xv. 25. 27. ^c 1 Cor. viii. 4. 1 Thess. i. 9.
 Supra iii. 34. v. 36. 37. ^d Supra xiii. 31. xiv. 13. Infra xix. 30.
^e Supra i. 1. 2. x. 30. xiv. 9. Phil. ii. 6. Col. i. 15. 17.

1 † καὶ post ἵνα 2 — δώσει αὐτοῖς

by the Father and the Son, conjointly, from their love to the world. He gives the following brief analysis of it: "As the Jewish high-priest, on the day of *atonement*, was required to make *annual intercession* for himself, for his household, the *Priests* and *Levites*, and for the *whole nation*, Levit. xvi. 17. so our *all-sufficient* High-Priest, *once for all*, (Heb. ix. 26. Rom. vi. 10.) on this his great day of *atonement*, solemnly interceded with *God his Father*, for himself, that he might be received into *glory*, his original glory in heaven, ver. 1—5 — for his *household*, the *Apostles*, and *disciples*, that God would preserve them in *his name*, or in the true religion; give them a spirit of *unity* and *concord*; and protect them in, and from the *wicked world*, ver. 6—19.; and that finally they might partake of his *glory* in heaven, and also be supported by his *love* and *presence* on earth, ver. 24—26.; and also for all *future believers*, through their preaching, that they might be endued with the same spirit of *unity* and *concord*; and for the conversion of the whole world, ver. 20—23. Πᾶν ὃ δέδωκας, see note above vi. 39. It will not escape observation that these words of our blessed Lord, "those whom thou gavest me," occur no less than seven times in this chapter. Τὸν μόνον ἀληθινόν Θεόν· the only true God: see note at Matt. xix. 17. Schleusner and others have observed, τὸν μόνον ἀληθινόν Θεόν is here opposed to the false Gods of the Pagan worship: comp. 1 Thess. i. 9. 1 John ii. 8. v. 20. Apoc. iii. 7. Bp. Midd. observing that this text has been regarded as one of the strong holds of Socinianism, says, that here the Socinian interprets phrases from opinions subsequently adopted, rather than from those which prevailed

at the time. He argues, says he, as if in our Saviour's days there had been the same controversy about the *nature* and *essence* of the one true God, which arose afterwards; whereas the dispute then was, whether there were a *plurality* of Gods, or only *one*: the Jews holding the latter, the Pagan world the former opinion. Our Saviour therefore, keeping, if it may be so called, this controversy in view, tells his hearers that eternal life is to be obtained only by a knowledge of the one true God, and of Jesus Christ, thus at once directing the mind to the truths both of natural and of revealed religion: and the hearers of our Lord could not possibly have understood him in any other sense. It is therefore perfectly frivolous to introduce this passage into the Trinitarian dispute: and the stress which has been laid on it, can be accounted for only from the extreme difficulty of giving to the opposite hypothesis any thing like the sanction of Scripture. Δόξασον . . . παρὰ σεαυτῷ· glorify thou me with thine own self . . . or, glorify thou me in thine own presence. This verse, 5. not only announces, but proclaims in the most forcible and unequivocal language the doctrine of our Lord's pre-existence. Καὶ νῦν used in petitions may be rendered, as here, *nunc igitur*, *quare*, marking the transition from the cause or reasons given to the petition itself. See Hoogveen. With regard to the preposition παρὰ it is to be observed that the Greeks commonly use this preposition joined to a dative of the person, to signify the place of abode of the person whose name is so governed: as Æschin. παρὰ Καλλία. Eurip. Alc. 542. παρὰ κλαίονσι. Lysias, παρ' ἐμοί. Acts x. 6. παρὰ τινι Σίμωνι, &c.

ρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι. Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν· ^f Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλεις. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι. ^g Καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς. ^h Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι· Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν ἐν, καθὼς ἡμεῖς. ⁱ Ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν

^f Supra xii. 49. xiv. 10. xvi. 27. 30. Infra ver. 25.^g Supra xvi. 15.^h Supra x. 30. Infra ver. 21. &c. ⁱ Infra xviii. 9. Ps. cix. 8. 1 John ii. 19. Supra vi. 70.

11 = φ δέδωκας

12 † ἐν τῷ κόσμῳ

9. οὐ περὶ τοῦ κόσμου . . . εἰσι· *I pray not for the world, but for them which thou hast given me; for they are thine.* Our Saviour by this does not mean to exclude the world from his prayers; as he afterwards, ver. 20. expresses himself to the contrary. He says, in the first part of the verse, ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ . . . i. e. *I pray for them, first*, my chosen Apostles having the first preference: οὐ, as in Matt. ix. 13. which see, is not a simple negation, but has a comparative force.

11. *τήρησον . . . ἡμεῖς*· *keep through thine own name those whom thou hast given me, that they may be one, as we are*; rather, *in thine own name*: i. e. preserve them in that faith and truth, which they have received, that they may continue united in us. Schleusner gives to ὄνομα the meaning of *doctrina, religio Christiana, ejusque professio*, which seems here to be the right meaning; as Acts v. 41. ix. 15. As every revelation which God gives, says Campbell, tends to illustrate the divine character, the instructions which our Lord gave to his

disciples, relating to life and immortality, and the recovery of sinners through his mediation, may well be called revealing God, or (which in the Heb. idiom is the same) *the name of God* to them. When the connexion in this prayer is considered with any degree of attention, we must be sensible that the words, *the name of God*, in ver. 6. 11. 12. 26. denote the same thing. If, then, by the *name of God*, ver. 6. 26. be meant the great foundations of the Christian institution, the being preserved or kept in it, ver. 11. 12. must mean their being enabled to continue in the faith and practice of that religion. This revelation was given by the Father to his Son, to be by him communicated to the world.

12. ὁ υἱὸς τῆς ἀπωλείας . . . *the son of perdition* . . . Judas was lost by falling off from Christ: *the son of perdition*, i. e. worthy of perdition. Thus Matt. xxiii. 15. which see. The Scripture to which our Lord refers is Ps. cix. 8. applied to Judas, Acts i. 20. ἵνα denotes the event; see Luke ix. 45. In the following verse ἔχωσι

- 14 τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. ^k Ἐγὼ δέδωκα αὐτοῖς
τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν
15 ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ^l Οὐκ
ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς
16 αὐτοὺς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς
17 ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. ^m Ἀγιάσον αὐτοὺς ἐν τῇ ἀλη-
18 θείᾳ σου· ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστι. ⁿ Καθὼς ἐμὲ ἀπέ-
στείλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν
19 κόσμον. ^o Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ
20 αὐτοὶ ᾧσιν ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ
ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου
21 αὐτῶν εἰς ἐμέ· ^p ἵνα πάντες ἐν ᾧσι, καθὼς σὺ, πάτερ,
ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν· ἵνα ὁ
22 κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. Καὶ ἐγὼ τὴν
δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ᾧσιν ἐν, καθὼς
23 ἡμεῖς ἐν ἐσμεν. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ᾧσι

^k Supra xv. 18. 1 John iii. 13.^l Matt. vi. 13. Gal. i. 4. 2 Thess. iii. 3.^m Acts xv. 9. Eph. v. 26. 1 Thess. iv. 7.ⁿ Infra xx. 21.^o 1 Cor. i. 2. 30.

Heb. x. 10.

^p Supra x. 38. xiv. 10. 11. 1 John i. 3. iii. 24.

17 † σου

20 * πιστευσόντων

21 † ἐν post ἡμῖν

τὴν χαρὰν τὴν ἐμὴν, *they might have my joy* ... should be, they may have their joy in me... i.e. the joy whereof I am the object, the joy they will derive from me. Judas was not a true believer and disciple; he had always been a hypocrite, and now he was become a traitor and an apostate.

15. Οὐκ ἔρωτῶ ... πονηροῦ· *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.* I pray not that they should be taken hence from preaching the word which I have given them, ver. 14. to the world, but preserved constant in all afflictions, that they may not fall off from thee, nor miscarry in the approaching danger. See below xviii. 9. Ἐκ τοῦ πονηροῦ, see note at Matt. v. 37. it may be here from Satan, the prince of this world, who is now assailing me with all his power. They do not follow the principles, nor the practice of the world, ver. 16. in which they resemble me. Ἐκ τοῦ κόσμου in both these verses may mean the Jews chiefly, according to xiv. 22.

17. Ἀγιάσον ... ἐστὶ· *Sanctify them*

through thy truth: thy word is truth. They were already set apart for the propagation of the truth—the sense which Whitby would give to this. It rather means, consecrate and devote them to thy truth, that through its influence upon their minds, they may be firm and constant supporters and defenders of it, to whatever difficulties it may expose them; because this is the great end for which I have sent them into the world, ver. 18. and one of the ends for which I now devote myself to death, ver. 19. that the word may be thus sealed with my blood, and by the proof of my resurrection also, it may be offered to the world with the strongest evidence, Ὑπὲρ αὐτῶν, to strengthen their faith.

22. Καὶ ἐγὼ τὴν δόξαν... ἐσμεν· *And the glory which thou gavest me I have given them; that they may be one, even as we are one.* See note above ii. 11. That they may maintain the unity of the faith, and all agree in one doctrine; that as in this great design of converting and saving the world, there subsisteth a most perfect union between thee and me, they also may be taken

τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκη ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμέ ἠγάπησας.
^q Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ, ἀκαεῖνοι 24
 ᾧσι μετ' ἐμοῦ ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς
 μοι, ὅτι ἠγάπησάς με, πρὸ καταβολῆς κόσμου. ^r Πάτερ 25
 δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δέ σε ἔγνω, καὶ
 οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας. ^s Καὶ ἐγνώρισα 26
 αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἠγά-
 πησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐγὼ ἐν αὐτοῖς.

Κεφ. ιη'. 18.

^a Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ 1
 πέραν τοῦ χειμάρρου τῶν Κεδρῶν, ὅπου ἦν κήπος, εἰς ὃν

^a Supra xii. 26. xiv. 3. 1 Thess. iv. 17. Supra ver. 5. ^r Supra xv. 9. 15. 21.
 xvi. 3. 27. ^s Ps. xxii. 22. ^a Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 39.
 2 Sam. xv. 23.

23 ‡ καὶ ante ἵνα ib. || ἠγάπησα prius 1 || τοῦ Κεδρῶν

into the union, and agree as perfectly with us, and among themselves, as thou art in me, and I in thee. The unity or concord expressed by the phrase ἵνα ᾧσιν ἓν, *that they may be one*, and τετελειωμένοι εἰς ἓν, *perfected into one*, ver. 23. corresponds to σύμφυχοι, τὸ ἐν φρονούντες, *joint souled, one minded*, Phil. ii. 2. Ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναβλούντες τῇ πίστει τοῦ εὐαγγελίου, *with one spirit, one soul, labouring together for the faith of the Gospel*, Phil. i. 27. See above, x. 30.

24. ἵνα θεωρῶσι... κόσμου· *that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world*: rather, which thou hast given me, for thou lovedst me, before the foundation of the world. Comp. ver. 5. There should be a comma at each *me*; and also at με, that πρὸ καταβολῆς κόσμου may connect with ἔδωκας, and not with ἠγάπησας. Θέλω in this verse expresses no more than a petition, a request, as Mark x. 35. Therefore Beza's *velim* is preferable to the *volo* of the Vul.

CHAP. XVIII.

1. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε... *When Jesus had spoken these words, he went forth...* The brook Kedron, or Kidron, signifying *blackness*, seems to have taken its name from a dark gloomy valley, through which it ran. Though the testimony from Mss. and Verss. is in favour of τῶν Κεδρῶν, yet the majority of the best critics agree with the Alex. Ms., Vul., Jer. and both Syr. and internal evidence, in thinking that τοῦ Κεδρῶν is the genuine reading. Ἐξῆλθε expresses our Saviour's departing with his disciples from the mount of Olives. See note at Matt. xxvi. 36. Some suppose that the brook Cedron lay between the garden and the town: in which case the sense will be, that he departed with his disciples, *unto a place called Gethsemane*, beyond the brook Cedron, where was a garden; into which he entered... Ὅπου refers to a place called *Gethsemane*, as supplied from Matt. and Mark, and which is required in John's explanation of their text. Luke seems to

- 2 εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ^b Ἦδει δὲ καὶ
 'Ιουδας, ὁ παραδιδούς αὐτὸν, τὸν τόπον· ὅτι πολλάκις
 3 συνήχθη ὁ 'Ιησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ^c Ὁ οὖν
 'Ιουδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ
 4 φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ Φανῶν καὶ λαμπά-
 5 δων καὶ ὄπλων. 'Ιησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα
 6 ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; Ἀπεκρίθη-
 7 σαν αὐτῷ, 'Ιησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ 'Ιησοῦς,
 8 'Εγὼ εἰμι. Εἰστήκει δὲ καὶ 'Ιούδας, ὁ παραδιδούς αὐτὸν,
 9 μετ' αὐτῶν. Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγὼ εἰμι, ἀπῆλθον
 10 εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. Πάλιν οὖν αὐτοὺς ἐπη-
 11 ρώτησε, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, 'Ιησοῦν τὸν Ναζω-
 12 ραῖον. Ἀπεκρίθη 'Ιησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ
 13 οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. ^d Ἴνα πληρωθῇ
 ὁ λόγος ὃν εἶπεν, Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ
 14 αὐτῶν οὐδένα. Σίμων οὖν Πέτρος, ἔχων μάχαιραν, εἷλκυ-
 15 σεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπέ-
 16 κοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ ὄνομα τῷ δούλῳ
 17 Μάλχος. ^e Εἶπεν οὖν ὁ 'Ιησοῦς τῷ Πέτρῳ, Βάλε τὴν
 18 μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ,

^b Luke xxi. 37. xxii. 39.
 Acts i. 16.

^d Supra xvii. 12.

^c Matt. xxvi. 47. Mark xiv. 43. Luke xxii. 47.

^e Matt. xx. 22. xxvi. 39. 42.

8 * ὁ 'Ιησοῦς

11 * μάχαιράν σου

connect what happened in the mountain with the transactions in the garden, xxii. 39—41. omitting their going to Gethsemane from the mountain: of which kind of connexion we meet with instances in the Scriptures. See the following account of Christ's being taken into custody, 1—12. at Matt. xxvi. 47—56. Mark xiv. 43—52. Luke xxii. 47—53. and notes.

3. λαβὼν τὴν σπεῖραν· *having received a band of men*... See note at Matt. xxvii. 27. This is spoken of definitely, see Bp. Midd. from Rosenm. as being the particular cohort, which by order of the Procurator attended on the Sanhedrim at the great festivals, and preserved tranquillity. Φανὼς, a verbal noun from φαῖνω to shine, a torch, a lantern, which anciently they called λαμπτήρα and λυχνούχον, and in more modern times φανὼν, according to Ammon. and Hesych.

The circumstance mentioned ver. 6. ἔπεσον χαμαί is adverted to at note Matt. xxi. 12.

11. τὸ ποτήριον... αὐτό; *the cup which my Father hath given me, shall I not drink it?* See ποτήριον at note Matt. xx. 22. Instead of these words, Matt. xxvi. 52. has πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται, which seeming difference is easily accounted for when it is considered that Jesus spoke both; and one Evangelist related one expression, and the other another. "Although actions and discourses," says Paley, "are ascribed to Christ by St. John, in general different from what are given to him by the other Evangelists; yet, under this diversity, there is a similitude of manner, which indicates that the actions and discourses proceeded from the same person: there is a variety of incidental accordances, which afford a conclusive proof

οὐ μὴ πίνω αὐτό; Ἡ οὖν σπεῖρα, καὶ ὁ χιλιάρχος, καὶ οἱ 12
 ὑπηρέται τῶν Ἰουδαίων, συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν
 αὐτόν. ^f Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν 13
 γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ
 ἐκείνου. ^g Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰου- 14
 δαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ
 λαοῦ. ^h Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ 15
 ἄλλος μαθητής. Ὁ δὲ μαθητής ἐκείνος ἦν γνωστὸς τῷ
 ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιε-

^f Matt. xxvi. 57. Luke iii. 2.^g Supra xi. 50.^h Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 54.

14 = ἀποθανεῖν ὑπὲρ τοῦ λαοῦ

of the veracity of the respective historians. The three first Evangelists record what is called our Saviour's agony, i. e. his devotion in the garden, immediately before he was apprehended; in which narrative they all make him pray, *that the cup might pass from him*. This is the particular metaphor which they all ascribe to him. St. Matt. adds, xxvi. 42. *O my Father, if this cup may not pass away from me, except I drink it, thy will be done*. Now St. John does not give the scene in the garden; but when Jesus was seized, and some resistance was attempted to be made by Peter, Jesus according to his account checked the attempt with this reply: *Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?* This is something more than consistency: it is coincidence: because it is extremely natural, that Jesus, who, before he was apprehended, had been praying to his Father, *that the cup might pass from him*, yet with such a pious retraction of his request, as to have added, *if this cup may not pass from me, thy will be done*; it was natural, I say, for the same person, when he actually was apprehended, to express the resignation to which he had already made up his thoughts, and to express it in the form of speech which he had before used, *The cup which my Father hath given me, shall I not drink it?* This is a coincidence between writers, in whose narratives there is no imitation, but great diversity." See above xvii. 15. observation on ver. 9. and at v. 14. on Ἰουδαίων, which occurs in the following ver. 12.

13. Καὶ ἀπήγαγον . . . And led him away to Annas . . . See note at Luke iii. 1. 2. For the counsel, given by Caiaphas to the

Jews, ver. 14. see above note xi. 49. 50. and for the following passage in which Christ is brought before the Sanhedrim, and is denied by Peter, 13—28. see the parallel passages and notes at Matt. xxvi. 57—75. Mark xiv. 54—72. Luke xxii. 54—77.

15. Ἠκολούθει . . . μαθητής. And Simon Peter followed Jesus, and so did another disciple. Or perhaps better, the other disciple. Bp. Midd. confesses that the article in this place is a subject of some difficulty. But though omitted by some, it is doubtless the right reading. Michaelis observes, that John has never named himself in the whole Gospel, nor has ever said *I*: and yet the occurrences, which took place in the hall of Annas, as well as St. Peter's denial of Christ, he has described so circumstantially, and has thrown so much light on the dark and seemingly contradictory narratives of the other Evangelists, that we cannot but conclude he was present. Now it is very probable that John himself is meant by ὁ ἄλλος μαθητής, the other disciple. This phrase, says Bp. Midd., implies the remaining one of two persons, between whom a very close relation existed. And in this case, the term the other disciple might not unfitly be used, immediately after the mention of Peter, to designate John; especially, if from any cause whatever John was not to be spoken of by name. Now it does appear that a very particular friendship existed between Peter and John. Upon the news of our Saviour's resurrection they two hasted together to the sepulchre. It was to Peter that John gave the notice of Christ's appearing at the sea of Tiberias in the habit of a stranger: and it was for St. John that St. Peter was solicitous what should become

- 16 **ρέως.** Ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλ-
θεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
17 εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. Λέγει οὖν ἡ παι-
δίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ
18 τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος, Οὐκ εἰμί. Εἰστήκει-
σαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται, ἀνθρακιὰν πεποικηκότες,
ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος
19 ἐστὼς καὶ θερμαίνόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν
Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς
20 αὐτοῦ. ἰ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρῤῥησίᾳ ἐλά-
λησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ,
καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ
21 ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐπερωτᾷς; ἐπερώτησον
τοὺς ἀκηκόοντας, τί ἐλάλησα αὐτοῖς· Ἰδε οὗτοι οἶδασιν ἂν
22 εἶπον ἐγώ. ^k Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν
παρεστηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, Οὕτως ἀπο-
23 κρίνη τῷ ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς
ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
δέρεις;
24 ἰ Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν
25 τὸν ἀρχιερέα. ^m Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαι-
νόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν
26 αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί. Λέγει
εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέ-

ⁱ Matt. xxvi. 55. Luke iv. 15. Supra vii. 14. 26. viij. 2.

Acts xxiii. 2.

^l Matt. xxvi. 57.

Luke xxii. 58.

^k Jer. xx. 2.
^m Matt. xxvi. 69. 71. Mark xiv. 69.

20 † τῇ

ib. * πάντοθεν οἱ Ἰουδαῖοι

24 * ἀπέστειλεν οὖν

of him. See John xxi. 21. After the ascension of our Lord we find them both together going up to the temple at the hour of prayer; both preaching to the people, and both apprehended and thrown into prison, and the next day brought forth to plead their cause before the Sanhedrim. And both were sent down by the Apostles to Samaria, to settle the plantations Philip had made in those parts, where they baffled Simon Magus. The same two were sent by Christ too to prepare the last passover. The

same expression also of ὁ ἄλλος μαθητὴς occurs in this Evangelist, xx. 2—4. 8. from which it may be inferred that this phrase, when accompanied with the mention of Peter, was readily in the earliest period of Christianity understood to signify John: and it is not impossible that the Evangelist may have employed this expression in order to remind his readers, that of the twelve Apostles two were distinguished from the rest by their closer friendship and connexion.

κοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; Πάλιν οὖν ἠρνήσατο ὁ Πέτρος· καὶ εὐθέως ἀλέκ- 27
τωρ ἐφώνησεν.

^η Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραι- 28
τώριον· ἦν δὲ πρωΐα. Καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.
Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα 29
κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; Ἀπεκρί- 30
θησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν
σοι παρεδώκαμεν αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, 31
Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε
αὐτόν· Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν
ἀποκτεῖναι οὐδένα. ^ο Ἰνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν 32
εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. ^ρ Εἰς- 33
ῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε
τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-
δαίων; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο 34
λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; Ἀπεκρίθη ὁ Πιλάτος, 35

^η Matt. xxvii. 1, 2. Mark xv. 1. Luke xxiii. 1. Acts x. 28. xi. 3.

^ο Matt. xx. 19. Supra xii. 32. 33. ^ρ Matt. xxvii. 11.

28 † οὖν

ib. = ἦν δὲ πρωΐ

34 † αὐτῷ

28. Ἀγουσιν . . . πάσχα. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover: or, defiled, and rendered unfit to eat the passover: i. e. as the Evangelist may be supposed to use the words to eat the passover in some latitude, lest they should be defiled, and so not in a condition to partake in the sacrifices offered during these days of unleavened bread. But see note at Matt. xxvi. 2. likewise at xxvii. 19. and 27. for πραιτώριον. Ἀγουσιν, then led they Jesus . . . The whole council led him to Pilate, in order to get him to confirm their own act, and sentence Jesus to be executed. This procession took place in the course of the early, or morning watch, probably near sun-rise. See note at Matt. xxvii. 1. See now the harmony of this whole passage in John, who was the quiet spectator of all that passed, and who in his

Gr. Test.

whole account is very circumstantial, 29—xix. 12. in Matt. xxvii. 11—27. Mark xv. 2—14. Luke xxiii. 1—22. and notes.

31. Ἡμῖν οὐκ ἔξεστιν . . . It is not lawful for us to put any man to death. The procurator was the proper judge in all capital causes. The Jews themselves had not the power of life and death, though they could inflict lesser punishments; they could bind men and keep them in custody, and scourge them in their synagogues. Dr. Lightfoot shows that the power of putting to death was dropt by themselves. The Jews however may be supposed to mean that it was not lawful to put any man to death during the passover. "Mibi per placet Augustini et Chrysostomi ratio," says Kuinoel, "quæ Judæorum verba ver. 31. ad diem referuntur hoc sensu: Nobis non licet quenquam supplicio afficere ob religionem diei festi; erat enim παρασκευὴ τοῦ πάσχα, xix. 14." See observation on the two following verses above note iv. 43. 44.

II.

P

Μήτι ἐγὼ Ἰουδαῖός εἰμι ; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς
 36 παρέδωκάν σε ἐμοί· τί ἐποίησας ; ⁹ Ἀπεκρίθη Ἰησοῦς,
 Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ
 τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρεταὶ ἂν οἱ
 ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ
 37 ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. ¹ Εἶπεν οὖν αὐτῷ ὁ
 Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ ; Ἀπεκρίθη ὁ Ἰησοῦς,
 Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ· ἐγὼ εἰς τοῦτο γεγέννη-
 μαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω
 τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς
 38 φωνῆς. ² Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια ;
 Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ
 λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.
 39 ³ Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ
 πάσχα· βούλεσθε οὖν, ὑμῖν ἀπολύσω τὸν βασιλέα τῶν
 40 Ἰουδαίων ; ⁴ Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ
 τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ⁵ Ἦν δὲ ὁ Βαραββᾶς ληστής.

Κεφ. ιθ'. 19.

1 ^a Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἔμαστι-

⁹ Dan. ii. 44. vii. 14. Supra vi. 15. viii. 15.

¹ Supra viii. 47. 1 John iii. 19. iv. 6.

² Matt. xxvii. 24. Luke xxiii. 4. Infra xix. 4. 6.

³ Matt. xxvii. 15. Mark xv. 6.

Luke xxiii. 17. ⁴ Acts iii. 14. Luke xxiii. 19.

⁵ Matt. xx. 19. xxvii. 26. Mark xv. 15.

36 * ὁ Ἰησοῦς

40 † πάλιν

37. 38. Οὐκοῦν βασιλεὺς εἶ σύ ; . . . *Art thou a king then ? or, Thou art a king then ?* And the punctuation of what follows might be thus : σὺ λέγεις· ὅτι . . . *Thou sayest true : for I am a king.* Ἐλήλυθα εἰς τὸν κόσμον, *came I into the world . . .* See note above i. 9. *Μαρτυρήσω τῇ ἀληθείᾳ, that I should bear witness unto the truth : ἀλήθεια* is either the spiritual kingdom, which God is establishing in the world, *vera Dei atque divinæ voluntatis cognitio* : or, *himself the way, and the truth, and the life.* See above xiv. 6. This is the good confession to which St. Paul adverts, 1 Tim. vi. 13. *Τί ἐστιν ἀλήθεια ; What is truth ?* Cowper gives a

good comment on this :—

What is truth ? 'Twas Pilate's question put
 To truth itself, that deigned him no reply :
 And wherefore ? Will not God impart his light
 To them that ask it ?—Freely : 'tis his joy,
 His glory, and his nature to impart :
 But to the proud, uncandid, insincere,
 Or negligent inquirer, not a spark.

In ver. 39. *ἵνα* is und. (see Bos) at βού-
 λεσθε—ἀπολύσω.

CHAP. XIX.

1. Τότε . . . *Then Pilate . . .* See note on Matt. xxvii. 26. 27.

γωσε. Καὶ οἱ στρατιῶται, πλέξαντες στέφανον ἐξ ἁκαν- 2
θῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν
περιέβαλον αὐτὸν, Καὶ ἔλεγον, Χαῖρε ὁ βασιλεὺς τῶν 3
Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ραπίσματα. ^b Ἐξῆλθεν οὖν 4
πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν
αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.
Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον 5
καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε ὁ ἄνθρωπος.
^c Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγα- 6
σαν λέγοντες· Σταύρωσον, σταύρωσον αὐτόν. Λέγει αὐτοῖς
ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ
οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. ^d Ἀπεκρίθησαν αὐτῷ οἱ 7
Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν
ὁφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν Θεοῦ ἐποίησεν. Ὅτε 8
οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη·
Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, 9
Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας 10
ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολυ-
σαί σε; Ἀπεκρίθη Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν 11
κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παρα-

^b Supra xviii. 38.^c Acts iii. 13.^d Lev. xxiv. 16. Matt. xxvi. 65. Supra v. 18. x. 33.

4 † οὖν

6 * Σταύρωσον, σταύρωσον. Λέγει

7 * υἱὸν τοῦ Θεοῦ

10 † οὖν

11 * ὁ Ἰησοῦς

5. Ἴδε ὁ ἄνθρωπος· Behold the man! View him attentively; and when you see what dreadful things the poor unhappy man has suffered, let that content you.

7. Ἡμεῖς νόμον ἔχομεν We have a law See Levit. xxiv. 16. and note at Mark xiv. 61. 62.

11. Οὐκ εἶχες ἔχει· Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. Thou mayest have the power of which thou talkest, over malefactors and those who are subject to thy power, but thou couldst have none against me, the Son of

God, and wholly innocent; unless through the wise counsel of God appointing me to die for the salvation of mankind, it were given, i. e. permitted thee from above to put me to death; therefore he that delivered me the Son of God to thee, that I might be crucified as a malefactor, i. e. the traitor Judas, and also the Sanhedrim, hath the greater sin; though thy sin in condemning him, in whom thou findest no fault at all, cannot be little. See Whitby. See above ix. 41. "Sins are not equal, but greater or less in their principle, as well as in their event. It was one of the errors of Jovinian, which he learned from the

- 12 διδούς με σοὶ μείζονα ἁμαρτίαν ἔχει. ^e Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεῖα ἑαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος, ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον
14 Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. ^f Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεί ἔκτη· καὶ λέγει τοῖς Ἰουδαίοις,

^e Luke xxiii. 2. Acts xvii. 7.^f Matt. xxvii. 62.

12 * αὐτὸν ποιῶν

13 || τῶν λόγων τούτων

ib. || Γαβαθᾶ

14 || ὥρα ἦν ὥσει τρίτη

school of the Stoics, that all sins are alike grievous :

— Cum dicas esse pares res,
Farta latrocinii, et magnis parva mineris
Falce recisurum simili te, si tibi regnum
Permittant homines. Hor.”—

Taylor's Works, viii. 337.

12. Ἐκ τούτου ἐζήτει . . . And from thenceforth Pilate sought to release him . . . μᾶλλον und. See Bos. It has been remarked by some, that the irresolute Pilate made five, if not seven fruitless endeavours to release the innocent Jesus, but was as often overruled by the relentless Jews. See note at Matt. xxvii. 2. Bos observes that *ἔστι* is und. at πᾶς ὁ βασιλεῖα . . . See the harmony of this passage in which our Lord is condemned, here, 13—16. Matt. xxvii. 24—31. Mark xv. 15—20. Luke xxiii. 23—25. and the notes.

13. εἰς τόπον . . . Γαββαθᾶ in a place that is called the Pavement, but in the Hebrew, Gabbatha. Ἐδαφος is und. at Λιθόστρωτον, see Bos. It is supplied by the LXX at 2 Chron. vii. 3. and Etymol. M. It was a tessellated pavement, variegated with pieces of stone and marble composed and arranged in a manner, which formed an ostentatious display of Italian magnificence. See note at Matt. xxvii. 19. from λίθος, a stone, and σπρώννυμι to strew. Gabbatha, a raised or elevated place, Syrio-Chaldaic; from the root נָבַח to be high.

14. Ἦν δὲ . . . ἔκτη And it was the preparation of the passover, and about the sixth hour. See note at Matt. xxvi. 2. and παρασκευὴ at Mark xv. 42. Ὥρα ἔκτη, the sixth hour: several commentators and critics have endeavoured, by assigning different methods of computation to the two Evange-

lists, to reconcile the difference between John in this passage, and Mark xv. 25. who says that our Saviour was actually crucified at the third hour. Some assert that the present reading in John is incorrect, and ought to be τρίτη, the third hour, i. e. nine in the morning. The error, they think, is satisfactorily accounted for by supposing that in some early copies the symbol *ς* six, was substituted for Γ, three, as in ancient times all numbers were written in Mss. with numeral letters, and not at length. And the original autograph of John's Gospel read τρίτη third, according to the Alexandrian Chronicle, which professes to cite accurate Mss. as also does the Cam. Ms. and a few others. This opinion is adopted by most of our most eminent critics. But in truth, even according to the present reading, there is no contradiction, or real difference, between the two Evangelists. It is to be observed that St. John counted the hours after the Asiatic method, from midnight to noon, and again from noon to midnight; and the transactions that happened about the sixth hour, were, according to our time, about six in the morning. St. John mentions the time of our Saviour's condemnation, "It was about the sixth hour—and Pilate delivered him to be crucified." St. Mark mentions the actual time of his crucifixion, "it was the third hour," which, counting the hours in the Jewish method, was nine o'clock in the morning. The hour of crucifixion given by St. Mark is confirmed by the testimony of St. Matthew and of St. Luke. Now if we consider the time Jesus was detained in the Prætorium after Pilate had delivered him to be crucified, what time the procession from the Prætorium to Mount Calvary, weakened as our blessed Lord must have

Ἰδε ὁ βασιλεὺς ὑμῶν · ^ε Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, 15
σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα
ὑμῶν σταυρώσω ; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχο-
μεν βασιλέα, εἰ μὴ Καίσαρα. ^h Τότε οὖν παρέδωκεν αὐ- 16
τὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ
ἤγαγον.

Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν 17
λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ ·
Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦ- 18
θεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. ⁱ Ἐγραψε δὲ καὶ τίτλον 19
ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. Ἦν δὲ γεγραμμέ-
νον, ἸΗΣΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ
ἸΟΥΔΑΙΩΝ. Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν 20
τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυ-
ρώθη ὁ Ἰησοῦς · καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλλη-
νιστὶ, Ῥωμαϊστὶ. Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς 21
τῶν Ἰουδαίων, Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων ·
ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων. Ἀπε- 22
κρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα. ^k Οἱ οὖν στρα- 23
τιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια
αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ
μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄρρηκτος, ἐκ τῶν
ἄνωθεν ὑφαντὸς δι' ὅλου. ^l Εἶπον οὖν πρὸς ἀλλήλους · 24

^ε Gen. xlix. 10.^h Matt. xxvii. 31. Mark xv. 15. Luke xxiii. 33.ⁱ Matt. xxvii. 37. Mark xv. 26. Luke xxiii. 38.^k Matt. xxvii. 35. Mark xv. 24.

Luke xxiii. 34.

^l Ps. xxii. 18.

16 * καὶ ἀπήγαγον 20 = ὁ τόπος τῆς πόλεως

been by the agonizing sufferings he had undergone during the night, and the time which the necessary preparations for the crucifixion, and the act of crucifying our Lord, occupied, there will be found very little variance between the two Evangelists: on the contrary, the two computations will very nearly meet, and the apparent difference will be easily reconciled, without having recourse to a supposition of a false reading, which if possible it is at all times most advisable to avoid. See the parallel passages for our Saviour's cruci-

fixion, and harmony of John, here, 17—25. Matt. xxvii. 32—38. Mark xv. 21—28. Luke xxiii. 26—35.

15. Οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα. *We have no king but Cæsar.* This is spoken according to the popular phraseology. The Roman emperors themselves never assumed the title of kings. But we learn from Josephus that they were so called by the Jews. And this historian speaking of Titus says, "Many did not so much as know that the king was in any danger." Bell. Jud. v. 2. 2.

- Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος
 ἔσται. Ἴνα ἡ γραφὴ πληρωθῇ, ἡ λέγουσα, Διεμερίσαντο τὰ
 ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον
 25 κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. Εἰστή-
 κεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ
 ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ
 26 Μαρία ἡ Μαγδαληνὴ. ^m Ἰησοῦς οὖν ἰδὼν τὴν μητέρα,
 καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ
 27 αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. Εἵτα λέγει τῷ μαθητῇ,
 Ἴδοὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν
 28 αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. ⁿ Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς
 ὅτι πάντα ἤδη τετέλεστοι, ἵνα τελειωθῇ ἡ γραφὴ, λέγει,
 29 Διψῶ. ^o Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαν-
 τες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν
 30 αὐτοῦ τῷ στόματι. ^p Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς,
 εἶπε, Τετέλεστοι· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ
 πνεῦμα.
- 31 ^q Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ
 σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, ἦν γὰρ
 μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πι-
 λάτον, ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

^m Supra xiii. 23. Infra xx. 2. xxi. 7. 20. 24. ⁿ Ps. lxi. 21. ^o Matt. xxvii. 48.
^p Supra xvii. 4. ^q Infra ver. 42. Mark xv. 42. Deut. xxi. 23.

26 = ἴδε ὁ υἱός σου 27 = ὁ μαθητὴς αὐτὴν 31 * ἡ ἡμέρα ἐκείνη

25. Εἰστήκεισαν . . . Now there stood by the cross . . . See note at Matt. xxvii. 55. Μαρία ἡ τοῦ Κλωπᾶ, Mary the wife of Cleophas, γυνὴ und. See Bos. See note at Luke xxiv. 13. In the preceding verse, the ἵνα should again be allowed its proper meaning, ἵνα ἡ γραφὴ πληρωθῇ, that the Scripture might be fulfilled, or, so that the Scripture was fulfilled, viz. Ps. xxii. 18. See ἵνα Matt. xxiii. 26. and i. 22. In verse 27. οἰκήματα is und. at εἰς τὰ ἴδια.

29. οἱ δὲ πλήσαντες . . . and they filled a sponge . . . See note at Matt. xxvii. 48. Οἱ δὲ is not the correspondent to the preceding ellipsis of οἱ μὲν, which would signify in that case, others. But it is here, And the by-standers . . . The article retains its original pronominal use, no predicate be-

ing annexed, says Bp. Midd., probably because it is supposed to be superfluous. For the next verse, see note at Matt. xxvii. 50.

31. ἦν γὰρ . . . ἀρθῶσιν (for that Sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. The sense is, there was a high-day, or it was high day, on that Sabbath; not on account of its being the Sabbath, but of its being the first of the feast of unleavened bread. A majority of Mss. for ἐκείνη have ἐκείνου, and several omit ἡ, so as to make the passage thus: ἦν γὰρ μεγάλη ἡμέρα ἐκείνου τοῦ σαββάτου. The article however cannot be omitted if ἐκείνη be retained; for the noun, which is joined with the pronoun ἐκεῖνος and οὗτος,

Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν 32
τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτοῦ. Ἐπὶ 33
δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ
κατέαξαν αὐτοῦ τὰ σκέλη. Ἄλλ' εἰς τῶν στρατιωτῶν 34
λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα
καὶ ὕδωρ. Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐ- 35
τοῦ ἐστίν ἡ μαρτυρία· καὶ οἷος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα
ὁμεῖς πιστεύσητε. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ 36
πληρωθῇ· Ὅστούν οὐ συντριβήσεται αὐτοῦ. Καὶ πάλιν 37
ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.

Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ 38
Ἀριμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ
τὸν φόβον τῶν Ἰουδαίων) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·
καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα 39
τοῦ Ἰησοῦ. Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν
Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλός

^r 1 John v. 6. 8. Isa. xlv. 3. Eph. v. 26. 27. Tit. iii. 5. 7.
Num. ix. 12. Ps. xxxiv. 20.

^t Zech. xii. 10. Ps. xxii. 17.

^s Exod. xii. 46.

^u Matt. xxvii. 57.

Mark xv. 42. Luke xxiii. 50. Supra xii. 42.

^x Supra iii. 1. 2.

34 || εὐθέως ἐξῆλθεν

35 × καὶ ante ὁμεῖς

36 × ἀπ' ante αὐτοῦ

38 ‡ δὲ prius

ib. ὁ ante Ἰωσήφ

see Bp. Midd., cannot be anarthrous. The bodies were not to remain all night on the tree; (see Deut. xxi. 22. 23.) and besides the Sabbath was at hand. For that reason the Jews besought Pilate that their legs might be broken to hasten their death.

33—37. οὐ κατέαξαν . . . they brake not his legs . . . They then probably thought this trouble unnecessary. But one of them thrust his spear into his side, which appeared to have reached the heart, and penetrated the pericardium, as there issued from the wound a mixture of blood and water. And this is solemnly attested by St. John, as a thing which he himself saw, and which ascertains and demonstrates the truth of Christ's death. This shows at the same time how exactly the types were fulfilled in our Saviour. For the blood was mingled with water in the Jewish sprinkling. See Levit. xiv. 51. Heb. ix. 19. There was likewise a remarkable correspondence between the antitype and its type in this, that the Israelites in eating the paschal lamb were ordered not to break

a bone of it. See Exod. xii. 46. Νύσσω· τὸ τιτρώσκω· νύττεται· ἦτοι κεντέται. Phavor. Concerning the two quotations cited by the Evangelist in ver. 36. 37. Dr. Ken- nicott says, that this circumstance of not breaking a bone of the Messiah not only was from early times prefigured by this type, but was also predicted of the Messiah somewhere among the prophetic oracles, and that too in express terms; for in Psal. xxxiv. 20. the former of the testimonies ad- duced by John may be as easily vindicated as the other. In the citation of the Evan- gelist too we find συντριβήσεται, which is the very word in the Gr. Vers. of the Psalm, and corresponding with the He- brew. The other citation is Zech. xii. 10. where it is to be observed that the words, and they shall look upon me whom they have pierced, were spoken by the Lord Jehovah. Concerning the burial of Christ, of which we have next an account, 38—42. consult the harmony of the other Evan- gelists, and notes, Matt. xxvii. 55—61. Mark xv. 42—47. Luke xxiii. 50—56.

- 40 ὡς λίτρας ἑκατόν. Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ
 41 τοῖς Ἰουδαίοις ἐνταφιάζειν. Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ
 42 οὐδέπω οὐδείς ἐτέθη. Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

Κεφ. κ'. 20.

- 1 Ἡ δὲ μιᾷ τῶν σαββάτων, Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωτῆ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ
 2 βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου. Ὡς δὲ τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.
 3 Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἦρχοντο
 4 εἰς τὸ μνημεῖον. Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος

ῥ Isa. liii. 9. Supra ver. 31.

ᾠ Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1.

ῥ Supra xix. 26. Infra xxi. 7. 20. 24.

ῥ Luke xxiv. 12.

39 * ὡσεὶ λίτρας

40 X ἐν ante ὀθονίοις

40. καθὼς . . . ἐνταφιάζειν as the manner of the Jews is to bury; or rather, to embalm. See note at Matt. xxvi. 12. "As the manners of the Jews was to bury the rich and great." See a note of Bp. Lowth on Isaiah liii. 9. And St. John often designates the Sanhedrim and chief priests, κατ' ἐξοχὴν by Ἰουδαῖοι. See above v. 14. Otherwise to a person who considers the great quantity of the most costly aromatics, (ver. 39.) which were bestowed by Nicodemus on the body of our Lord, this clause, as the manner of the Jews is to bury, must appear extraordinary.

42. Ἐκεῖ οὖν . . . Ἰησοῦν. There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand; or, There, (as the sepulchre was near,) they laid Jesus, on account of the preparation of the Jews. And this they did, without first carrying the body into any house to embalm it, which they were not able to do. And Joseph having rolled a

great stone to the door of the sepulchre departed.

CHAP. XX.

1. Τῇ δὲ μιᾷ τῶν σαββάτων . . . μνημεῖον. The first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. See note above iv. 43. Σκοτίας ἔτι οὔσης, when it was yet dark, or rather, while it was still dusk. See note at Matt. xxviii. 1. Βλέπει τὸν λίθον ἡρμένον, and seeth the stone taken away, i. e. she seeth that the stone had been taken away; as Mark vii. 30. where see note. Concerning the resurrection of our Saviour, see the whole digested narration of it, and the harmony of the Evangelists considered, at notes Matt. xxviii. 1—10. Ὁ ἄλλος who is mentioned at ver. 2. 3. 4. 8. is the Evangelist himself; see above note xviii. 15.

μαθητῆς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. Καὶ παρακύψας βλέπει κείμενα τὰ 5 ὀθόνια· οὐ μέντοι εἰσῆλθεν. Ἐρχεται οὖν Σίμων Πέτρος 6 ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, Καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς 7 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος 8 μαθητῆς, ὃ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν. ^d Οὐδέπω γὰρ ᾗδειςαν τὴν γραφὴν, ὅτι δεῖ 9 αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Ἀπῆλθον οὖν πάλιν πρὸς 10 ἑαυτοὺς οἱ μαθηταί.

^e Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω· 11 Ὡς οὖν ἔκλαιε, παρέκυνσεν εἰς τὸ μνημεῖον. Καὶ θεωρεῖ 12 δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει 13 αὐτοῖς, Ὅτι ἤραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ^f Καὶ ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ 14 θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾗδει ὅτι Ἰησοῦς ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; 15 Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, ἀγάθ' αὐτόν ἀρῶ. Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στραφεῖσα 16 ἐκείνη λέγει αὐτῷ, Ῥαββουνί, ὃ λέγεται, διδάσκαλε.

^d Ps. xvi. 10. Acts ii. 25-31. xiii. 34. 35.^e Mark xvi. 5.^f Matt. xxviii. 9. Mark xvi. 9. Luke xxiv. 16. Infra xxi. 4.

11 = πρὸς τῷ μνημείῳ 14 † καὶ ante ταῦτα ib. * ὁ Ἰησοῦς
 15 * αὐτὸν ἔθηκας 16 × Ἑβραϊστὶ post αὐτῷ

7—10. ἀλλὰ . . . τόπον· but wrapped together in a place by itself. He saw the cap, or napkin, also, which had been upon our Lord's head, separate; but ἐντετυλιγμένον folded up in wreaths, in the form of a cap, as it had been upon our Lord's head. Καὶ ἐπίστευσεν and believed, ver. 8.; i. e. Mary's report that they had taken away the Lord out of the sepulchre. Οὐκ ᾗδειςαν, ver. 9. they knew not, or, they had not understood.

borne him hence, tell me where thou hast laid him, and I will take him away. See note at Matt. viii. 2. and βασιτάζω above xii. 6. Ἀρῶ I will take him away; i. e. I will take effectual care that his corpse shall be decently interred elsewhere. Κηπουρός is not exactly a gardener, but inspector, bailiff, from κῆπος and οὐρος inspector. Ῥαββουνί ver. 16. see note at Mark x. 51. Ὅ ο λέγεται which is to say, ὄνομα und. see Bos.

15. Κύριε . . . ἀρῶ Sir, if thou have
 Gr. Test.

- 17 ^ε Λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μου ἅπτου· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.
- 18 Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
- 19 ^h Οὕσης οὖν ὁψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν.
- 20 ⁱ Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταί, ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνῃ ὑμῖν.
- 22 καθὼς ἀπέσταλκέ με ὁ πατήρ, ἀγὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα
- 23 ἅγιον. ^k Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς·

^ε Ps. xxii. 22. Matt. xxviii. 10. Rom. viii. 29. Heb. ii. 11. Supra xvi. 28.

^h Mark xvi. 14. Luke xxiv. 36. 1 Cor. xv. 5.

ⁱ Supra xvi. 22.

^k Matt. xvi. 19. xviii. 18.

17. Μὴ μου ἅπτου . . . *Touch me not . . .* i. e. Do not detain me at present. The time is precious. Lose not a moment therefore, in carrying the joyful tidings of my resurrection to my disciples. It is probable that Mary wished to ascertain by *touching* him, whether it was the same Jesus whom she had seen crucified and laid in the tomb, or whether it was a spirit. Therefore our Lord tells her, *touch* me not, be not impatient to satisfy thyself as to my bodily identity now, for I shall not ascend to my Father yet. Οὐπω γὰρ ἀναβέβηκα, the perf. present, *I do not yet ascend*, as ὅς Ἐχρυσὴν ἀμφιβέβηκας, Hom. II. *qui Chrysan tueris*. Ἀναβαίνω, in the sense of the future, *I am* in a short time to ascend. Ἀπαγγέλλουσα ver. 18. signifies also something future, *venit nuntiatum discipulis*, as Castalio translates the passage. So Acts xv. 27. xxi. 3.

19. Οὕσης . . . Ἰουδαίων . . . *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews . . .* There should be a comma at *assembled*, so as to connect *κεκλεισμένων*, not with *συνηγμένοι*, but with *διὰ τὸν φόβον*. They assembled for mutual advice and comfort, and when they were assembled,

the doors were shut for fear of the Jews, as they were well aware of the consequences of being discovered at such a time in consultation together. Our Lord might, by his power, secretly open the doors, his disciples not perceiving it, as the angel opened the prison doors and gates to let out Peter. Acts xii. 10. This appearance of Christ, which, St. John says, was on *the first day of the week*, that is, on the evening of the resurrection, happened presently after the return of the two disciples from Emmaus, as we learn from Luke xxiv. 13—36. Ὁψία is taken substantively, *ἔρα* being und. Observe the sameness of sentiment in ver. 21. and Mark xvi. 15.

22. 23. Λάβετε Πνεῦμα ἅγιον . . . *Receive ye the Holy Ghost . . .* i. e. the *influx* of the Spirit. See note at Luke i. 15. We are not to suppose that this is meant as an *actual giving* of the Holy Ghost, which was formally given afterwards. The symbolical sign of *breathing on them*, ἐμφυσᾶν, was significant, like other signs, in expressing, as nearly as could be adapted to our conceptions, the operation intended. Thus in another passage, *The wind bloweth*, &c. so is every one *born of the Spirit*. See Gilpin. Ἄν τινων ἀφῆτε τὰς ἁμαρτίας . . . *Whose soever sins*

ἀν τινων κρατῆτε, κεκράτηνται. ¹ Θωμᾶς δὲ, εἷς ἐκ τῶν 24
 δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε ἦλθεν
 ὁ Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐώρα- 25
 καμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν
 ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸν
 δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὴν χεῖρά
 μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' 26
 ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Θωμᾶς
 μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων,
 καὶ ἔσται εἰς τὸ μέσον, καὶ εἶπεν, Εἰρήνῃ ὑμῖν. ^m Εἶτα 27
 λέγει τῷ Θωμᾷ. Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς
 χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν
 πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ 28
 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ. Ὁ Κύριός μου, καὶ ὁ
 Θεός μου. ⁿ Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με, πε- 29
 πίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

¹ Supra xi. 16.^m 1 John i. 1.ⁿ 2 Cor. v. 7. 1 Pet. i. 8.

28 ‡ καὶ prius

ib. * ὁ Θωμᾶς

29 * Θωμᾶ, πεπίστευκας

ye remit . . . i. e. ye declare to be remitted, on the terms of the Gospel. See notes at Matt. xvi. 19. xviii. 18.

25—27. Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ . . . Except I shall see in his hands . . . See Thomas above note xi. 11. 12. He thought the resurrection of our Lord of too great importance and too incredible to be believed on any report, even on that of the other Apostles; and more was necessary to convince him of the truth of it, than merely a transient sight of his own eyes. Βάλλω τὸν δάκτυλόν μου εἰς . . . would be better rendered *to put upon*, than *into*, as εἰς τὴν γῆν above viii. 6. *upon the ground*, and εἰς τὴν χεῖρα αὐτοῦ Luke xv. 22. *upon his hand*. All these particulars, says Gilpin, of the resurrection of Jesus, and of the transactions afterwards, are told in the original with that genuine simplicity which evinces truth, and which no other mode of relation can equal. Μεθ' ἡμέρας ὀκτὼ, ver. 26. *after eight days*; see observation on this at Matt. xvii. 1. Μὴ γίνου ἄπιστος, ver. 27. *be not faithless*, rather, *incredulous*. The word *faithless* in the sense intended here is now obsolete.

28. 29. Ὁ Κύριός μου, καὶ ὁ Θεός μου. *My Lord, and my God*. This is an irrefra-

gable proof of the Deity of our blessed Lord, whether the grammatical construction is made to depend on an ellipsis of *σὺ εἶ*, or whether it be understood as the fervent exclamation of the Apostle, equivalent to, and conveying the full force of the direct assertion. It is expressly declared that Thomas spoke these words to Christ, and not to God the Father. The copulative *καὶ* obviates also the frivolous supposition that the first part refers to our Lord, and that the latter, as it were after an interval, was an exclamation addressed to the Father, of gratitude for so signal a confirmation of our Saviour's being the Messiah. But if it be an exclamation, it is not to be construed into a mere expression of astonishment. It is very manifest, from the exclamation, that Thomas viewed his Master, now since his resurrection, in a light very different from what he had ever viewed him before. And we have no proof of Jewish astonishment being so expressed. Christ commends Thomas's acknowledgment, ver. 29. implying in his rejoinder that his disciple's address was a confession of faith. It must therefore be considered, as Beza says, not merely an exclamation, but an actual address of Thomas to Jesus,

- 30 ° Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν
 31 τῷ βιβλίῳ τούτῳ. ^p Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

Κεφ. κα'. 21.

- 1 Μετὰ ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. Ἐφάνέρωσε
 2 δὲ οὕτως. ^a Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς, ὁ λεγόμενος Δίδυμος, καὶ Ναθαναήλ, ὁ ἀπὸ Κανᾶ τῆς Γαλι-

^o Infra xxi. 25.^p Supra iii. 15. 16. v. 24. 1 Pet. i. 9.^a Supra i. 46. Matt. iv. 21.

31 * δ' Ἰησοῦς

calling him both his *Lord* and his *God*, an indisputable precedent for the invoking Christ *ut verum Deum*. Ὅτι ἑώρακάς με, πεπίστευκας because thou hast seen me, thou hast believed . . . i. e. Thou hast been convinced by the evidence of thy senses. But the ordinary means of blessing mankind with the knowledge of the Christian faith will be by that evidence which thou hast resisted—the testimony of well-informed witnesses. The evidence is indeed given to a few, that they may be my chosen witnesses to the rest of the world: but this kind of evidence cannot be imparted to all: the work of general conversion must be chiefly carried on by rational and historical evidence. See Rotheram's Essay on Faith. Πιστεύσαντες applies to the future, as well as the present; see note at Matt. iii. 17.

31. Ταῦτα . . . αὐτοῦ. *But these are written, that ye might (may) believe that Jesus is the Christ, the Son of God; and that believing (by your belief) ye might (may) have life through his name.* This is the chief design of St. John in writing his Gospel, to establish the true doctrine concerning the divinity and mediatorial character of Christ, in opposition to, and in order to check, the heresies which were beginning to appear in the church. This is according to the opinion of some the conclusion of St. John's Gospel, who suppose that the following chapter was added by the church of Ephesus, from his oral account; but there seems no ground for the supposition, except that this verse appears

a very expressive and apostolic conclusion.

CHAP. XXI.

1. . . . Μετὰ ταῦτα . . . *After these things Jesus showed himself again to his disciples at the sea of Tiberias; and on this wise showed he himself.* The sea of Tiberias, called by the other Evangelists, the sea of Galilee. Our Saviour Matt. xxviii. 10. had promised that they should see him in Galilee. It is therefore to be supposed that they would depart as soon as possible, and that there they would in the meanwhile resume their respective usual occupations. And here, as they were fishing one morning early, Jesus showed himself to them. See note at Matt. viii. 23. It may be presumed that the night was the proper time for fishing. See Luke v. 1—5. Πρωίας the morning, ὥρας und. ἤδισαν—ἐστὶ, see note at Mark v. 13. Παιδιά is expressive of fondness and familiarity, as τεκνία above xiii. 33. which see. Προσφάγιον every edible, which is eaten besides or with bread, as fish; *pulmentarium*, i. e. ὀψώνιον, or ὀψάριον, a fish. Ἀπὸ τοῦ πλήθους ver. 6. for the multitude . . . ἀπὸ is here for ὑπὸ, *præ*; (see Herman on Vig. c. ix. s. i. r. 16.) as used also by Greek writers. The disciples not knowing that it was Jesus, from the distance, and because it was still dark, imagined it was a stranger, who was well acquainted with the places most proper for

λαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν
αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. 3
Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοι. Ἐξῆλθον,
καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ
ἐπίασαν οὐδέν. ^b Πρωῖτας δὲ ἡδὴ γενομένης, ἔστη ὁ Ἰησοῦς 4
εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾗδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς
ἐστι. ^c Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι προσ- 5
φάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. ^d Ὁ δὲ εἶπεν 6
αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον,
καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκῦσαι
ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. ^e Λέγει οὖν ὁ 7
μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ, Ὁ Κύ-
ρίός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι,
τὸν ἐπενδύτην διεζώσατο, ἣν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν
εἰς τὴν θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ 8
ἦλθον, (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ
πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων. Ὡς 9
οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην,
καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς, 10
Ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπίασατε νῦν. Ἀνέβη 11
Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν
ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσούτων

^b Supra xx. 14.^c Luke xxiv. 41.^d Luke v. 4. 6. 7.^e Supra xiii. 23. xx. 2.

3 * καὶ ἀνέβησαν

ib. ‡ εὐθὺς

4 || ἐπὶ τὸν αἰγιαλόν.

5 ‡ οὖν

fishing, and they followed his particular directions. They were now struck with the resemblance of this to the former miracle, Luke v. 1—5. And Simon, who immediately adopted the supposition of John, who observed it was the Lord, in his usual eagerness, girt his fisher's coat on, threw himself into the sea, and swam to land. It is remarked by commentators that many circumstances which tend solely to the honour of Peter are never exhibited to the view by St. Mark, but are modestly omitted, as his Gospel was dictated by Peter himself; such as in this chapter, his faith in leaping into the sea to go to Christ; Christ's discourse with him concerning his love to him, and his particular charge to feed his

sheep (ver. 15.); his predicting to him his martyrdom, and the manner of it (ver. 18. 19.); the miracle which attended his being called, of which we have here a repetition, which was symbolical of his great success in preaching the Gospel; his humility mentioned above xiii. 6. and his very great zeal xviii. 10. Having had occasion here to mention the zeal of Peter, we may also advert to the appeal which he makes, (below ver. 17.) of the sincerity of that his zealous love to Him, who knoweth all things. When Peter is said to have been naked, it means that he was merely stripped of his upper garment, ἐπενδύτην, but not absolutely naked: thus Virg. says, nudus ara.

- 12 ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. [†] Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.
- 13 Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δί-
 14 δωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. [§] Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.
- 15 Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ, Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκε τὰ ἁρνία μου. ^h Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ

[†] Acts x. 41. [§] Supra xx. 19. 26. ^h Acts xx. 28. Heb. xiii. 20. 1 Pet. ii. 25. v. 2. 4.

13 † οὖν

12. Δεῦτε, ἀριστήσατε *Come and dine . . .* Ἀριστον, from which ἀριστάω is formed, was originally the first, the chief and morning repast; the meal by which men prepared themselves for the toil of the day. Athenæus l. 9. 10. καὶ ἄριστον μὲν ἐστὶ τὸ ὑπὸ τὴν ἑω λαμβανόμενον, δεῖπνον δὲ μεσημβρινόν, ὃ ἡμεῖς ἄριστον. But in process of time, from the change of manners, ἄριστον prandium came to be called δεῖπνον μεσημβρινόν or the cæna of the Latins. It is the order that has fixed the names, and not the precise time of the day at which they were eaten. Οὐδεὶς δὲ ἐτόλμα, none of the disciples durst ask him . . . or rather, ventured to ask him. Schleusner understands it as used here pleonastically; that as they knew that it was the Lord, none of them asked him. But some motive through which they were restrained must be expressed, and that would be here respect, or aversion to give any unnecessary trouble.

14. Τοῦτο ἤδη τρίτον *This is now the third time . . .* This may be understood of the times that our Saviour showed himself collectively to the Apostles, on the evening of the day of resurrection, on the succeeding Lord's day, and on this occasion. But it may mean not absolutely the third time, but the third recorded in this Gospel.

15. Σίμων . . . φιλῶ σε *Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee . . .* These words are ambiguous, and admit of a double in-

terpretation. This was probably the last time that Peter exercised his occupation, as fisherman. He was now to be employed as an Apostle. Jesus, therefore, who would accept of no service that did not originate in love, gives Peter an opportunity of professing his love to him, rendered questionable by his late transgression, and his preference of the work in which he was now to be employed by his Master, to any occupation however gainful. According to this interpretation, τούτων will signify *these things*, in reference to his *nets, boat*, and other instruments of his art and gain, which were just by: or, which appears a preferable interpretation, τούτων will be *these*, i. e. more than thy fellow-disciples love me. And according to this, the question will have a reference to his former declaration in which he seemed to arrogate to himself a greater share of zeal and steadiness than the rest. See Matt. xxvi. 33. The question then will be, Wilt thou now maintain that thou hast such a zealous regard for me above any of thy brethren, as thou once didst profess, when thou saidst, that though all should forsake me, thou wouldst not do it? And this will give a peculiar propriety to Peter's reply. He only answers, *Yea, Lord, thou knowest I love thee*; but does not add, *more than these*. And this beautiful circumstance in the answer shows how much, though conscious of the sincerity of his love, he was humbled and improved by the remembrance of his fall.

σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου. ⁱ Λέγει 17
αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ
Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν
αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.
Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου. ^k Ἀμὴν 18
ἀμὴν λέγω σοι, ὅτε ἤς νεώτερος, ἐζώννυες σεαυτὸν, καὶ
περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς
χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.
Τοῦτο δὲ εἶπε, σημαίνων ποῖω θανάτῳ δοξάσει τὸν Θεόν. 19
Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ, Ἀκολουθεῖ μοι. ^l Ἐπιστρα- 20
φείς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς,

ⁱ Supra ii. 24. 25. xvi. 30.^k Supra xiii. 36. Acts xii. 3. 4. 2 Pet. i. 14.^l Supra xiii. 23. 25. xx. 2.

16. Ποίμαινε τὰ πρόβατά μου· *Feed my sheep.* St. John in these verses uses a variety of expression; and our Saviour repeats the commission three times, in allusion probably to Peter's three denials, by which having as it were forfeited his Apostleship, he is by his merciful Master formally restored to his office. This is very different from that claim of supremacy which the Papists ground on it over the whole Church; and indeed he obeyed the other Apostles himself, Acts viii. 14. But it may justly be inferred from this, that as his love to Christ was ascertained before the commission was granted; so before men are entitled to the ministerial functions, they must prefer Christ to every other consideration. This shows us also that the diligent care of their flocks evinces best in ministers the love which they profess to have for Christ and his religion. To St. John's long connexion with the Greeks, Michaelis attributes the variety of his expressions; we may however observe some difference in every one of the three injunctions. Βόσκω for instance is properly, to provide in *pasture*, and ἀρῖα being the diminutive of ἀρς, may signify *the least of my lambs*, and may be interpreted as intimating the tender care which ministers ought to take of their flock. Ποιμαίνω is to *guide*, to *watch*, to *defend*, and metaphorically to *rule*, to *teach*, to *have the spiritual government* of the people. Milton says: "Grex Christi pascendus non Petro præ cæteris mandatur, sed ipse Petrus triplici negatione lapsus per confessionem ter repetitam in eum unde lapsus est locum restituit; et qui se amare Christum plus quam cæteri omnes nimium sibi fidens affirmaverat,

Matt. xxvi. 33. nunc et nimis fiducia suæ, experimento convictus, arguitur, et siquidem Christum plus quam reliqui discipuli dilexisset, id ut in pascendis Christi ovibus, et præsertim agnis ostenderet, monetur: nam pascere oves Christi, id est, docere omnes gentes, commune cæterorum munus Apostolorum fuit, Matt. xxviii. 19."

17. Κύριε, σὺ πάντα οἶδας· *Lord, thou knowest all things:* Peter evidently appeals not merely to our Lord's perfect acquaintance with the human heart, but to his omniscience, which must be regarded as one of the peculiar attributes of the Deity.

18. 19. ὅτε ἤς νεώτερος . . . *when thou wast young thou girdedst thyself . . .* These words allude to the strength which he had shown in swimming ashore, after he had girded his fisher's coat upon him; and the prospective part points out his being one day to suffer as a prisoner, and to be put to death. St. John himself makes the application of it, which shows that St. Peter must have suffered martyrdom when John wrote his Gospel. We have the authority of antiquity for supposing that Peter was crucified. Ἀκολουθεῖ μοι, *Follow me*, meaning in a future, though indirect, as well as in an imperative sense: Thou shalt follow me in sufferings, as before thou didst in discipleship.

20. Ἐπιστραφείς . . . ἀκολουθοῦντα . . . *Then Peter, turning about, seeth the disciple whom Jesus loved following . . .* There is great spirit and tenderness in this plain passage, says Doddridge: Christ orders Peter to *follow him*, in token of his readiness to be crucified in his cause. John stays not for the call; he rises, and *follows* too: but he says not one word of his

ἀκολουθοῦντα, (ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος
 21 αὐτοῦ, καὶ εἶπε, Κύριε, τίς ἐστιν ὁ παραδιδούς σε;) Τοῦ-
 τον ἰδὼν ὁ Πέτρος, λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;
 22 ἢ Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρ-
 23 χομαι, τί πρὸς σε; σὺ ἀκολουθεῖ μοι. Ἐξῆλθεν οὖν ὁ
 λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ
 ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀπο-
 θνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρχομαι, τί
 24 πρὸς σε; ἢ Οὗτός ἐστιν ὁ μαθητὴς, ὁ μαρτυρῶν περὶ τού-
 των, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστιν ἡ
 25 μαρτυρία αὐτοῦ. Ὁ ἔστι δὲ καὶ ἄλλα πολλὰ, ὅσα ἐποίη-
 σεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι
 τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

^m Matt. xvi. 28. 1 Cor. iv. 5. xi. 26. Rev. ii. 25. iii. 11. xxii. 7. 20.

ⁿ Supra xix. 35. 3 John 12.

^o Supra xx. 30.

25 * βιβλία. Ἀμήν.

love and his zeal. He chose that the action only should speak that; and when he records this circumstance, he tells us not what that action meant; but with great simplicity relates the fact only. St. John then proceeds to relate the short conversation between St. Peter and our Saviour, of which he was the subject, and in what sense it was understood by the brethren. Οὗτος δὲ τί; ver. 21. *What shall this man do?* rather, *What will become of this man?*

22. 23. Ἐὰν αὐτὸν θέλω . . . ἀκολουθεῖ μοι *If I will that he tarry till I come, what is that to thee? follow thou me.* See note at Luke xiii. 23. i. e. Whatever be his destiny, even though it be my will that he remain on earth till my coming, what does it concern thee? Thy sole concern is to endeavour to prepare for thine own sufferings. Jesus's speech conveyed not the least intimation that that disciple should never die, but merely a gentle rebuke to Peter for his curiosity. *The coming of Christ* here relates to the destruction of Jerusalem.

25. Ὁ ἔστι δὲ καὶ ἄλλα πολλὰ . . . βιβλία *And there are also many other things which*

Jesus did, the which, if they should be written every one, (separately) I suppose that even the world itself could not contain the books that should be written. This is a strong Eastern expression, to represent the great number of miracles which Jesus wrought; but it is also an intimation, that if all the words and actions of our Saviour had been regularly and separately written, there would have been an additional reason given by the world for not receiving, what would have been deemed too voluminous; and thus the great end of the written Gospels would have been defeated. We know that there were many things said and done by him who went about doing good, which are not recorded; and to some even allusions are made; see Matt. xi. 21. Acts xx. 35. But without doubt the size of the N. T. like its contents, was, under the direction of an all-wise and over-ruling Providence, accommodated to the great purposes of the good of mankind. Enough is given to ground and to direct our faith and practice. This is what was most wanted: more is unnecessary.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

THERE is no doubt that Luke, “the beloved Physician,” was the writer of the Acts of the Apostles. See preliminary observations on St. Luke. The book was written within 30 years after our Lord’s crucifixion. In this sacred narrative is declared the divine warrant for communicating the Gospel to the Gentiles; and an authentic testimony afforded to the manner in which Christianity made its way among mankind. It records the Ascension of its blessed and divine Author, the effusion of the Holy Spirit upon his Disciples, giving them power from on high, the miraculous conversion of the Apostle Paul, his labors, sufferings, and successes; and most unequivocally proves by the signal triumph of Christianity over the superstitions and idolatries of the world, through such humble instruments as a small number of Disciples, obscure, despised, and unprotected, except by a divine power, possessing neither human learning, eloquence, nor interest, and having to encounter the inveterate prejudices of mankind, the pride of philosophers, the power of rulers, and of priests, that the Gospel must have had a divine origin. To suppose that the rapid and wonderful progress of Christianity, and those signal triumphs which lasted as long as it preserved its Apostolic purity,

were solely effected by human instrumentality, unaided by divine influence, direction, and power, would be to assume a fact far more incredible than any of the miracles recorded in this sacred narrative and the other inspired writings. A dark cloud has indeed come over it, which has obscured for a time, but not totally effaced it; and as the same divine promises which brought it to its birth, give us an assurance of a complete and perfect growth, and of a final restoration to its primitive splendor, we may cherish and rejoice in the hope that the Lord will again build up our Sion, that the doctrine of God our Saviour will be adorned in all things, and purified from all past and present corruptions, so that all nations may be led into the way of truth, and the sound of glad tidings may go into all the earth, which shall thus, according to promise, be full of the knowledge of the Lord, as the waters cover the sea.

Κεφ. α'. 1.

^a ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ᾧ 1
Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
^b Ἀχρι ἧς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις, διὰ Πνεύ- 2
ματος ἁγίου, οὗς ἐξελέξατο, ἀνελήφθη. ^c Οἷς καὶ παρέ- 3
στησεν ἑαυτὸν ζῶντα, μετὰ τὸ παθεῖν αὐτόν, ἐν πολλοῖς
τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς,
καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ^d Καὶ συνα- 4
λιζόμενος παρήγγειλεν αὐτοῖς, ἀπὸ Ἱεροσολύμων μὴ χωρί-

^a Luke i. 3.

^b Mark xvi. 19. & 15. Luke xxiv. 51. 1 Tim. iii. 16.

Matt. xxviii. 19. John xx. 21. Infra x. 41. 42.

^c Mark xvi. 14. Luke xxiv. 36.

John xx. 19. 26. xxi. 1, 14. 1 Cor. xv. 5.

^d Luke xxiv. 49. John xiv. 16. 17. 26.

xv. 26. Infra ii. 33.

4 || συναλιζόμενος^c

CHAP. I.

1. 2. Τὸν μὲν πρῶτον λόγον *The former treatise have I made* Writers thus elegantly use the particle μὲν, when they make a reference, and give a short summary of any foreign writing. Λόγον ποιεῖσθαι is, *to write a book, to compose a history*; hence *historians* have been called *λογοποιοί*, and *λογογράφοι*. Ἀρχομαι is often a pleonasm: see Matt. xii. 1. Περὶ πάντων cannot be strictly understood; i. e. concerning the most considerable. The words διὰ Πνεύματος may be connected by a transposition with ἐξελέξατο, but they refer more immediately to ἐντειλάμενος. The endowments which our Lord conferred upon his disciples, and what he taught and did, in respect of his human nature, are attributed to the Holy Spirit. See John xx. 22. 23. It appears from this very first beginning, that the Acts are a continuation of St. Luke's Gospel, and that both are written by the same author. This is also asserted by the most ancient ecclesiastical writers. The principal object St. Luke had in view in writing the book, which is called the Acts of the Apostles, (though many of their transactions are omitted, as also many important particulars relating to the first progress of Christianity, with which he must have been well acquainted,) was to relate in what manner the gifts of the Holy Spirit were communicated on the

day of Pentecost, and the subsequent miracles performed by the Apostles, by which the truth of Christianity was confirmed. An authentic account of this matter was absolutely necessary, because Christ had so often assured his disciples, that they should receive the Holy Spirit. Unbelievers, therefore, whether Jews or Heathens, might have made objections to our religion, if it had not been shown, that Christ's declaration was really fulfilled. Another object St. Luke had in view was to deliver such accounts, as proved the claims of the Gentiles to admission into the Church of Christ, a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance, which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with which St. Luke closes his history. The Acts must have been written about the year 64.

3. ἐν πολλοῖς τεκμηρίοις . . . *by many infallible proofs . . .* For, by speaking to, by walking, and by eating with them, he gave them certain indications that he lived; and that he was seen and handled by them, was a sure evidence that he had a true and natural body. Τὰ περὶ τῆς βασιλείας *the things pertaining to the kingdom of God*, βήματα und. Bos: the kingdom which was then shortly to be erected by their means.

4. Καὶ συναλιζόμενος . . . *ἠκούσατέ μου* And, being assembled together with them,

ζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν
 5 ἠκούσατέ μου. ^e Ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι,
 ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, οὐ μετὰ
 6 πολλὰς ταύτας ἡμέρας. ^f Οἱ μὲν οὖν συνελθόντες ἐπηρώ-
 των αὐτὸν, λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκα-
 7 θιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; ^g Εἶπε δὲ πρὸς
 αὐτοὺς, Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ
 8 πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. ^h Ἀλλὰ λήψεσθε δύναμιν
 ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι
 μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ
 9 Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς. ⁱ Καὶ ταῦτα εἰπὼν,

^e Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26. Infra ii. 4. xi. 16. xix. 4.

^f Matt. xxiv. 3. Isa. i. 26. Dan. vii. 27. Amos ix. 11.

^g Matt. xxiv. 36.

Mark xiii. 32. 1 Thess. v. 1.

^h Infra ii. 2. 4. 32. Luke xxiv. 48. 49. John xv. 26. 27.

ⁱ Mark xvi. 19. Luke xxiv. 51. John vi. 62. Supra ver. 2.

8 † ἐν alterum

commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard from me. Συναλίζω to collect, or gather together, from ἄλῃς, in abundant, compact manner. Suid. ἀλίσσασα συναθροίσασα. Herod. and Xenoph. use συναλίζομαι in the sense of assembling, and being gathered together. The Apostles are expressly commanded, before they attempt teaching the Gospel, to wait the promised illumination from above. See John xiv. 26. There is an ellipsis of δεῖν before χωρίζεσθαι, which see Acts xviii. 1. of φησὶ before ἠκούσατε, and of ἐκ before μου, according to Bos. But such an enallage of persons, or transition from the oblique to the direct style, is familiar with the best writers, as ἠκούσατε, without any necessity of the addition of, *saith he*, in our translation. There is an ellipsis of ἐκ or παρὰ after ἀκούω: our Saviour at the same time reminded the Apostles, of what they had heard him say, that John baptized only with water; but that he foretold that he, Jesus, should baptize them with the Holy Spirit of God. See Matt. iii. 11. And this happened within ten days. Οὐ μετὰ πολλὰς ταύτας ἡμέρας, for οὐ πολλὰς ἡμέρας μετὰ ταῦτα. See note at Luke xxiv. 21.

6. 7. εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις . . . *will thou at this time restore again the kingdom to Israel?* See εἰ at note Luke xiii. 23. and ἀποκαθιστάνω at note Matt. xvii. 11. Whether the disciples expected

still a mere temporal kingdom, or that great restoration which it was supposed the Messiah would effect, theirs was a question of curiosity, and could administer no instruction to them; and therefore he gave them that gentle but evasive answer, (ver. 7.) which intimated that their inquiry deserved no encouragement, however innocent it might appear; that it would be their wisdom to apply themselves to the duties of their office, leaving all events to be determined by God's infinite wisdom and goodness. And for the performing the great errand on which they were sent, they should be endowed with sufficient power by the influence of the Holy Ghost. See note at Luke xiii. 23. and at Matt. xxiv. 29. Οὐχ ὑμῶν ἐστι . . . *It is not for you, ἔργον und.* See Bos. Οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, *which the Father hath put in his own power*: or, according to Schleusner and Kypke, which the Father hath appointed or determined by or through his own power. The sense then of this verse is, that God, by his own power, hath appointed certain times for all things, and in determining them made use of no one as an assistant; and that therefore it was not becoming that men should too solicitously and curiously pry into those things, which it did not please the divine wisdom to reveal to them. See ἐν at Matt. xxi. 23.

8. ἕως ἐσχάτου τῆς γῆς· *unto the uttermost part of the earth.* Τέλους or πέρας und. See Bos. See a note below xxii. 20.

βλεπόντων αὐτῶν ἐπήρθη· καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. ^k Καὶ ὡς ἀτενίζοντες ἦσαν 10 εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, ¹ Οἱ καὶ εἶπον, 11 Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. ^m Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ 12 ὅρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν. ⁿ Καὶ ὅτε εἰσῆλθον, ἀνέβησαν 13 εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοντες, ὃ, τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. ^o Οὗτοι πάντες ἦσαν 14 προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναίξιν, καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ 15

^k Luke xxiv. 4. John xx. 12.
John xiv. 3. ¹ Thess. i. 10. iv. 16.
Matt. x. 2-4. Luke vi. 15. Jude 1.
Matt. xiii. 55.

¹ Dan. vii. 13. Matt. xxiv. 30. Mark xiii. 26.
^m Luke xxiv. 52. ⁿ Infra ix. 39. xx. 8.
^o Infra ii. 1. 46. Luke xxiii. 49. 55. xxiv. 10.

14 † καὶ τῇ δεήσει ib. σὺν alterum 15 — ἐν μέσῳ τῶν ἀδελφῶν

21. on *μάρτυρες*. Τοῦ ἁγίου Πνεύματος, in this verse, is to be taken in the personal sense; see note at Mark i. 10. and at Luke xxiv. 48. 49. Ἐπέλαβε in the next verse is expressively used in its proper sense of not merely *receiving*, and *taking away*, but of *taking under*, or *carrying away by placing oneself under*, as in Herodot. i. 24. τὸν δὲ δελφῖνα λέγουσι ὑπολάβοντα ἐξενεῖκαι ἐπὶ Τείναρον. See *ἀτενίζω*, which occurs in the next verse, at Luke xxii. 56.

12. σαββάτου ἔχον ὁδόν· a Sabbath-day's journey. Ἐχεῖν is not for ἀπέχειν; but here it signifies to *consist of*, to *be*. A Sabbath-day's journey was one mile; and this should be reckoned from the foot of mount Olivet. The expression of a Sabbath-day's journey is derived from the camp of the Israelites being at the distance of a mile from the tabernacle, where they went each Sabbath to worship.

13. 14. ἀνέβησαν εἰς τὸ ὑπερῶον... *they went up into an upper room*... οἶκμα und. See Bos. It is used substantively, being the neut. of *ὑπερῶς*, *upper*, *superior*, as *θάλαμος ὑπερῶς*. Dionys. Halic. iii. 201. contracted for *ὑπεράϊος*. Thus Hom. II. B. 514. *ὑπερῶϊον εἰσαναβᾶσα*. Thus also *πατρῶν* for *πατρώϊον*. Thither they went up to pray. The upper rooms were often large, and fit for containing a considerable number of persons. Ἀδελφός is und. at Ἰούδας Ἰακώβου, which is supplied by Jude ver. 1. *Σὺν γυναίξιν with the women*; this may be rendered *with their wives*, as it is by Beza, and as it is used below xxi. 5. for the article, having the sense of a possessive pronoun, would be omitted here, being preceded by a preposition. See note at Matt. i. 18. and xxvii. 50. *Σὺν τοῖς ἀδελφοῖς αὐτοῦ, with his brethren*. See note at John vii. 4.

τῶν μαθητῶν, εἶπεν, (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ
 16 ὡς ἑκατὸν εἴκοσιν,) ^p Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι
 τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ
 στόματος Δαβὶδ περὶ Ἰούδα, τοῦ γενομένου ὁδηγοῦ τοῖς
 17 συλλαβοῦσι τὸν Ἰησοῦν. ^q Ὅτι κατηριθμημένος ἦν σὺν
 18 ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. ^q Οὗτος
 μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας· καὶ πρη-
 νῆς γενόμενος, ἐλάκησε μέσος· καὶ ἐξεχύθη πάντα τὰ
 19 σπλάγχνα αὐτοῦ. Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοι-
 κοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ
 ἰδίᾳ διαλέκτῳ αὐτῶν, Ἀκελδαμὰ, τοῦτ' ἔστι, χωρίον αἵμα-
 20 τος. ^r Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν, Γενηθήτω ἡ
 ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ·

^p Ps. xli. 9. John xiii. 18. xviii. 3. Luke xxii. 47.

^q Matt. xxvi. 15. xxvii. 5. 7. 8.

^r Ps. lxix. 25. cix. 8.

16 † ταύτην

17 || ἦν ἐν ἡμῖν

18 * ἐκ τοῦ μισθοῦ

15. ἦν τε ὄχλος . . . εἴκοσιν (*the number of the names together were about an hundred and twenty*). The greater part of the five hundred to whom Christ had appeared, (1 Cor. xv. 6.) probably continued in Galilee, during this interval between the feast of the Passover and that of Pentecost. And this was the little leaven which was to leaven the whole lump. Ὀνομάτων used for men, or persons, as Rev. iii. 4. Thus Livy: *Nomen Cœninum* (sc. *Cœninenes*) *in agrum Romanum impetum fecit*. Ἐπὶ τὸ αὐτὸ, *simul, unā, χωρίον und*. See Bos. But it may signify differently according to the scope of the passage and context, *unanimiter, eodem tempore, eodem consilio*.

16—20. Ἄνδρες ἀδελφοί . . . *Men and brethren* . . . Peter being the senior in age proposes the appointment of another Apostle, to complete the original number, in the place of the traitor Judas. The words of the Holy Spirit, speaking by David, to which he refers, are cited by him in the 20th verse. The 18th and 19th verses must come in a parenthesis, being the words not of the Apostle, but of the historian, who informs his readers, that the circumstances related are generally known to the inhabitants of Jerusalem. The expression αὐτῶν, ver. 19. “in their proper tongue,” would not have been used by a Jew, but is suitable to the pen of a Gentile writing concerning Jews. Then in verse 20. the Apostle quotes the two passages from Psal. lxix. 25. and cix. 8.; see note John xvii.

12.; and observes that as one scripture had been fulfilled in the doom of Judas, so the other pointed out what their present conduct should be. The former quotation however varies from the LXX. and also from the Hebrew, the original having αὐτῶν for αὐτοῦ. But the citation itself seems to require the plural, which is the reading of the Vul., Æth., and Arm., as not only Judas but his associates are noticed; *Judas who was guide to them that apprehended Jesus*. The latter quotation is the same as the LXX. Ἐλαχε τὸν κλῆρον τῆς διακονίας ταύτης, ver. 17. and had obtained part of this ministry. Κλῆρος is a lot, and is applied to the portion, and function or office of any one: so in Scripture κλῆρος τῆς διακονίας is the ministry; hence the word *clerici*. Κλῆροι ἁγίων refers to all Christians. Col. i. 12. 1 Pet. v. 3. Ἐκτήσατο . . . ἀδικίας, ver. 18. *purchased a field with the reward of iniquity*, by a metonymy, i. e. occasioned it to be purchased by the high-priests. Ἀδικίας depends on ὑπὲρ und. which we have supplied by Ἀλ. ἀπῆγει τὸν ὑπὲρ τοῦ ἄλλου μισθόν. L. i. c. 24. Ἐλάκησε μέσος he burst asunder in the midst. See note at Matt. xxvii. 5. Thus Plaut. *metuo, ne medius disrumpar*. Λάκε δ' ὄσσεα, Hom. *the bones crashed*. Τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, *in their proper tongue*. See note at Col. iv. 11. Ἀκελδαμὰ, ver. 19. Heb. דַּמָּא לְרִגְלָא *a field of blood*. See notes at Matt. xxvii. 7. 9. 10.

Καὶ, Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. Δεῖ οὖν συνελ- 21
θόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ
ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, Ἐρξάμενος ἀπὸ τοῦ 22
βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήθη ἀφ'
ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν
ἓνα τούτων. Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον 23
Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν. Καὶ 24
προσευξάμενοι εἶπον, Σὺ, Κύριε, καρδιογνώστα πάντων,

^a Mark i. 1. Supra ver. 8. 9. Infra iv. 33. John xv. 27.

^t Infra xv. 22.

^u 1 Sam. xvi. 7. 1 Chron. xxviii. 9. xxix. 17. Jer. xi. 20. xvii. 10. Infra xv. 8. Rev. ii. 23.

21. 22. Δεῖ οὖν συνελθόντων ... *Wherefore of these men which have companied with us ...* The seeming obscurity of this passage is occasioned by the remoteness of the pron. *τούτων* in the sentence from *ἀνδρῶν συνελθόντων* which is construed with it; of which however we have many examples both in Greek and Latin. See Vig. c. iv. r. 15. Not only the Apostles, but the seventy disciples, had been with Jesus from the beginning. *Εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς* is a periphrasis for, he lived, was conversant with, and discharged his holy office amongst us. This Heb. expression denotes both the private and public acts and duties of life. Ἐρξάμενος *beginning*, i. e. his ministry, supply *κηρύσσειν* or *διδάσκειν*. See note at Luke iii. 23. Ἐστησαν, ver. 23. see below vii. 59. 60.

Thou, Lord, which knowest the hearts of all men ... See note at John xvi. 30. This certainly may here be addressed to the Father, to whom this title is expressly attributed; but it is also sometimes applied to the Son; and here the connexion shows that this invocation was immediately addressed to him, as before specified, ver. 21. in Peter's discourse. Thus also in a similar instance of the election of Presbyters, Acts xiv. 23. There are other passages also where it is applied to our Lord, as John i. 48—50. ii. 24. 25. vi. 64. xxi. 17. Rev. ii. 23. The word *καρδιογνώστης* occurs twice in the N. T. here, and below xv. 8. Omniscience might be added to the tabular comparison of ascriptions of glory to Christ with those to God, as given in Dr. P. Smith's Scripture Testimony to the Messiah:

TO GOD.	TO CHRIST.	
1. Εὐλογία,	εὐλογία.	<i>Blessing</i> ; the utterance of gratitude from the universe of holy and happy beings, for all the divine bestowments.
2. δόξα,	δόξα.	<i>Glory</i> ; the manifestation to intelligent beings of supreme excellence.
3. σοφία,	σοφία.	<i>Wisdom</i> ; the most perfect knowledge combined with holiness and efficient power, in ordaining, disposing, and actuating all beings and events to the best end: and this especially with respect to the salvation of mankind.
4. τιμή,	τιμή.	<i>Honour</i> ; worth, value, dignity, intrinsic excellence, supreme perfection.
5. δύναμις,	δύναμις.	<i>Power</i> ; ability to effect completely and infallibly all the purposes of rectitude and wisdom.
6. ἰσχύς,	ἰσχύς.	<i>Might</i> ; power brought into action.
7. σωτηρία,	σωτηρία.	<i>Salvation</i> ; deliverance from sin and all evil, and bestowment of all possible good.
8. εὐχαριστία.		<i>Thanksgiving</i> ; the tribute from those who have received the highest blessings, to the author of all their enjoyments.
9.	πλοῦτος.	<i>Riches</i> ; the fulness of all good, the possession of all the means of making happy.
10.	κράτος.	<i>Dominion</i> ; supreme power and goodness triumphing over all enmity and opposition.

- 25 ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἑνα, ^x Λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη
 26 Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. Καὶ ἔδωκαν κλήρους αὐτῶν· καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

Κεφ. β'. 2.

- 1 ^a Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντη-
 2 κοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. ^b Καὶ

^x Supra ver. 17.^a Lev. xxiii. 15. Deut. xvi. 9. Supra i. 14.^b Infra iv. 31.

24 * ἐκ τούτων τῶν δύο ἑνα ὃν ἐξελέξω

25 — λαβεῖν τὸν τόπον

ib. ἀφ' ἧς παρέβη

The seven principal perfections are attributed to each. The eighth, *Thanksgiving* is given to God and not to Christ : but the same is applied to Christ in other words the most full and expressive. The remaining two are attributed to Christ and not to God ; a plain proof that the inspired writer was under no apprehension that he might be dishonouring the Father, while ascribing *infinite possessions* and *supreme empire* to the Son. We find also the *very same* notation of *worthiness* or *dignity* attached to the Father and to the Saviour. In the one case it is, “ Worthy art thou, O Lord, to receive the glory and the honour and the power ;” and in the other, “ Worthy is the Lamb that was slain, to receive the power and riches and wisdom and strength and honour and glory and blessing.”

25. πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον· *that he might go to his own place*. More than one interpretation of this has been given. By some this is referred to the new-elected Apostle who was to take the place assigned him, the words being connected not with παρέβη, but with λαβεῖν. Some understand it of the place which Judas had purchased, and which might be intended for his burial. Gilpin, without consigning Judas immediately to a place of punishment, understands it, that he went to the place which God had appointed. But the common interpretation is preferable : that Judas went to the region allotted to the souls of bad men, (see Lazarus in the parable,) as to his own appropriate

place, and more fit for him, than the Apostolic office. The expression is used in this sense by the Apostolic Fathers. Ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπικείται τὰ δύο, ὁμοῦ ὅ τε θάνατος, καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. Ignat. Συγκατεψηφίσθη in the next verse, is, he was *numbered with*, or *received into the number* of the Apostles : from σὺν, κατὰ and ψηφίζω to *elect by votes* or *suffrages*, from ψῆφος, the *small stone* or *pebble* at first, or whatever was afterwards used by the ancients for *voting*, *computing*, *absolving*, and *condemning*.

CHAP. II.

1. Καὶ ἐν τῷ συμπληροῦσθαι . . . *And when the day of Pentecost was fully come . . .* Schmidt renders this, *et cum completum esset tempus usque ad diem festum Pentecostes*. See notes at Luke ii. 21. xxii. 66. Πεντηκοστῇ the *pentecost*, ἑορτῇ und. See Bos. It is supplied in Tob. ii. 1. ἐν τῇ πεντηκοστῇ ἑορτῇ. The feast was so called, because it was kept on the *fiftieth* day from the passover, or rather from the second day of the festival, or the 16th day of the month Nisan. The feast was also called *the feast of weeks*, because it was kept a week of weeks, or seven weeks after the first day of unleavened bread. See ἐπὶ τὸ αὐτὸ above i. 15. Ὁμοθυμαδὸν *with one accord*: adverbs in ὁδὸν acuted on the ultima have a great elegance, says Vig. c. vii. s. i.

ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος ὥσπερ φερομένης πνοῆς
βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, οὗ ἦσαν καθήμενοι.
Καὶ ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός· 3
ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν, ° Καὶ ἐπλήσθησαν 4
ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις
γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.
Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐ- 5
λαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης 6
δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη, ὅτι
ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.
Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλή- 7
λους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;
Καὶ πῶς ἡμεῖς ἀκούομεν, ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν, 8

° Supra i. 5. Infra x. 46. xix. 6. 1 Cor. xii. 10. Mark xvi. 17.

d Supra i. 11.

7 † πάντες prius

r. 2. as στοιχηδόν, κατωμαδόν, &c. This adverb denotes the unanimity and freedom from all jealousy that reigned among them all, including the hundred and twenty, who most probably now shared in the miraculous donation. The solemnity of the feast would create a great assemblage of people at Jerusalem, as it had done at the time of the passover when our Saviour suffered and rose again; and these persons when they returned home, and reported the great events that took place on both occasions, would naturally make way for the better reception of the Apostles, when they came to the places where these people dwelt. Οἶκος in the second verse is the *cenaculum*, which was the upper chamber of the house.

3. 4. Καὶ ὠφθῆσαν... And there appeared unto them... See note at Matt. iii. 16. Διαμεριζόμεναι cloven; properly, divided, parted. The parted tongues, as it were of fire, says Lowth, which appeared at the descent of the Holy Spirit on the Apostles give the idea of flames shooting diversely into pyramidal forms or points, like tongues. Ἐκάθισέ τε... and it sat... i. e. μία γλῶσσα, one sat on each: or it may refer to Πνεῦμα ἅγιον supplied from the next verse. Ἀποφθέγγομαι, to speak in a sententious manner, to pronounce and declare, is applied by Diog. Laert. to oracular responses. Hence ἀπόφθεγμα, which Hesych. interprets σύντομον λόγον, μάντευμα, and Gr. Test.

our Eng. word, an *apophthegm*. Ἐτέραις other, i. e. than those which they knew. *Pluribus linguis*.

5. Ἦσαν δὲ... οὐρανόν. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Dwelling, i. e. sojourning at Jerusalem, and chiefly Jews dispersed among the Gentiles, who came to worship at the feast, from several parts of Europe, Africa, and Asia. These men were greatly surprised and astonished when they heard the Apostles speaking in the languages of their several countries. But others, ver. 13. (viz. the natives of Judea and Jerusalem,) not understanding the languages which were spoken, said that they were poor inconsiderable fellows, who having become intoxicated that morning, spake, like drunken men, what came uppermost. But Peter at the head of the other Apostles, applied himself in a speech to both the parties, and proved to the natives first, that they were mistaken in thinking them drunk: and then he told them both, that it was that which had been foretold by the prophet Joel, &c. See εὐλαβῆς at Luke ii. 25. φωνή ver. 6. is *rumour*, the report of this wonderful event which soon filled the whole city. Schoettgen renders φωνή here *tonitru*. Συνεχύθη has the same force in Latin, *confundi*, as in Liv. i. 7. i. e. ἐταράχθη, ἐθαύμασεν, as explained by Chrysostom. Διαλέκτῳ is used here with greater

- 9 ἐν ᾗ ἐγεννήθημεν; Πάρθοι, καὶ Μῆδοι, καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καπ-
 10 παδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυ-
 λίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην,
 καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι,
 11 Κρήτες καὶ Ἀραβες, ἀκούομεν λαλοῦντων αὐτῶν ταῖς ἡμέ-
 12 τέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ; Ἐξίσταντο δὲ
 πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν
 13 θέλοι τοῦτο εἶναι; Ἕτεροι δὲ χλευάζοντες ἔλεγον, Ὅτι
 14 γλεύκους μεμεστωμένοι εἰσὶ. Σταθεῖς δὲ Πέτρος σὺν τοῖς
 ἑνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς,
 Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες,
 τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου.
 15 Ὅ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι
 16 γὰρ ὥρα τρίτη τῆς ἡμέρας· Ἀλλὰ τοῦτό ἐστι τὸ εἰρημέ-
 17 νον διὰ τοῦ προφήτου Ἰωήλ·^f Καὶ ἔσται ἐν ταῖς ἐσχάταις

^e 1 Thess. v. 7.^f Isa. xliv. 3. Ezek. xi. 19. xxxvi. 27. Joel ii. 28. 29. Zech. xii. 10. John vii. 38. Infra x. 45. xxi. 9.

13 || διαχλευάζοντες

latitude, for language, as ver. 4. Ἑλαμίται, ver. 9.: anciently Persia was called Elam; Hesych. Ἑλαμίται Πάρθοι, h. e. Πέρσαι. These were probably the remainder of the Jews, who had been carried captive into Assyria by Tiglath-pileser, and by Shalmaneser, and placed in the cities of the Medes. Ἰουδαίαν, or with very little change Ἀνδλίαν, without interrupting the geographical order; for it was no wonder for the inhabitants of Judea to hear the Apostles speak in their own tongue. Ῥωμαῖοι, we learn from Tacitus, Suetonius, the Roman satirist, and others, that great numbers of Jews dwelt at Rome about this time, and made many proselytes to their religion. They were now many of them sojourning as strangers in Jerusalem. Μεγαλεῖα ver. 11. ἔργα und. See Bos.

13. Ἕτεροι . . . εἰσὶ. Others mocking, said, These men are full of new wine. Γλεύκος is must properly, that which distils from the grape of its own accord; but by synecdoche, wine, sweet wine, from γλυκὺς sweet. Plutarch informs us that the ancients had a method of preserving their wine sweet a great while, which wines were known to be very intoxicating: because

otherwise there could not be any γλεύκος at Pentecost. These Ἕτεροι were the men of Judea and Jerusalem, to whom Peter very properly applies himself, because of the prophecy of Joel ii. 28—32. and see Luke xxiv. 48. 49. to which the others were probably strangers. Χλευάζω to mock, to deride, subsanno, from χλεύη, which Hesych. interprets γέλωτα, and χλευάζει· ἐμπαίζει, γελᾷ. In the next verse ἐνωτίσασθε hearken . . . is a Hellenistic verb, from ἐν and οὖς the ear, auribus percipere, to hearken to.

15—21. ἔστι γὰρ ὥρα τρίτη . . . seeing it is but the third hour of the day . . . i. e. nine o'clock in the morning, the hour of morning sacrifice. The Jews on feast-days seldom eat or drank till the sixth hour, or noon; and generally not till after the hour of prayer. They offered up sacrifices in the morning, and also at the ninth hour, at three o'clock in the afternoon. See below iii. 1. and x. 30. The prophecy of Joel, ii. 28—32. which the Apostle quotes, foretells the copious effusion of the Holy Spirit upon all ranks and descriptions, in the last days of the Mosaic dispensation; and the dreadful signs and portents which were to

ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ
 πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ
 θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ
 οἱ πρεσβύτεροι ὑμῶν ἐνυπνίαις ἐνυπνιασθήσονται. Καί γε 18
 ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέ-
 ραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, καὶ προφη-
 τεύσουσι. ^g Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ 19
 σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα
 καπνοῦ· ^h Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ 20
 σελήνη εἰς αἶμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν Κυρίου τὴν
 μεγάλην καὶ ἐπιφανῇ. ⁱ Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέ- 21
 σται τὸ ὄνομα Κυρίου, σωθήσεται. ^k Ἄνδρες Ἰσραηλῖται, 22
 ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον,
 ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ
 τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ
 ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, ^l Τοῦτον τῇ ὠρισμένῃ βουλῇ 23
 καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν
 ἀνόμων προσπήξαντες ἀνείλετε· ^m Ὁν ὁ Θεὸς ἀνέστησε, 24

^g Joel ii. 30-32. ^h Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 25. ⁱ Rom. x. 13.
^k John iii. 2. Infra x. 38. Heb. ii. 4. ^l Matt. xxvi. 24. Luke xxii. 22. Infra iii. 18.
 iv. 28. v. 30. ^m Infra ver. 32. iii. 15. iv. 10. x. 40. xiii. 30. 34. xvii. 31. Rom. iv. 24.
 viii. 11. 1 Cor. vi. 14. xv. 15. 2 Cor. iv. 14. Gal. i. 1. Eph. i. 20. Col. ii. 12.
 1 Thess. i. 10. Heb. xiii. 20.

17 * ἐνύπνια 22 † καὶ ante αὐτοὶ 23 † λαβόντες ib. || χειρὸς ib. ἀνείλατε

precede the destruction of the impenitent and unbelieving Jews at the destruction of Jerusalem, and subsequent devastations; promising at the same time deliverance or salvation to *whosoever should call upon the name of the Lord* with hearty repentance and true faith. The prophecy related to *all flesh*, to men of all nations, Gentiles as well as Jews, as it was afterwards verified in the different Christian churches, but which Peter did not yet understand. For the import of the symbolical language here used, see note at Matt. xxiv. 29. Ἐπικαλέσται ver. 21. see below note vii. 59. 60.

22. 23. Ἰησοῦν τὸν Ναζωραῖον . . . *Jesus of Nazareth, a man approved of God* . . . or rather, pointed out to you as coming from God, as John vi. 46.; or ἀπὸ for ἐπὶ pointed out by God, as ἀποδεδειγμένον rather signifies, by the miracles which he wrought openly in the midst of them, as they themselves knew. Peter now unfolds to the

Jews who *the Lord* was whom the prophecy foretold as their deliverer. Τοῦτον . . . ἔκδοτον . . . Some would render this: *him, who, by the determined counsel of God, was given to you as a Saviour, ye have taken* . . . but ἔκδοτος denotes being delivered up into the hands of enemies, and to punishment. Πρόγνωσις *foreknowledge*, is rather decree, predetermination, as γνώσκω in classical use often signifies *to decree*. So also 1 Pet. i. 20. Thus they had unwittingly fulfilled the predetermined council and decree of God. It was permitted by God for wise and good reasons. But see note at Luke xxii. 24. The unrestrained permission did not abate their sin in crucifying Christ; for notwithstanding this, it is plainly said that they by wicked hands had crucified him. Σταυρῷ is und. at προσπήξαντες, see Bos.

24—28. Ὁν ὁ Θεὸς ἀνέστησε; λύσας τὰς ὀδῶνας τοῦ θανάτου . . . *Whom God hath*

λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν
 25 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ^ν Δαβὶδ γὰρ λέγει εἰς αὐτὸν,
 Προωρώμην τὸν Κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ
 26 δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. Διὰ τοῦτο εὐφράνθη
 ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσα μου· ἔτι δὲ καὶ
 27 ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι, ^ο Ὅτι οὐκ ἐγκατα-
 λείψεις τὴν ψυχὴν μου εἰς ᾄδου, οὐδὲ δώσεις τὸν ὄσιόν σου
 28 ἰδεῖν διαφθοράν. Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις
 29 με εὐφροσύνης μετὰ τοῦ προσώπου σου. ^{ο'} Ἄνδρες ἀδελφοί,

^ν Ps. xvi. 8.

^ο 1 Kings ii. 10. Infra xiii. 36.

24 || τοῦ ᾄδου

27 || εἰς ᾄδην

raised up, having loosed the pangs of death . . . i. e. having delivered him from the power of the grave. Ὡς seems here to answer to the Heb. לבן which properly denotes *toils, cord*; which metaphor was applied by the ancients to the *pains* of child-birth, and to any bitter pangs and acute sorrows inflicted on man. The metaphor is preserved in the verb λύσας. Theophylact says, "Luke hath rightly styled the resurrection *a loosing of the pangs of death*, as if he had said; he hath burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb;" limiting the metaphor to the pains of child-birth. So also Viuringa: sc. *Invictæ erant rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis: ut proinde terra et terræ viscera, quæ faciunt regionem mortis, non magis tenere possent cadaver Christi Jesu, quàm prægnans fœmina partum, qui secundum naturæ legem erumpere nititur; ut eum potius ejiciat quàm emittat.* Κρατεῖν is to *hold fast*, also to *get the mastery over*. Suid. κρατεῖν νικᾶν.

25—31. Προωρώμην τὸν Κύριον ἐνώπιόν μου διαπαντός . . . I foresaw the Lord always before my face . . . or, I set the Lord always before my face, i. e. I put my trust in the Lord. The citation is from Psalm xvi. 9—12. The preposition in προωρώω relates to place here, and not to time, and is rather intensive. The Heb. word here translated προωρώω by the LXX. never signifies to *foresee*, but to *place*, to *set*. In this passage, being applied to the mind, it denotes the Psalmist's, or rather the Messiah's fixed attention on God as always with him. The Psalmist, says Campbell, is speaking of things as present: for though

it is true that the words relate to the Messiah, who was many centuries posterior to David, they are not announced in the form of a prediction. David, in speaking, personates the Messiah, of whom he was an eminent type, and ascribes as to himself what, in the sublimest sense, was applicable only to that illustrious descendant. It is as if were Christ who speaks. The Lord he represents as always before him, not as to be in some future period before him, adding, *he is*, not *he will be*, on my right hand. "Ὅτι οὐκ ἐγκαταλείψεις . . . διαφθοράν, ver. 27. because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Δόμον und. at ᾄδου, see Bos. We find it often supplied, as in Hom. δόμον αἵδος εἶσα. It is to be observed that *keber*, the Heb. word for *grave* or *sepulchre*, is never rendered in the ancient translation ᾄδης, but τάφος, μνήμα, or some equivalent term. Sheol, on the contrary, is never rendered τάφος or μνήμα, but always ᾄδης, see note at Matt. xi. 23.; nor is it ever construed with θάπτω, or any verb, which signifies to *bury*, a thing almost inevitable in words so frequently occurring, if it had ever properly signified the *grave*. There seems to be here, according to the comment made upon the words by Peter ver. 31. a clear distinction between the destiny of the *soul*, which is consigned to *sheol* or *hades*, from that of the *body* or *flesh*, which is consigned to corruption. See Campbell, and again at ver. 29—31. As this prophecy, says he, might be understood by some to relate only to the Psalmist himself, the Apostle shows how inapplicable it is to him, when literally explained. It plainly pointed to a resurrection, and such a resurrection as would very soon fol-

ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου
 Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ
 ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. ^p Προφῆτης οὖν 30
 ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ
 καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν
 Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ. ^q Προϊδὼν ἐλά- 31
 λησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη
 ἡ ψυχὴ αὐτοῦ εἰς ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.
^r Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς 32
 ἐσμεν μάρτυρες. ^s Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε 33
 ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ πατρὸς,
 ἐξέχεε τοῦτο, ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. ^t Οὐ γὰρ 34
 Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτὸς, Εἶπεν ὁ

^p 2 Sam. vii. 12. 13. 1 Chron. xxii. 10. Ps. cxxii. 11. Infra xiii. 34. Rom. i. 3.
^q 2 Tim. ii. 8. ^r Ps. xvi. 10. Infra xiii. 35. ^s Supra i. 8. ^t Infra v. 31. x. 45.
 John xiv. 26. xv. 26. xvi. 7. 13. Eph. iv. 8. ^u Ps. cx. 1. Matt. xxii. 44.

30 ‡ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν 31 = οὔτε ἐγκαταλείφθη
 ib. ‡ ἡ ψυχὴ αὐτοῦ ib. = οὔτε ἡ σὰρξ 33 ‡ νῦν

low death, that the soul should not be left in *hades*, should not remain in the mansion of departed spirits, but should reanimate its body, before the latter had suffered corruption. *Brethren, says he, let me speak freely to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day.* He hath had no resurrection. It was never pretended that he had. His body, like other bodies, has undergone corruption; and this gives sufficient reason to believe that his soul has shared the fate of other souls, and that the prophecy was never meant of him, unless in a secondary sense. *But*, continues he, *being a prophet, he spake of the resurrection of Christ, or the Messiah: and to show how exactly both what related to the soul, and what related to the body, had their completion in the Messiah, adds, that his soul was not left in hades, neither did his flesh see corruption.* See below xiii. 36. ^{Eξὸν} ver. 29. is used absolutely, and here has the force of ^{ἔξεστι}. See Vig. c. vi. s. i. r. 2. Zeun. ^{Εἰς αὐτὸν} ver. 25. is *concerning him*. ^{Εἰς} has the same import Eph. v. 32. and πρὸς Heb. i. 7. 8. ^{Καθίσαι} ver. 30. from ^{καθίσω} is to *set, to cause to sit, τὸν Χριστὸν und. Ps. cxxii. 11. See ^{προεῖδω} at note Gal. iii. 8.*

33. Τῇ δεξιᾷ . . . ἀκούετε. *Therefore be-*

ing by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Τῇ δεξιᾷ ὑψωθεὶς, being exalted to the right hand, ^{χειρ} und. speaking ^{ἀνθρωποπαθῶς}. These expressions, as below v. 31. vii. 55. 56. Eph. i. 20. denote Christ's exaltation to glory, to the highest possible dignity and authority, and the fulness of his power; Peter now treating of his ascension as being inseparably connected with his resurrection, and now proved by the effusion of spiritual gifts, our Lord's promises being thus fulfilled, which they now actually beheld and heard. ^{Ἐπαγγελίαν παρὰ τοῦ πατρὸς}, see at Luke xxiv. 48. 49. The Spirit was promised by the Father, Joel ii. 28. and therefore styled his promise; and was received from him by Christ, who as Mediator betwixt God and man, is to convey all blessings to man; and thus this one Mediator, *the man Christ Jesus*, 1 Tim. ii. 5. is said to have received this Spirit from the Father, though as to his divine nature, he also is the Spirit of Christ, 1 Pet. i. 11. And Christians receive him as the gift of Christ, Eph. iv. 7. Christ himself is the Lord of all the administrations of the Spirit. 1 Cor. xii. 5.

34. 35. Οὐ γὰρ Δαβὶδ ἀνέβη . . . *For*

35 Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ
 36 τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Ἀσφαλῶς οὖν
 γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ Κύριον καὶ Χριστὸν
 αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώ-
 σατε.

37 ἡ Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπὼν τε πρὸς
 τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν,
 38 ἄνδρες ἀδελφοί; * Πέτρος δὲ ἔφη πρὸς αὐτοὺς, Μετανοή-
 σατε καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ
 Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψετε τὴν δωρεὰν
 39 τοῦ ἁγίου Πνεύματος. ὧ Ἰμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ
 τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν
 40 προσκαλέσῃται Κύριος ὁ Θεὸς ἡμῶν. Ἐτέροις τε λόγοις
 πλείοσι διεμαρτύρετο, καὶ παρεκάλει λέγων, Σώθητε ἀπὸ

* Luke iii. 10. Infra ix. 6. xvi. 30.

* Luke xxiv. 47. Infra iii. 19.

† Joel ii. 28. Infra iii. 25. x. 45. xi. 15. 18. xiv. 27. xv. 3, 8, 14. Eph. ii. 13. 17.

36 = αὐτὸν καὶ Χριστὸν ὁ Θεὸς

ib. † καὶ prius

40 || διεμαρτύρατο

David is not ascended into the heavens . . . Christ's ascension also is as much the subject of prophecy as his resurrection. When David says, Ps. cx. 1. *The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool*; he cannot possibly be supposed to apply the words to himself, but to the exalted power of the Messiah. David was not ascended in his own person, but his body remained in the sepulchre then amongst them. *ἕως ἂν θῶ . . . until I make thy foes thy footstool*; i. e. till Christ had subjected all his enemies, and rendered their opposition to him an accession to his own glory. This text, says Doddridge, is quoted on this occasion with the happiest address, as suggesting, in the words of David, their great prophetic monarch, how certain *their own ruin* must be, if they went on to oppose Christ. See note at Matt. xxii. 44.

37. Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ . . . Now when they heard this, they were pricked in their heart . . . Τοῦτο und. See Bos. Conscious that they had crucified the Christ, they, or a considerable part of the audience, were filled with compunction and remorse. Κατανύττεσθαι is to be pierced through, but metaphorically to be afflicted, wounded with sorrows of any kind. Hesych. ἐλυπήθησαν. The prep. κατὰ expresses the

βαθεῖαν πληγὴν, down into the very heart. Plutarch says, that the conscience of the wicked leaves in their soul the ever ulcerating wound of remorse, τῇ ψυχῇ τὴν μεταμέλειαν αἰμάσσουσιν αἰεὶ, καὶ νύσσουσιν ἐναπολείπει.

38. Μετανοήσατε . . . ἁμαρτιῶν . . . Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins . . . See notes at Matt. iii. 2. and xxviii. 19. It is plain that these persons who were thus converted by the first sermon of St. Peter, and were instantly baptized under the promise of receiving remission of their sins were justified by faith, faith which cometh by hearing, and the power of the Holy Ghost, which convinceth men of sin. See verse above, and St. John xvi. 8.

39. καὶ πᾶσι . . . ἡμῶν and to all that are afar off, even as many as the Lord our God shall call: i. e. and to all the Gentiles who shall obey, and come in to Christ at his call, or upon our preaching to them. Χάρων und. See Bos. Eis for ἐν. Μακρὰν εἶναι is applied to the Gentiles, who were aliens from the commonwealth of Israel, opposed to τοῖς ἐγγυῶν, the Jews. See Eph. ii. 12. 13. 17.

40. διεμαρτύρετο . . . did he testify . . . This verb signifies here earnestly to charge

τῆς γενεᾶς τῆς σκολιᾶς ταύτης. Οἱ μὲν οὖν ἀσμένως ἀπο- 41
δεξάμενοι τὸν λόγον αὐτοῦ, ἐβαπτίσθησαν· καὶ προσετέ-
θησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλιαι.

^z Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, 42
καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσ-
ευχαῖς. ^a Ἐγένετο δὲ πάσῃ ψυχῇ φόβος· πολλά τε τέ- 43
ρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ^b Πάντες 44
δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα
κοινά· ^c Καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, 45
καὶ διμερίζον αὐτὰ πᾶσι, καθότι ἄν τις χρεῖαν εἶχε.
^d Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, 46
κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν

^z Supra i. 14. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. Heb. x. 25.
Infra iv. 33. v. 12.

^b Infra iv. 32. 34.

^c Isa. lviii. 7.

^a Mark xvi. 17.

^d Luke xxiv. 53. Supra i. 14. Infra v. 42. κx. 7.

41 † ἀσμένως

or solemnly adjure, to warn, obtestor, as appears by the verb following παρακάλει. So 1 Tim. v. 21. 2 Tim. ii. 14. Σώθητε, is the passive for the middle, *save yourselves*, separate and withdraw yourselves by coming to Christ from that ruin which will quickly come upon this perverse and depraved generation. Σκολιός properly crooked, tortuous, metaphorically wicked, perverse, depraved. Etym. M. σκολιός· ὁ μὴ εὐθεῖαν ὁδὸν πορευόμενος, ἀλλὰ διεστραμμένην. See reference to the next verse at John xiv. 12—14.

42. Ἦσαν . . . προσευχαῖς· And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. This may allude to efforts that were made to intimidate and to shake their faith and resolution. It also implies that their own mature and diligent inquiries proved the truth of what the Apostles had represented. It is thought by many that by *breaking of bread* is meant the celebration of the Eucharist. And Schleusner connects the words καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου by a hendyadys, so as to render the words thus: *in a common participation of the sacred supper, which κατ' ἐξοχὴν* is called the communion. *Breaking of bread* is by the Syriac interpreter rendered by the Greek word *fractio eucharistiae*; and so Wahl, Luke xxiv. 35, *cum*

frangeret panes. Φόβος in the next verse is admiration, reverential awe, as Luke i. 65. v. 26. of the same import as below iii. 10. θάμβους καὶ ἐκστάσεως.

44. 45. Πάντες . . . κοινά· And all that believed were together, and had all things common. See ἐπὶ τὸ αὐτὸ above i. 15. It need not necessarily be here limited in its signification, to the same place, but also to unanimity, accord, a participation in every thing that promoted the glory of God, and the love of one another. And the more affluent were contented to share their abundance in common with their poorer brethren. This communication however was a voluntary one: though at this early time, when all charity ceased towards Christians, yet among themselves, a communication of property seems to have been necessary. But the selling particularly was voluntary, see below v. 4. Κτήματα . . . possessions . . . Hesych. κτήματα· πάντα τὰ ὑπάρχοντα. There is a distinction made here, and ὑπάρξεις are furniture and moveable property. In Heb. x. 34, the word is metaphorically applied to heavenly substance. Καθότι is *prout*, *secundum id quod*, as below iv. 35.

46. Καθ' ἡμέραν . . . καρδίας· And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Κατ' οἶκον is not from

47 ἀγαλλιάσει καὶ ἀφελότητι καρδίας. ^ε Αἰνοῦντες τὸν Θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσ-
ετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

Κεφ. γ'. 3.

1 ^α Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ
2 ἱερὸν ἐπὶ τὴν ὄραν τῆς προσευχῆς, τὴν ἐννάτην. Καί τις
ἀνὴρ, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστά-
ζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν
λεγομένην Ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσ-
3 πορευομένων εἰς τὸ ἱερὸν. ^α Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην,
μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην λαβεῖν.

^ε Rom. xiv. 18. Infra v. 14. xi. 24.

^α Supra ii. 46. Ps. lv. 17.

47 † τῇ ἐκκλησίᾳ

3 † λαβεῖν

house to house, but at an appropriated house. Having performed their public devotions daily in the temple at the accustomed time of prayer there, they used to resort in private, and both celebrated what they called the *Agapas*, or the Lord's Supper, and also took their ordinary repasts with gladness and singleness of heart. *Ἀφελότης* properly *integritas*, a separation from all heterogeneous mixtures; and metaphorically *purity, sincerity*. Hesych. ἀφελής· ὁλόκληρος, καθαρός. Phavorin. σημαίνει δὲ καὶ τὸν ὑγιή τὸ σῶμα, παρὰ τὸ μηδενὸς ἀφαιρεῖσθαι τοῦ σώματος. It is from ἀφαιρέω to take away.

47. Ὁ δὲ Κύριος . . . ἐκκλησίᾳ. And the Lord added to the church daily such as should be saved. Τοὺς σωζομένους, not σωθησομένους as our translators render it, is the saved, those who were saved from their sins and prejudices. See note below xiii.

48. The Lord "daily" added such as should be saved to his church: but the strict meaning is that some were saved daily, and brought to the knowledge of salvation, no day elapsing without an addition of numbers being made to the church, and united to the Lord. The σωζόμενοι are they who through grace form "a people for his name," Acts xv. 14. the elect of every

age, and place: all God's converted, all his repenting, all his believing, all his obeying people, who are so guided and governed by the Holy Spirit, that they not only profess and call themselves Christians, but are led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

CHAP. III.

1. Ἐπὶ τὸ αὐτὸ . . . Now Peter and John went up together . . . See note above i. 15. Here three significations of place, time, and design may be applied in the phrase; *uno tempore, ad eundem locum, eodem consilio*. See also for ἐννάτην, note above ii. 15—21.

2. 3. πρὸς τὴν θύραν . . . ἱερὸν· at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. This gate was larger than the other nine by which the temple was entered: it was composed of Corinthian brass, with ornaments of gold and silver more costly and massive than those of the others: its height was fifty cubits, and its doors forty cubits. See ἐλεημοσύνη at note Matt. vii. 2. λαβεῖν in the next verse seems to be redundant, as the verbs *τυχεῖν, λαχεῖν, πορεῖν*

Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, 4
 Βλέψον εἰς ἡμᾶς. Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι 5
 παρ' αὐτῶν λαβεῖν. ^b Εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυ- 6
 σίον οὐχ ὑπάρχει μοι· ὁ δὲ ἔχω, τοῦτό σοι δίδωμι· Ἐν τῷ
 ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περι-
 πάτει. Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς, ἤγειρε· 7
 παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ
 σφυρά. ^c Καὶ ἐξαλλόμενος ἔστη, καὶ περιπατεῖ· καὶ 8
 εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος,
 καὶ αἰνῶν τὸν Θεόν. ^d Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περι- 9
 πατοῦντα καὶ αἰνοῦντα τὸν Θεόν. Ἐπεγινωσκόν τε αὐτὸν, 10
 ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ
 Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκ-
 στάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

^e Κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον καὶ 11
 Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ
 καλουμένῃ Σολομῶνος, ἔκθαμβοι. Ἰδὼν δὲ Πέτρος ἀπεκρί- 12
 νατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ
 τούτῳ; ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ

^b Infra iv. 10.^c Isa. xxxv. 6.^d Infra iv. 16. 21.^e John x. 23. Infra v. 12.

11 = κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον

ib. * Σολομῶντος

often are, and as the verb *habeo* is often a pleonasm; thus Virg. *loricam donat habere viro*: so that it is merely *stipem petebat*, he asked alms. And see *ἀτενίσας*, which occurs ver. 4. at note Luke xxii. 56. At ver. 5. there may be after *ἐπεῖχεν* an ellipsis both of *νοῦν* and *ὀφθαλμούς*. See Bos.

6. Ἀργύριον . . . Silver and gold have I none; but . . . I have no money to give thee, but that which is better than money: I have received power from Christ to cure and heal diseases, and having received it freely, I will give it freely: therefore *in the name*, by the power of Jesus, whom in contempt ye call *Jesus of Nazareth*, be healed, rise up and walk. Βάσις ver. 7. is properly a step, i. e. βᾶδις, and metonymically that which causes the step, the foot. Σφυρὸν the ankle-bone; a derivative of σφύρα a hammer, the head of which this bone in some measure resembles. Ἐξαλλόμενος ἔστη ver. 8. he leaping up, stood . . . i. e. he leaped up Gr. Test.

from the place or truckle-bed in which he was lying, he stood in an erect posture.

11. Κρατοῦντος . . . ἔκθαμβοι. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. Κρατέω is here sector aliquid, applico me ad aliquid, ab ejus latere non discedo, as Col. ii. 19. The man clung close to his benefactors from feelings of gratitude, and would not be torn from them. Beza and others explain it, that he was afraid his lameness might return, if he lost sight of them. See Solomon's porch, at note John x. 22. Ἐκθαμβοι plur. agreeing by synthesis with λαὸς, in sense; as in Lucian, ἡ πόλις ἅπαντα κεχρηνότες ἀκούουσι. Vig. c. vi. s. i. r. 11.

12. ἢ ἡμῖν . . . αὐτόν; or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? See note at John xiv. 12—14. Peter avails

- 13 πεποιηκόσι τοῦ περιπατεῖν αὐτόν; ^f Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.
- 14 ^g Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ᾗτήσασθε
- 15 ἄνδρα φονέα χαρισθῆναι ὑμῖν. ^h Τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε. ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρ-
- 16 τυρές ἐσμεν. ⁱ Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἶδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ καὶ ἡ πίστις, ἡ δι' αὐτοῦ, ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν

^f Infra v. 30. John vii. 39. xii. 16. xvii. 1. ^g Matt. xxvii. 2. 20. 21. Mark xv. 11. Luke xxiii. 18. John xviii. 40. Ps. xvi. 10. Infra vii. 52. xxii. 14.

^h Supra ii. 24. 32.

ⁱ Infra iv. 10. xiv. 9.

13 × μὲν ante παρεδώκατε

himself of the impression made upon the assembled multitude by the late stupendous miracle to address them in a second discourse, in which it may be remarked that the Apostle contravenes in direct terms the declaration of the Council of Trent, that God confers upon us many benefits, *eorum merito, by virtue of the merits of saints*; for he disclaims any excellency or piety in themselves, the Apostles, which might make them worthy to be God's instruments above any others, in working such miracles as these. Πεποιηκόσι, says Markland, is to be resolved into, and is the same as if it had been written, ποιηταῖς οὖσι, i. e. αἰτίοις οὖσι, which accounts for the construction of τοῦ περιπατεῖν. So Acts xxvii. 1. ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς, i. e. ὡς ἐγένετο κρίμα τοῦ ἀποπλεῖν, which may be explained by that in xx. 3. ἐγένετο γνώμη τοῦ ὑποστρέφειν.

13—15. ὁ Θεὸς . . . ἀπολύειν. the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. Peter tells them that the God of their fathers had wrought this, and all the other wonders which they had witnessed, in order to honour his Son Jesus, whom he had glorified at his right hand, and whom they by their importunity had prevailed on Pilate to crucify, as a condemned malefactor, when convinced of his innocence he had determined to release him; and renouncing this Holy One of God, they had desired the re-

lease of a murderer. The repetition of ὁ Θεὸς is emphatical, in order to show them that they taught no religion inconsistent with that of their fathers, and which tended to alienate them from the God of Israel. See note at Luke xxiii. 44—47. Ἀρνέομαι to deny, to refuse, but as here is also applied to those who renounce, refuse to acknowledge: sometimes it signifies to renounce in a good sense, as Tit. ii. 12. Τὸν παῖδα i. e. υἱόν. There is an ellipsis of δεῖν at κρίναντος ἀπολύειν, see Bos. Ἀρχηγὸν τῆς ζωῆς, the Prince of life . . . See notes John i. 4. v. 20. 21. Ἀρχηγός, from ἀρχή and ἄγω, is properly a leader of soldiers; but metaphorically, he who is the author, or first doer of any thing; Vul. autorem vitae. Heb. ii. 10. Christ is called ὁ ἀρχηγός τῆς σωτηρίας; and xii. 2. τῆς πίστεως, auctor Christianæ religionis: and below, v. 31. ἀρχηγὸν καὶ σωτῆρα is by a hendyadys the author of our salvation. It is he who conducts his followers to life and glory.

16. Καὶ ἐπὶ τῇ πίστει . . . ὑμῶν. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all. There is a perplexity in the construction of this verse which Heinsius endeavours to remove by making a full point at ἐστερέωσε, referring that verb to Θεὸς in the preceding verse, and τὸ ὄνομα to ἔδωκεν in the latter clause of this. But a great objection to this punctuation is, that it will, says Bp. Barrington, predicate of the Father, what is clearly predicated of the

ταύτην ἀπέναντι πάντων ὑμῶν. ^k Καὶ νῦν, ἀδελφοί, ᾔδα 17
 ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.
^l Ὁ δὲ Θεὸς, ὃ προκατήγγειλε διὰ στόματος πάντων τῶν 18
 προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω.
^m Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι 19
 ὑμῶν τὰς ἁμαρτίας· ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως
 ἀπὸ προσώπου τοῦ Κυρίου, Καὶ ἀποστείλῃ τὸν προκεχει- 20
 ρισμένον ὑμῖν Ἰησοῦν Χριστόν· ⁿ ὃν δεῖ οὐρανὸν μὲν 21
 δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλά-

^k Luke xxiii. 34. 1 Cor. ii. 8. 1 Tim. i. 13.^l Luke xxiv. 44. Infra xxvi. 22.

Ps. xxii. Isa. liii. Dan. ix. 26. 1 Pet. i. 10. 11.

^m Supra ii. 38.ⁿ Supra i. 11. Matt. xvii. 11. Luke i. 70.

18 || προφητῶν, παθεῖν τὸν Χριστὸν αὐτοῦ,

20 * τὸν προκεκηρυγμένον

Son; which is foreign to the purpose of the Apostle, which was to persuade the Jews to believe in Christ, by whose name such an astonishing miracle, to which they were then witnesses, had been performed. Ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, see note at Mark xi. 22. Τὸ ὄνομα, *his name* . . . i. e. his power accompanying the use of *his name* with *faith* in *his name*, even the *faith that is by him*, effected the perfect cure. The Apostles wrought their miracles expressly in his name, and by faith in him. See note John xiv. 12—14. Ὁλοκληρία is *perfect soundness, integritas omnium partium*. Vul. *ολοκληρίαν integram sanitatem*. James i. 4. uses *ὁλόκληρος* in a moral and spiritual sense, as *entire, perfect*; still however having a reference to that *bodily soundness* and perfection which the Mosaic law required in the typical priests of God.

17. 18. ὅτι κατὰ ἄγνοιαν ἐπράξατε . . . I wot that through ignorance ye did it . . . Peter seems to apologize for their crime, but ver. 19. he tells them *to repent*; for their *ignorance* itself was criminal, inasmuch as that ignorance might have been removed by a careful and candid search after their duty, and by a better acquaintance with their own prophets. God however without forcing the wills of his creatures makes both their errors and their vices conduce to effect his wise and gracious purposes. The predictions indeed of the ancient prophets are so clear, and so fully explained by the events, that we are at no loss to apply them; and it appears surprising how they could fail of being understood by those who were the instruments of their accomplishment, by

the people of Jerusalem, who had, with clamour, demanded the crucifixion of their Messiah.

19—21. ὅπως ἂν ἔλθωσι . . . Χριστόν· *when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you*. Hoogveen applies ὅπως ἂν here *usu chronici*, as denoting unlimited time, and renders it *dum venerint tempora refrigerationis*; so that the sense will be, *waiting till or when the seasons of refreshment, and times of restitution of all things shall arrive*; see above i. 6. 7. i. e. Christ's second coming in *glory*, the reign of the saints upon earth, and the restoration of the kingdom to Israel. *The times of refreshing* relate to our Saviour's second appearance, and *restitution of all things*; see note at Matt. xxiv. 3. Ἀνάψυξις *refreshing*, from ἀνὰ and ψυχή *breath*, or ψύχω *to breathe*. Hesych. ἀνάψυξις· ἀνάπαυσις: it expresses a state of tranquillity and happiness. Ἀποκατάστασις rendered by our translators "*restitution*," is rather here *accomplishment, perfection, consummation*, i. e. "until the times of the accomplishment of all the things which God hath spoken by the mouth of all his holy prophets since the world began." Lightfoot, Knatchbull, and some other learned men prefer this meaning. Προκεχειρισμένον, which is the preferred reading, is *fore-designed, before appointed* by God, represented and proclaimed under such a variety of symbols as the great Saviour of lost sinners; see προχειρίζω below xxii. 14. Zeunius on Vig. c. vii. s. ix. r. 8. gives the import of ἄχρι *to be the time du-*

λησεν ὁ Θεὸς διὰ στόματος πάντων τῶν ἁγίων αὐτοῦ προ-
 22 φητῶν ἀπ' αἰῶνος. ° Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας
 εἶπεν, ° Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν
 ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ
 23 πάντα, ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ° Ἔσται δὲ, πᾶσα
 ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευ-
 24 θήσεται ἐκ τοῦ λαοῦ. Καὶ πάντες δὲ οἱ προφήται ἀπὸ
 Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγγει-
 25 λαν τὰς ἡμέρας ταύτας. ° Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν
 καὶ τῆς διαθήκης, ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας
 ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου
 26 ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. ° Ὑμῖν πρῶ-

° Deut. xviii. 15. 18. 19. Infra vii. 37.

° Gen. xii. 3. xxi. 18. xxvi. 4.

Rom. xv. 8. Gal. iii. 8. 26.

° Matt. x. 6. xv. 24. Luke xxiv. 47. Infra xiii. 46.

21 † πάντων ante τῶν ἁγίων

ib. ἀπ' αἰῶνος

22 † γὰρ πρὸς τοὺς πατέρας

24 * προκατήγγειλαν

25 × οἱ ante υἱοὶ

ib. * καὶ τῷ σπέρματι

ring which any thing is said to last, and Cel. Ernest. interprets ἄχρι χρόνων, de tempore omni, quod inter Christi ascensum in cælum et reditum ejus in fine rerum humanarum interjectum est.

22—24. Μωσῆς μὲν ... For Moses truly said ... Peter tells them they ought to hearken to Christ, who was the prophet like Moses; see Deut. xviii. 15—19. And, says Doddridge, one cannot imagine a more masterly address than this; to warn the Jews of the dreadful consequences of their infidelity, in the very words of Moses their favourite prophet, out of a pretended zeal for whom they were ready to reject Christianity, and to attempt its destruction. Michaelis on this place does not believe that Peter adduced this passage as a prophecy respecting the Messiah. "The phrase," says he, "a prophet like myself, used of Christ would, in the mouth of Moses, seem very indecorous and offensive; and to judge from the context, the discourse is not of one, but of several true prophets, whom God from time to time would oppose to soothsayers and diviners: to these impostors, set up by superstition, the Israelites were not to give ear, but only to the true prophets resembling Moses, whom God would occasionally send them. I understand Peter then to mean, Moses says, God will raise up to the people of Israel prophets, to whom they must give ear; and whosoever will not hear them, him will God

call to an account: all the prophets bear witness of Jesus; what answer then shall he be able to give, who is disobedient to all the prophets?" Whatever prophet however Moses had in view by the phrase, there is no doubt that Peter here, and St. Stephen below vii. 37, applies the passage to the Messiah. See also John i. 46. and note. After all it may be observed, as Dathe says, multa Vet. Test. loca præter sensum maximè intentum (literalem vocant) habere quoque sensum sublimiorem. "I scruple not," says Bp. Midd., "to confess myself of the number of those, who believe, that various passages of the O. T. are capable of a twofold application, being directly applicable to circumstances then past, or present, or soon to be accomplished; and indirectly to others, which Divine Providence was about to develop under a future dispensation. Ἐξολοθρεύω to destroy utterly, to exterminate, is not used by profane authors, but familiar with the LXX. and Josephus. See δὲ which occurs ver. 24. καὶ πάντες δὲ, at note John xv. 26. Samuel, says Lightfoot, is mentioned after Moses, partly because prophecy from Moses to Samuel was very rare, 1 Sam. iii. 1. 2. and partly because he was the first after Moses that wrote his prophecy.

25. 26. Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν ... Ye are the children of the prophets ... i. e. Ye are the people to whom God primarily and chiefly sent the prophets. Ye are they

τον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

Κεφ. δ'. 4.

Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ 1
ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, Δια- 2
πονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν, καὶ καταγ-
γέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. Καὶ 3
ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν
αὔριον· ἦν γὰρ ἐσπέρα ἤδη. Πολλοὶ δὲ τῶν ἀκουσάντων 4
τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν
ὥσεὶ χιλιάδες πέντε.

26 ‡ Ἰησοῦν

2 || ἀνάστασιν τῶν νεκρῶν

3 — ἔθεντο αὐτοὺς

with whom God first entered into covenant, and consequently the children of the covenant. And because ye were the children of the covenant, that is, the only people in visible communion with God throughout the whole world, to you was first made the offer of Jesus Christ, and of eternal salvation. Ἀναστήσας τὸν παῖδα αὐτοῦ, *having raised up his Son Jesus*, not from the dead; but authorized, consecrated and appointed to be a Saviour. Thus οἱ υἱοὶ τῆς βασιλείας Matt. viii. 12. are they to whom the Messiah, with the preaching of the Gospel, was first sent. Λέγων πρὸς Ἀβραάμ, see Gen. xii. 3. xxii. 18. Ἐν τῷ ἀποστρέφειν ἕκαστον, *in turning away every one of you* ... i. e. if every one of you turn away ... all those of you that turn from sin, shall be entitled to his blessing. Ἐν τῷ ἀποστρέφειν is susceptible of some ambiguity, and of a transitive sense, that Jesus would turn every one of them from their iniquities; but the former interpretation is preferable; the Apostle knew that the Jews would in fact reject the Gospel, and bring destruction on themselves as anation. See διαθήκη at note Luke i. 72. and διατίθημι at Luke xxii. 25.

CHAP. IV.

1. 2. Λαλούντων δὲ αὐτῶν ... And as

they spake unto the people ... Ἐφίστημι is here in the same sense as Luke xx. 1. which see. Διαπονέομαι is properly to *feel the trouble of labour, to be wearied and exercised with labour*; but it signifies also as here to *be grieved and incensed at any thing*: in which sense it is found used by Greek writers; for πόνος signifies not only labour, but any trouble and sorrow. Besides the στρατηγοί, (see note Luke xxii. 1.) who commanded the several bodies of Levites who mounted guard in various parts of the temple, there was an officer who had the supreme authority over all of them, called by way of eminence ὁ στρατηγὸς τοῦ ἱεροῦ, whom Michaelis calls the *Commandant of the Temple*. The Sadducees were greatly exasperated, because the doctrine of the resurrection preached by the Apostles tended to overthrow the Sadducean tenets.

3. 4. καὶ ἔθεντο εἰς τήρησιν ... and put them in hold ... τήρησις is hold, custody; also a place of custody, a prison. Thucyd. vii. 86. κατεβίβασαν εἰς τὰς λιθοτομίας, ἀσφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν. Schol. ἤγουν φυλακήν. So below v. 18. The sense however might be that they committed them to the care of trusty persons to keep and watch them till the morrow. Ὡσεὶ χιλιάδες πέντε, *was about five thousand*: not converted on this occasion, but this

5 Ἐγένετο δὲ ἐπὶ τὴν αὖριον συναχθῆναι αὐτῶν τοὺς
 ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερου-
 6 σαλήμ. ^a Καὶ Ἄνναν τὸν ἀρχιερέα, καὶ Καϊάφαν, καὶ
 Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιε-
 7 ρατικοῦ. ^b Καὶ στήσαντες αὐτοὺς ἐν μέσῳ, ἐπυνθάνοντο,
 Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
 8 ^c Τότε Πέτρος, πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐ-
 9 τοὺς, Ἄρχοντες τοῦ λαοῦ, καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, Εἰ
 ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθε-
 10 νοῦς, ἐν τίνι οὗτος σέσωσται. ^d Γνωστὸν ἔστω πᾶσιν ὑμῖν
 καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ
 Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς
 ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν
 11 ὑγιής. ^e Οὗτός ἐστιν ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν

^a Luke iii. 2. John xi. 49. xviii. 13.^b Matt. xxi. 23.^c Luke xii. 11. 12.^d Supra ii. 24. iii. 6. 16.^e Ps. cxviii. 22. Isa. xxviii. 16. Matt. xxi. 42. 1 Pet. ii. 7.

5 = ἐν Ἱερουσαλήμ

7 * ἐν τῷ μέσῳ

number of believers seems to have been then completed.

6. Καὶ Ἄνναν ... and Annas ... See note at Luke iii. 1. 2. Ἐκ γένους ἀρχιερατικοῦ, of the kindred of the high-priest ... It is rendered by some, of the pontifical family. Some refer this to those who were nearly related to Annas and Caiaphas. Others understand it of the 24 members of the Aaronic family, who presided over the 24 courses. And Grotius says that the kindred of those who lately served the office of high-priest, were members of the Sanhedrim. Josephus uses γενεὰν τῶν ἀρχιερέων to denote those who from the right of lineal descent could aspire to the pontifical dignity. John and Alexander were of the kindred of the high-priest.

7. Ἐν ποίᾳ ... ὑμεῖς; By what power, or by what name, have ye done this? By this question they virtually allow, that an extraordinary cure had been performed. But they wanted to know whether it were the effect of Divine power, or of incantation by the use of some name. Or, they ask, by what art and remedy was this wrought; was it in attestation of any prophetic mission to which you pretend?

9. Εἰ ἡμεῖς σήμερον ... If we this day be examined ... rather, since we this day are examined, or questioned ... εἰ ἐν τίνι

quidem; it does not here imply any thing doubtful or uncertain, but what is certain and perspicuous. See Zeun. on Vig. c. viii. s. vi. r. 3. So below xxvi. 23. and Rom. viii. 17. 31. And see note John xiii. 31. 32. Ἀνακρινόμεθα is, now that we are brought to answer and render an account: ἀνακρίνω is properly used in a forensic sense, for to interrogate, examine witnesses, canvass evidences, quæstionem habere, as Luke xxiii. 14. Acts xii. 19. ἀνακρίνας τοὺς φύλακας, quæstione habitâ de custodibus: what we should say, after he had instituted an action against them; so xxiv. 8. Peter speaks with the utmost courage before the assembled Sanhedrim, and feels none of those terrors which had formerly led him to deny his Master, of whose murder he even openly accuses them to their face, ver. 10. Ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, for εἰς ἀνθρώπον ἀσθενῆ, the genitive denoting the object, not the subject, of the good deed done to the impotent man. The man himself, who had been miraculously cured of his hopeless lameness, was now standing erect before them; παρέστηκεν, ver. 10. See εὐεργεσία at note 1 Tim. vi. 2. Here it is beneficentia.

11. Οὗτός ἐστιν ὁ λίθος ... This is the stone ... See note at Matt. xxi. 42.

οικοδομούντων, ὁ γένόμενος εἰς κεφαλὴν γωνίας. [†] Καὶ οὐκ 12
 ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν
 ἕτερον ὑπὸ τὸν οὐρανόν, τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ
 σωθῆναι ἡμᾶς. [§] Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρη- 13
 σίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι
 ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε
 αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. ^h Τὸν δὲ ἄνθρωπον βλέ- 14
 ποντες σὺν αὐτοῖς ἐστῶτα τὸν θεραπευμένον, οὐδὲν εἶχον
 ἀντειπεῖν. Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου 15
 ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, ⁱ Λέγοντες, Τί ποιή- 16
 σομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον
 γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανε-

[†] Matt. i. 21. Infra x. 43. 1 Tim. ii. 5. 6.

[§] Matt. xi. 25. 1 Cor. i. 27.

^h Supra iii. 11.

ⁱ John xi. 47. Supra iii. 9.

11 || οἰκοδόμων

12 || οὐδὲ

14 || τὸν τε ἄνθρωπον

16 || ποιήσωμεν

12. Καὶ οὐκ ἔστιν ... σωθῆναι ἡμᾶς. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Σωτηρία is spiritual and eternal salvation: though Michaelis and Whitby endeavour to show that it is here the cure of diseases: because at ver. 7. the question was confined to the cure of the man. But Peter had answered that question, ver. 9. 10. and he added ver. 11. 12. that the same Jesus by whose name they had wrought the miracle, was the true Messiah, the author of eternal salvation to man in general, as ἐν ᾧ δεῖ σωθῆναι ἡμᾶς indicates; i. e. of salvation to mankind. The Apostles, the rulers, and the audience could not all be afflicted with bodily maladies; but they all needed a Saviour and salvation. And in Ps. cxviii. 21. 22. the Psalmist, saying "thou art become my salvation," alludes to our Saviour, as in the subsequent verse, 22. in words, which the blessed object of them afterwards consecrates and for ever establishes by applying them to himself. Ἰπὸ τὸν οὐρανόν, under heaven, i. e. no where ... In his saving doctrine alone, and in no other religion, whether that delivered by Moses, or any other, is any salvation to be had for those who do not now embrace it, at the preaching of it.

13. Θεωροῦντες ... ἦσαν. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and

ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus: rather, that they were unlettered and private persons, they marvelled; and they knew them again, that they had been with Jesus. Ἐπιγινώσκω in the same sense as Matt. xiv. 35. where see note. Schleusner renders ἰδιώτης here unlearned, as it unquestionably is sometimes, as 1 Cor. xiv. 16. and little eloquent, as 2 Cor. xi. 6.: but here it seems to retain its proper sense, of a private person, one of the vulgar, a plebeian. There would be too great a similarity, if not tautology, in the two phrases, as he renders them, *illiterati et indocti*. The Apostles were neither men of letters or scholars, nor in any public rank of life, as the priests and magistrates were. Ἐπεγίνωσκον ... The rulers were often present when Christ taught publicly, when they must have seen Peter and John near him. Καταλαμβάνομαι here seems to have the sense of *comperio, certior fieri, to learn, to have obtained information*; so below xxv. 25. At x. 34. ἐπ' ἀληθείας καταλαμβάνομαι expresses not so much information, as persuasion from a full and experimental conviction of the truth: *jam mihi, ipsâ rei veritate victo, certissime persuasum est*.

15. συνέβαλον πρὸς ἀλλήλους, they conferred among themselves, βουλὰς, βουλευματα, or γωνίην und. See Bos. Eurip. Phœniss. 700. supplies the ellipsis: θέλω πρὸς αὐτὸν συμβαλεῖν βουλευματα. In this sense

- 17 ρὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· Ἀλλ' ἵνα μὴ ἐπὶ πλεῖον
 διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησόμεθα αὐτοῖς, μη-
 18 κέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. Καὶ
 καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ
 φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
 19 ^k Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς
 εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν
 20 μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε· ¹ Οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ
 21 εἶδομεν καὶ ἡκούσαμεν, μὴ λαλεῖν. ^m Οἱ δὲ προσαπειλη-
 σάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολά-
 σονται αὐτοὺς, διὰ τὸν λαόν· ὅτι πάντες ἐδόξαζον τὸν
 22 Θεὸν ἐπὶ τῷ γεγονότι. Ἐτῶν γὰρ ἦν πλείονων τεσσαρά-
 κοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς
 23 ⁿ ἀπολυθέντες δὲ ἤλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν

^k Infra v. 29.¹ Infra xxii. 15. 1 John i. 1. 3.^m Matt. xxi. 26. Infra v. 26. Supra iii. 7. 8.ⁿ Infra xii. 12.

17 || ἀπειλησόμεθα

συμβάλλειν is to confer, to consult together.

17. Ἀλλ' ἵνα ... ἀνθρώπων· But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. They come to this final determination in council, to send for them, and to forbid them upon severe penalties to preach Christ, and his resurrection, and Gospel any more; in order to prevent the fame of this miracle and the doctrine itself from spreading further. Δια- νέμω used in a bad sense, to cause any thing to spread wider, properly to distribute, to divide. The addition of the cognate noun to the verb ἀπειλῇ ἀπειλησόμεθα gives a peculiar emphasis to the threat and prohibition: it denotes vehementem et acrem interminationem.

19. Εἰ δίκαιόν ἐστι ... κρίνατε· Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Socrates, according to Plato's account, makes a noble and similar appeal to his judges, πείσονται τῷ Θεῷ, μᾶλλον ἢ ὑμῖν.

20. Οὐ δυνάμεθα ... μὴ λαλεῖν· Fer we cannot but speak the things which we have seen and heard. They were divinely commissioned to preach in the name of Jesus; and however they might respect or fear the

rulers, they felt the obligation and even constraint, to declare and preach to the world those things which they had witnessed concerning their crucified, risen, and ascended Lord, to be superior to every other consideration. Two negatives, in Greek as well as in Latin, have often an affirmative force. In verse 21. μηδὲν εὐρίσκοντες is elliptical, αἴτιον being und. which Luke himself supplies in his Gospel xxiii. 14. See Schoettgen. Or, according to Hoogeveen and Viger, see note at Luke xxii. 1. 2. μηδὲν may refer to and even agree with τὸ—πῶς modum, quo ... taken materialiter; as if it were said, finding no—how they might punish them: the article in these forms, as Zeunius observes in Vig. being used as the case prefixed to the whole clause or sentence which follows, and which in this passage is the accusative, governed by εὐρίσκοντες; or it may be considered as an apposition to μηδὲν αἴτιον. Διὰ τὸν λαόν, because of the people ... they would not run the hazard of exciting the discontent and a probable tumult of the people, who, usually more unprejudiced, acknowledged the miraculous cure, and gave glory to God for so gracious a display of Divine power.

ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον.
 ° Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ᾤραν φωνὴν πρὸς τὸν Θεόν, 24
 καὶ εἶπον, Δέσποτα, σὺ ὁ Θεὸς, ὁ ποιήσας τὸν οὐρανὸν καὶ
 τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς. P ° Ο 25
 διὰ στόματος Δαβὶδ παιδός σου εἰπών, Ἵνατί ἐφρύαξαν
 ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; Παρέστησαν οἱ βασιλεῖς 26
 τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ
 τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. q Συνήχθησαν 27
 γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρι-
 σας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ
 λαοῖς Ἰσραὴλ, r Ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου 28
 προώρισε γενέσθαι. s Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς 29
 ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας
 πάσης λαλεῖν τὸν λόγον σου, t Ἐν τῷ τὴν χεῖρά σου 30
 ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ
 τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. u Καὶ δεθέντων 31

° 2 Kings xix. 15.

P Ps. ii. 1.

q Matt. xxvi. 3. Luke i. 35. iv. 18.

r Supra ii. 23. iii. 18.

s Infra ix. 27. xiv. 3. xix. 8. Eph. vi. 19.

t Supra ii. 43.

iii. 6. 16. Infra v. 12.

u Supra ii. 2. 4. Infra xvi. 26.

25 — ὁ Πνεύματι ἁγίῳ διὰ ib. * τοῦ παιδός 27 x ἐν τῇ πόλει ταύτῃ post ἐπ' ἀληθείας

24—29. Δέσποτα, σὺ ὁ Θεὸς . . . Lord, thou art God . . . an ellipsis is made here of εἰς or εἴ: or, the construction may be considered as suspended till the 29th verse, and σὺ ὁ Θεὸς used for the vocative. The Apostles and the whole company break forth with united voices into praise and thanksgiving to God, for fulfilling the prophecy uttered by David in the 2nd Psalm, respecting the rage of Christ's persecutors, who uniting their whole malice against him had only accomplished the counsels of God, which he had determined before to be done. The Apostles themselves, by the immediate inspiration of the Holy Spirit, expound in the 27th and 28th verses, which are parenthetical, the two first verses of the Psalm, which they cite ver. 25. 26. Ποιῆσαι refers not to ἔχρισας, but to συνήχθησαν. The Jews and Gentiles (the Sanhedrim and the Romans) were gathered together against Christ, to do to him those things, which God had foretold would be done. Luke xxii. 22. Καὶ τὰ νῦν, ver. 29. And now, i. e. κατὰ τὰ νῦν ὄντα. Ἐπεῖδω, from ἐπὶ and εἶδω, to regard, to look upon, is used ἀνθρωποπαθῶς Gr. Test.

and metaphorically to express the mercy, as Luke i. 25. or the anger and vengeance of the Almighty, as in this place, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, behold their threatenings, i. e. show thy displeasure against and overrule their threatenings. They pray for aid against the persecutions of their enemies, and that they may speak the word with all freedom, in the midst of the most violent opposition that may arise, and that they may be strengthened with further miraculous powers, ver. 30.

30. Ἐν τῷ . . . Ἰησοῦ. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. (See note at John xiv. 12—14.) i. e. that our preaching thy word may be accompanied with and confirmed by . . . λαλεῖν—ἐν τῷ σε ἐκτείνειν . . . εἰς ἴασιν, for or in order to our healing the most incurable diseases; καὶ (ἐν τῷ) σημεῖα καὶ τέρατα γίνεσθαι . . . unless it be thought better to connect καὶ σημεῖα—γίνεσθαι with εἰς ἴασιν; or to refer it to δὸς repeated.

31. Καὶ . . . συνηγμένοι . . . And when U

αὐτῶν ἐσαλεύθη ὁ τόπος, ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

- 32 * Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν
33 ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. ¹ Καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας
34 αὐτούς. Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς
35 τιμὰς τῶν πιπρασκομένων, ² καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἐκάστω, καθότι ἂν τις χρεῖαν
36 εἶχεν. Ἰωσῆς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὃ ἐστι μεθερμηνευόμενον υἱὸς παρακλήσεως, Λευί-

* Rom. xv. 5. 6. 2 Cor. xiii. 11. Ph. i. 27. 1 Pet. iii. 8. Supra ii. 44.

¹ Supra i. 8. 22. ii. 47.

² Infra ver. 37. & v. 1. 2.

36 Ἰωσήφ

they had prayed, the place was shaken where they were assembled together... as the upper room had been on the day of Pentecost, above ii. 2. Πνεύματος ἁγίου, i. e. with the influence of the Spirit: special eminent gifts of the Spirit fell upon all who were there present.

32. καὶ οὐδὲ εἰς... κοινά· neither said any of them that ought of the things which he possessed was his own; but they had all things common, as above ii. 44. 45. not by possession, but as to use. See ἴδιον and κοινὸν at note John v. 18. Καρδία καὶ ἡ ψυχὴ μία, one heart and one soul, is a proverbial expression denoting the true bonds of Christian fellowship that united them together. Ἐλέγεν may here be taken in the sense of *existimo*, as it is used by the best Greek writers; a sense which φημι often has in Homer.

33. Καὶ μεγάλη... αὐτοῖς· And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Δύναμις is here understood by Schleusner in the sense of παρρησία, freedom and fearlessness of mind: as 2 Tim. i. 7. οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμειος, which Theophyl. interprets thus: ἵνα δυνατοὶ ᾖμεν πρὸς τοὺς πειρασμοὺς καὶ παρρησιαζώμεθα. Χάρις τε μεγάλη ἦν, and great grace was upon

them, denoting the gracefulness and divine eloquence with which they, when they gave testimony in behalf of their Master, expressed themselves, agreeably to the promise of their Lord, that they should receive a mouth and wisdom, which all their adversaries should not be able to withstand.

34. 35. Οὐδὲ γὰρ ἐνδεής τις... Neither was there any among them that lacked... See note above ii. 44. 45. and τιμὴ at Matt. xxvii. 6. Ἐτίθουν παρὰ τοὺς πόδας, and laid them down at the Apostles' feet; a sign of their leaving it to the disposal of the Apostles as they should direct. Thus Heliod. iv. πάντα τὰ ἐαυτοῦ τιθέναι παρὰ τοὺς πόδας τοῦ βασιλέως.

36. Ἰωσῆς... παρακλήσεως... And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,)... This Barnabas, who is so honourably mentioned here for his pious contribution to the necessities of the Christian church, was afterwards chosen by the Holy Spirit, as a supernumerary Apostle to the Gentiles, along with Saul, below xiii. 2. He was probably one of the seventy disciples. Τὸς παρακλήσεως, the son of consolation, or exhortation, as the word also signifies; called so on account of his extraordinary abilities for the minis-

της, Κύπριος τῷ γένει, Ὑπάρχοντος αὐτῷ ἀγροῦ, πωλή- 37
σας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν
ἀποστόλων.

Κεφ. ε'. 5.

Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ 1
αὐτοῦ, ἐπώλησε κτῆμα, ^a Καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, 2
συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι,
παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. ^b Εἶπε δὲ Πέ- 3
τρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου,

^a Supra iv. 37.

^b Deut. xxiii. 21. Luke xxii. 3.

2 ‡ αὐτοῦ

terial work, and of those gifts of the Spirit, by which he was enabled both to comfort and to exhort. *Χρῆμα*, which occurs in the next verse, is seldom found in the singular for *money, possessions*; it is used however by Diod. Sic. l. xiii. c. 106. It is, as rendered by Syr. *the price of the estate or possession*.

CHAP. V.

1. 2. Ἀνὴρ δέ τις . . . But a certain man . . . Ananias and Sapphira, desirous of obtaining at a cheaper rate the credit which those who sold their estates for the maintenance of the infant church had acquired, agreed together to sell their land, and to secrete or purloin a part of the money, while they offered the rest to the Apostles as the whole price. Ananias not only acted in this contrary to the spirit of Christianity which he professed, but was guilty of a deliberate lie; and Sapphira also persisted in the same atrocious falsehood. To prevent therefore hypocrites and liars from joining the church on false pretences, in order to be maintained out of the common stock, and discrediting the Christian religion in its infancy by worldly motives, the infliction of some severe punishment became necessary; and Peter, being immediately shown the deception which they were practising, by means of that faculty of discerning spirits with which he was endued by the Holy

Spirit, denounced upon these false friends the awful death, which was the immediate effect of divine power. They attempted to put a cheat upon the Holy Ghost, tempting and making trial of his wisdom, when they thus endeavoured to deceive him by their vain artifice. *Νοσφίζω* *to separate*, from *νόσφι* or *νόσφιν* *seorsim, separatim*. *Νοσφίζομαι* middle, *to separate or set apart to one's own use*, and here *to secrete, to purloin*. Hesych. *ἐνοσφίσατο* *ἐκλέψεν, μέτεσχεν*. There is an ellipsis of *μέρος τι* at *νοσφίσατο* ἀπὸ, see Bos.

3. Ἀνανία . . . ἄγιον . . . Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . Filled thine heart, may be only a Heb. expression denoting a person being *impelled or emboldened to do a thing*, by Satan; but as we are told in the following verse that Ananias *conceived* or *proposed it in his own mind or heart*, it may mean this: Why was *thy heart filled* with that *Satanic* design and feeling of attempting to put a cheat upon . . . ? *Ψεύδεσθαι* with an accusative is *to deceive*, or *to attempt to deceive*; for not only the Heb. but profane writers often express by the act itself what is to be only understood of the attempt or design; as in the Epigram,

ἔρρε ποθ' ᾄδαν,
ἔρρ', ἐπεὶ ἐψεύσω πατρίδα καὶ γενέταν.

The LXX. use the verb either with a dative or an accusative; the verb is also used absolutely.

ψεύσασθαι σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ
 4 τῆς τιμῆς τοῦ χωρίου; Οὐχὶ μένον, σοὶ ἔμενε, καὶ πραθὲν
 ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔβου ἐν τῇ καρδίᾳ σου
 τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.
 5 Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε.
 Καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.
 6 Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξ-
 7 ενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα,
 8 καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ γεγονός, εἰσῆλθεν. Ἀπε-
 κρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον
 9 ἀπέδοσθε; ἡ δὲ εἶπε, Ναὶ, τοσούτου. ^c Ὁ δὲ Πέτρος εἶπε
 πρὸς αὐτήν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα
 Κυρίου; Ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ
 10 θύρᾳ, καὶ ἐξοίσουσί σε. Ἐπεσε δὲ παραχρῆμα παρὰ τοὺς
 πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι
 εὔρον αὐτὴν νεκρὰν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν
 11 ἄνδρα αὐτῆς. ^d Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν
 12 ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ^e Διὰ

^c Supra ver. 3. Matt. iv. 7.^d Supra ver. 5. ii. 43. Infra xix. 17.^e Infra xiv. 3. xix. 11. Rom. xv. 19. Heb. ii. 4. Supra iii. 11. iv. 32.

5 × ὁ ante Ἀνανίας

ib. ‡ ταῦτα

4. Οὐχὶ μένον Θεῷ. *Whiles it remained was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.* Hence it appears that the sale of their estates was voluntary. See above ii. 44. The article is here used relatively, τῷ Θεῷ, namely, *the God*, who was mentioned in the preceding verse τὸ Πνεῦμα τὸ ἅγιον, *the Holy Ghost*. This passage is a strong testimony to the divinity of the Holy Ghost. If he that deceiveth or lieth to the Spirit, attempteth to deceive or lie to God, the Holy Ghost must be God. And Ananias is said to lie to God, because he lied to the Spirit in the Apostles, enabling them to discern the secrets of men's hearts and actions, which being the property of God alone, he that does lie to him must therefore lie to God, because he lies to one who has the incommunicable property of God, and consequently the divine essence. See Whitby. Doddridge calls the crime of Ananias an affront directly levelled at

the Holy Ghost himself in the midst of his astonishing train of extraordinary operations. Τί ἔτι, and ver. 9. γέγονεν und. See note at Mark ii. 16. Schoettgen in Bos makes an ellipsis of βίον or πνεῦμα in the next verse at ἐξέψυξε and ver. 10.

6. Ἀναστάντες ἔθαψαν. *And the young men arose, wound him up, and carried him out, and buried him.* See for this and ver. 10. note at Luke xxii. 25. Συστέλλω and περιστέλλω are promiscuously used by Eurip. for *preparing* a dead body for burial, *laying out* and *swathing*, *pollingere*, *fasciis involvere*. Συστέλλω is properly to *contract*, hence the figure *systole*. See note 1 Cor. vii. 29. Ἐκφέρειν is also a funereal term, as *efferre* of the Latins. Καὶ in the next verse is used for *ἔτε*, see Vig. c. viii. s. vii. r. 10. Zeun. In the eighth verse there is an ellipsis of *τιμήματος* at *τοσούτου*, see Bos. Ἀποδίδοσθαι mid. signifies *to sell*, as used by the best Greek writers. Suid. ἀπέδοσθε; ἀπημπολήσατε: as it were, *to give from one's self*, for a price.

12—16. Διὰ δὲ τῶν χειρῶν *And by*

δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ τέρατα
ἐν τῷ λαῷ πολλά· (καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ
στοᾷ Σολομῶνος· ^f Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολ- 13
λᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· Μᾶλλον 14
δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε
καὶ γυναικῶν·) ^g Ὡστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς 15
ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχο-
μένου Πέτρου, κἂν ἡ σκιὰ ἐπισκιάσῃ τινὲ αὐτῶν. Συν- 16
ήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ,
φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρ-
των· οἵτινες ἐθεραπεύοντο ἅπαντες.

^h Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ 17
οὔσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου· ⁱ Καὶ 18
ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο
αὐτοὺς ἐν τηρήσει δημοσίᾳ· ^k Ἄγγελος δὲ Κυρίου διὰ τῆς 19
νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς
εἶπε, ^l Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ 20

^f John ix. 22. xii. 42.^g Matt. ix. 21. xiv. 36. Infra xix. 12.^h Supra iv. 1. 2. 6.ⁱ Luke xxi. 12.^k Infra xii. 7. xvi. 26.^l John xvii. 3. 1 John v. 11.

12 * Σολομῶντος

15 || ἐπὶ κλινῶν

18 ‡ αὐτῶν

the hands of the Apostles . . . The narrative is better connected by including καὶ ἦσαν ver. 12. and καὶ γυναικῶν ver. 14. in a parenthesis. Ἄπαντες are the company of believers, who, with the Apostles, constantly met, at stated times, in Solomon's porch, to join in the worship of God. Τῶν λοιπῶν, opposed to ἅπαντες, are those like Ananias, who after so glorious, though dreadful a demonstration of the truth of the Gospel, durst not from worldly motives unite, or join themselves with them, the Apostles. See κολλάομαι at Luke xv. 15. Μᾶλλον δέ, *immo vero*, believers from among the sincere and unprejudiced people were, notwithstanding the terror which the others felt, added to the Lord. See note at John xiv. 12. Κἂν ἡ σκιά, *that at least the shadow* . . . See note at Mark vi. 54. It does not appear that this extraordinary faith was rewarded by cures actually performed in that identical manner; but that the common people had such an opinion of him that they expected it. Φέροντες, ver. 16. is construed synthetically with τὸ πλῆθος, see note above iii. 11.

17. Ἀναστὰς . . . ζήλου. *Then the high-*

priest rose up, and all they that were with him, (*which is the sect of the Sadducees*), and were filled with indignation. Ἀναστὰς may be considered in general as a pleonastic phrase. It often so occurs in Homer. It at the same time indicates a preparation for doing any thing; and may here imply that they began to be greatly incensed. Αἵρεσις, *sect*, properly implies no more than *election*, or *choice*, as Æschin. Socr. Dial. ii. 3. εἰ δὲ τίς σοι διδοίη αἵρεσιν τούτων, πότερον ἐν βούλοιῳ; In our Saviour's time it was used by the Hellenist Jews to denote a religious party, class, or sect. We hear of the sect of the Sadducees, and of the sect of the Pharisees, merely for distinction's sake, conveying neither praise nor blame. But wherever either is conveyed, it is more in the application of the context than in the word itself. Thus below, xxvi. 4. 5. and xxiv. 5. 14. Ζῆλος is properly a *heat*, *zeal*, from the onomatopoeic verb ζέω *to boil*, and λίαν *much*. It is metaphorically applied to express the vehement affections or emotions of the mind, as *envy*, usually in a bad, but sometimes also in a good sense, as 2 Cor. vii. 7. Here it denotes a *blind mis-*

- 21 λαῶ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ^m Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.
- 22 Οἱ δὲ ὑπηρεταὶ παραγενόμενοι οὐχ εὔρον αὐτοὺς ἐν τῇ
- 23 φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, Λέγοντες, Ὅτι τὸ μὲν δεσμωτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φυλακὰς ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαν-
- 24 τες δὲ, ἔσω οὐδένα εὔρομεν. ⁿ Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ, τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο.
- 25 Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, Ὅτι ἰδοὺ οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες
- 26 καὶ διδάσκοντες τὸν λαόν. Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρεταῖς, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας· ἐφοβοῦντο
- 27 γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπρωτότησεν αὐτοὺς ὁ ἀρχιε-
- 28 ρεὺς, ^o Λέγων, Οὐ παραγγελία παρηγγείλαμεν ὑμῖν, μὴ

^m Supra iv. 5. 6.ⁿ Supra iv. 1.^o Supra iv. 18. Matt. xxiii. 35. xxvii. 25.

23 * ἔξω ἐστῶτας

25 * ἀπήγγειλεν αὐτοῖς, λέγων

guided zeal. *Τῆς ζωῆς ταύτης, of this life*, in ver. 20. emphatical, i. e. this true doctrine which you are commissioned to preach, which leads to eternal life; in opposition to the Sadducees. *Γερούσια* in ver. 21. *senate*, is derived from *γέρων*, as *senatus* from *senex*: and Luke uses this word not as differing from the Sanhedrim, but in order to explain to foreigners the true idea and notion of *συνέδριον*.

23. ἐν πάσῃ ἀσφαλείᾳ, *with all safety*... So ἀσφαλίζω signifies *to guard any thing, to have it in sure keeping*. We find ἀσφάλεια used also by Greek authors, as by Polyb. for a fortified place, a camp, a garrison. See *στρατηγός* which occurs in the next verse, at note Luke xxii. 1. 2. and also above at note iv. 1. 2.

26. ἐφοβοῦντο... λιθασθῶσιν (for they feared the people, lest they should be stoned:) The people seem to have undergone a surprising change, since our Saviour's crucifixion. But at that time the hopes they with so much pertinacity che-

rished of a temporal deliverance and kingdom were damped and disappointed; and those hopes seem now again revived by the mighty works wrought by the Apostles. The more ardent therefore was now this revival, the more cause had the Sanhedrim to dread, lest the people exasperated against them as the murderers of that same Jesus whose death they themselves had so loudly demanded, should wreak their vengeance against them for obstructing or thwarting these revived expectations. Such is the feeling with which they charge the Apostles, ver. 28. with an intention of bringing this man's blood upon them. Demosth. has a similar expression, *τοιοῦτο κακὸν καὶ τηλικούτον ἀδίκως ἐπάγει τῷ*, i. e. *he causes the guilt of so atrocious a deed to fall on an innocent person*. Παραγγέλλω is, ver. 28. *to charge*; with the addition of the cognate noun παραγγελία, which gives it more force; οὐ παραγγελία παρηγγείλαμεν ὑμῖν, *did we not lay a severe interdict on you?*

διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ πεπληρώκατε
τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν· καὶ βούλεσθε ἐπαγαγεῖν
ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ^p Ἀποκριθεὶς δὲ 29
ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπον, Πειθαρχεῖν δεῖ Θεῷ
μᾶλλον, ἢ ἀνθρώποις. ^q Ὁ Θεὸς τῶν πατέρων ἡμῶν 30
ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε, κρεμάσαντες ἐπὶ
ξύλου· ^r Τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ 31
δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ, καὶ ἄφεσιν
ἁμαρτιῶν. ^s Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημά- 32
των τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς
τοῖς πειθαρχοῦσιν αὐτῷ. ^t Οἱ δὲ ἀκούσαντες διεπρίοντο, 33
καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. ^u Ἀναστὰς δέ τις ἐν τῷ 34
συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος,
τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἕξω βραχύ τι τοὺς ἀποσ-
τόλους ποιῆσαι. Εἰπέ τε πρὸς αὐτούς, Ἀνδρες Ἰσραηλιῖ- 35

^p Supra iv. 19.^q Supra iii. 13. 15. Infra x. 39. xiii. 29. xxii. 14. Gal. iii. 13.^r Phil. ii. 9. Heb. ii. 10. Luke xxiv. 47.^s John xv. 26. 27. Supra ii. 4. Infra x. 44.^t Supra ii. 37. Infra vii. 54.^u Infra xxii. 3.

32 † αὐτοῦ

34 || τοὺς ἀνθρώπους ποιῆσαι

31. Τοῦτον ὁ Θεὸς ἁμαρτιῶν. *Him*
hath God exalted with his right hand to be
a Prince and a Saviour, for to give repen-
tance to Israel, and forgiveness of sins.
Ἀρχηγὸν καὶ σωτῆρα, see note above iii. 13

—15. Ὑψωσε τῇ δεξιᾷ, see note above ii.
33. Δοῦναι μετάνοιαν, to give repentance
and remission of sins, by giving the know-
ledge of that remission of sins which is pro-
mised to the penitent, and of those motives
which should induce them to repent. Thus
the covenanted, as well as the uncovenanted,
the Jews as well as the Gentiles, are
spoken of as sinners needing forgiveness.

32. 33. καὶ τὸ Πνεῦμα δὲ . . . αὐτῷ. *And*
so is also the Holy Ghost, whom God hath
given to them that obey him. Thus we
read, John iii. 16. that God τὸν υἱὸν αὐτοῦ
ἔδωκεν: the τὸ Πνεῦμα τὸ ἅγιον should be
understood in a personal sense. See καὶ δὲ
note at John xv. 26. Πειθαρχεῖν is properly
to obey governors, or government; from
πείθω and ἄρχων, or ἀρχή. Also to obey
and follow better advisers, as below xxvii.
21. Διεπρίοντο, *they were cut to the heart,*
ταῖς καρδίαις und. which is supplied below
vii. 54. Διαπρίω, from διὰ through and
πρίων a saw, properly to cut with a saw;

metaphorically applied to denote *violent agi-*
tation of the mind from indignation and
anger, which is expressed by the gnashing
of the teeth, representing as it were the
drawing of a saw. Hesych. διεπρίοντο· ἐθυ-
μοῦντο, ἔτριζον τοὺς δόντας.

34. 35. Γαμαλιήλ . . . Gamaliel . . . This
was Paul's master, below xxii. 3. whose re-
putation is very great among the Jews to
this day. He was a Pharisee, and there-
fore a decided opposer of the Sadducean
system: and being a man of prudence he
thought it neither needful nor safe to take
so violent a measure. He tells the coun-
cil, that judging from the facts well known
to his hearers, if the Apostles were em-
ployed in propagating an imposture, it
would at length be detected, and equally
come to nothing. But if on the contrary
it were the cause and work of God, they
could not possibly prevail against it. Ἐξω
ποιῆσαι to put the Apostles forth, or re-
move . . . Ποιέω as Zeun. on Vig. c. v.
s. x. r. 6. observes, often receives its con-
struction from the nature of the adverb or
the noun and preposition with which it is
joined, and is if possible to be rendered by
one verb; as ποιεῖσθαι ἐν αἰτίᾳ to accuse,

ται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλ-
 36 λετε πράσσειν. Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη
 Θεοῦδᾶς, λέγων εἶναι τινα ἑαυτὸν, ᾧ προσεκολληθῇ ἀριθμὸς
 ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι
 37 ἐπείθοντο αὐτῷ διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν. Μετὰ
 τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς
 ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κα-
 κῆινος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διεσκορ-
 38 πίσθησαν. ^x Καὶ τανῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν
 ἀνθρώπων τούτων, καὶ ἑάσατε αὐτούς· ὅτι ἐὰν ᾗ ἕξ ἀνθρώ-
 39 πων ἡ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· ^y Εἰ
 δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ
 40 θεομάχοι εὗρεθῇτε. ^z Ἐπείσθησαν δὲ αὐτῷ· καὶ προσ-
 καλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ

^x Prov. xxi. 30. Isa. viii. 10. Matt. xv. 13. ^y Luke xxi. 15. Infra vii. 51.
 ix. 5. xxiii. 9. ^z Supra iv. 18. Matt. x. 17. xxiii. 34.

36 || ᾧ προσεκλήθη ἀριθμὸς

37 † ἱκανὸν

38 † αὕτη

39 || αὐτοὺς

ποιεῖν ἄνευ to deprive, and here ἕξω ποιῆσαι to remove. Ἐπὶ τοῖς ἀνθρώποις τούτοις seems better connected with τί μέλλετε πράσσειν, according to the Greek expression πράττειν τι ἐπὶ τινι, which simply signifies to do any thing to any one: and προσέχετε with a comma after ἑαυτοῖς, take heed to yourselves, τὸν νοῦν und. According to the common punctuation and acceptance, ἐπὶ τοῖς ἀνθρώποις τούτοις will be, with regard to these men, quod attinet ad hos; or ratione horum.

36. Πρὸ γὰρ τούτων τῶν ἡμερῶν . . . For before these days . . . Theudas was a very common name among the Jews: and one of that name was one of the many leaders, who, as Josephus assures us, took up arms in defence of the public liberties, when the grand enrolment and taxation were made by Cyrenius in the days of Archelaus. This is not the Theudas mentioned by Josephus, Antiq. l. xx. c. 5. But there were many persons of the same name, whose histories greatly resembled each other. Εἶναι τινα to be somebody, μέγαν und. as supplied below viii. 9. Thus Juv. Sat. i. 73.

Aude aliquid brevibus gyaris, aut carcere dignum,
 Si vis esse aliquis.

The phrases τινα εἶναι, and γίνεσθαι εἰς οὐ-

δὲν, are opposed to each other.

37. Ἰούδας ὁ Γαλιλαῖος . . . Judas of Galilee . . . See note at Matt. xxii. 17. and ἀπογραφῇ note at Luke ii. 1. 2. Ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ, drew away much people after him . . . i. e. to his own party: ἀφίστημι in an active sense as here in the aor. 1. signifies to cause to revolt, to draw over to one's side: thus Herod. i. 154. τοὺς Λυδοὺς ἀπέστησεν ἀπὸ Κίρου.

39. μήποτε καὶ θεομάχοι εὗρεθῇτε· lest haply ye be found even to fight against God. Gamaliel wisely advises to leave the whole to the disposal of the Almighty; and much it did behove them to take care that they did nothing which might imply fighting against God. Here an ellipsis of σκεπτέον or βλέπετε, according to Bos, is pertinent. Schleusner however renders this: for then or since you might be found to fight against God, μήποτε answering to the Heb. כִּי quia, quoniam. And some connect it, without an ellipsis, with ἑάσατε αὐτούς, ver. 38. putting the intermediate words in a parenthesis. "Mihi quidem videtur Gamalielē, pertinacissimum Phariseū, ideō consilium dedisse ut dimitterentur Apostoli, quod Sadducei eos accusarent, quodque ipsi tam strenuē resurrectionem tuerentur." See Witsius.

λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.

^a Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συν- 41
 ἐδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτι-
 μασθῆναι. ^b Παῖάν τε ἡμέραν, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, 42
 οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν
 Χριστόν.

Κεφ. 5'. 6.

^a Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθη- 1
 τῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
 Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ

^a Matt. v. 10-12. Rom. v. 3. Ph. i. 29. Heb. x. 34. Jam. i. 2. 1 Pet. iv. 13.

^b Supra ii. 46. iv. 20. 29.

^a Supra ii. 41. iv. 4. 14. Infra ver. 7. ix. 29. xi. 20.

41 ‡ αὐτοῦ

41. Οἱ μὲν οὖν . . . ἀτιμασθῆναι. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. See note at John xvii. 11. They thought it a matter of comfort and rejoicing, Matt. v. 12. and even a glory to them, to be exposed to infamy for their religion. Ἀτιμασθῆναι implies the suffering a reproachful, contumelious usage; such was this of scourging, which was a servile and dishonourable, infamous punishment. Among the Jews, says Josephus, it was τιμωρία αἰσχίστη, the most shameful punishment, when inflicted on a Jew, and that which did ὑβρίζειν τὸ ἀξίωμα, stain his dignity. Instead therefore of obeying the order of the rulers, they grew the more courageous and diligent in spreading the Gospel.

CHAP. VI.

1. Ἐν δὲ ταῖς ἡμέραις . . . αὐτῶν. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because the widows were neglected in the daily ministration. These Grecians, or Hellenists, were Jews, who lived among the Greeks, and used their language both in their conversation and in their synagogues. See

Gr. Test.

II.

below ix. 29. The Ἕλληνες were the native Greeks. Some think however that the Ἑλληνισταὶ were proselytes or heathen converts. The Hebrews, descended from Abraham, and having received their education in Judea, used the Hebrew or the Syriac tongue, and were reckoned more honourable than the Hellenists. These, having no intermixture of any thing Gentile in them, are called by St. Paul the Hebrews of the Hebrews, Phil. iii. 5. As the Hebrews held the Hellenistic Jews in some degree of contempt, that will account for the suspicion of the latter, though probably without any just grounds, that their poor did not receive an equal proportion from the common stock. Παραθεωρῶ to neglect, to overlook, from παρὰ, which in composition sometimes denotes negligence, and θεωρῶ to look. Hesych. Παρεθεωροῦντο· κατεφρονοῦντο. Πληθύνω intransitive, to grow, to be multiplied, with an ellipsis of ἑαυτούς. See Bos. Διακονία ministration, properly signifies any service, as of a servant at table: also support, obliging service, as 2 Cor. xi. 8. κατ' ἐξοχήν as here the ministration, or distribution of eleemosynary contributions for the use of the poor; and below xii. 25. It also signifies as above i. 17. a charge or office, particularly the ecclesiastical, the ministry; as below xx. 24. xxī. 19. Rom. xi. 13.; and the office of

X

- 2 αἱ χῆραι αὐτῶν. Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλήθος τῶν μαθητῶν, εἶπον, Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις.
- 3 ^b Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρομένους ἐπὶ τῇ πλήρει Πνεύματος ἁγίου καὶ σοφίας, οὓς
- 4 καταστήσομεν ἐπὶ τῆς χρείας ταύτης· ^c Ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.
- 5 ^d Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Προχόρον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον, προσήλυτον Ἀντιο-
- 6 χέα· ^e Οὓς ἕστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσ-
- 7 ευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. ^f Καὶ ὁ λόγος τοῦ Θεοῦ ἠύξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον

^b Deut. i. 13. Supra i. 21. Infra xvi. 2. 1 Tim. iii. 7.^c Supra ii. 42.^d Supra viii. 5. 26. xxi. 8.^e Supra i. 24. Infra viii. 17. ix. 17. xiii. 3. 1 Tim. iv. 14.

v. 22.

^f Infra xii. 24. xix. 20. Col. i. 6. John xii. 42.

3 † ἁγίου ib. * καταστήσωμεν

the deacons of the primitive church, whose institution we have recorded in this chapter, and which consisted in receiving proselytes to the faith by baptism, visiting the sick, distributing the eleemosynary collections, as *almoners*, and taking care of the outward or temporal and minor affairs and duties of the church: Chrysost. on Rom. xii. 7. says: καὶ γὰρ ἡ ἀποστολὴ διακονία λέγεται, καὶ πᾶν ἀγαθὸν πνευματικὸν ἔργον διακονία. Below ver. 4. διακονία τοῦ λόγου is the charge or office of preaching the word of reconciliation, as 2 Cor. v. 18. διακονία τῆς καταλλαγῆς. The duties of the *deaconesses* mentioned Rom. xvi. 1. were to baptize women, to visit, attend, and minister to the sick and poor, and to martyrs, and to discharge other minor duties. Αἱ χῆραι αὐτῶν, the widows; see note at 1 Tim. v. 9.

2. διακονεῖν τραπέζαις· serve tables: i.e. to employ ourselves in distributing the contributions, and in seeing the tables of the poor supplied. Some understand it of distributing the money, and attending to the pecuniary affairs; taking τράπεζα in the sense of a table of a money-changer, as Matt. xxi. 12. μαρτυρομένους, which

occurs in the next verse, has an ellipsis of εἶδ, see Bos: and χρεῖα is used in the sense of business, duty, as we also find it used by the purest writers.

5. καὶ ἐξελέξαντο Στέφανον . . . and they chose Stephen . . . Great impartiality was observed in this election, as all the names seem to be of Greek original; and it is probable they were chiefly chosen from among the Hellenists. There must have been Hebrews also fitted for the office. But the church, desirous to maintain harmony, and remove every just ground of complaint, appointed those, who would naturally feel the greatest interest for the Grecians, who thought themselves the injured party, to redress the grievance.

6. ἐπέθηκαν αὐτοῖς τὰς χεῖρας· they laid their hands on them. The Christian church observed this rite, both in ordaining ministers, and in conferring the gifts of the Holy Spirit: see below viii. 16. 17. 1 Tim. v. 22.: hence ordination is called χειροθεσία or χειροτονία. See ἕστησαν below vii. 59. 60. and imposition of hands at note 1 Tim. iv. 14.

7. πολὺς τε . . . πῖσται· and a great company of the priests were obedient to the

τῇ πίστει. Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως 8
ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν 9
δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων,
καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας
καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. ^g Καὶ οὐκ ἴσχυον 10
ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. ^h Τότε 11
ὑπέβαλον ἄνδρας, λέγοντας, ⁱ Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος
ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν. Συνεκίνη- 12
σάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμμα-
τεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ

^g Luke xxi. 15.

^h 1 Kings xxi. 10. 13. Matt. xxvi. 59. 60.

S * πλήρης πίστεως

10 — δ ἐλάλει

11 * Μωσῆν

faith. Πίστει by a metonymy for the doctrine received and believed by faith. It seems surprising that a great multitude of priests should embrace the Gospel, considering the sacrifices they must make; but when we consider that (see Ezra ii. 36—39.) there returned from captivity four thousand two hundred and eighty-nine priests, the number of which must now have been much increased, the conversion of many of them will cease to create wonder; a large majority no doubt still persisting in unbelief. John the Baptist was a priest, and Barnabas was a Levite. *αὐξάνω* has here the passive sense of *augeor, cresco*, of which we have few examples in the best writers; see Zeun. on Vig. c. v. s. i. r. 9. So also below, vii. 17.

8. Στέφανος . . . λαῷ. *And Stephen, full of faith and power, did great wonders and miracles among the people.* Stephen did not confine himself merely to the station which had been assigned him, but being endowed with extraordinary gifts, wonderfully displayed the power of the Gospel. And he, says Whitby, that will plead a commission from God to preach the Gospel, without an ordinary mission, must show the like extraordinary gifts or miraculous assistances; God never sending any person to do his work, without some testimony from himself, or from persons commissioned by him.

9. Ἀνέστησαν . . . Στεφάνῳ. *Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and Asia, disputing with Ste-*

phen. There are two opinions concerning the synagogue of the Libertines. As there were of every nation synagogues in Jerusalem, some critics suppose that the one mentioned here belonged to that class of Jews who resided at Rome; who being the children of those who had been taken captive by Pompey, and had afterwards obtained their liberty, were in the proper sense of the word *Libertini*. But it seems more probable that these were Jews from the city of Libertus or Libertina in Africa; especially as the Cyrenians and Alexandrians, who also came from Africa, are placed next to them in this passage. *Συζητῶ* is properly to *inquire, to investigate together*; and metaphorically, as disputations are carried on by questioning and answering, to *dispute together*. Also to *question or interrogate one another*, as Mark ix. 10.

10. Καὶ οὐκ . . . ἐλάλει. *And they were not able to resist the wisdom and the spirit by which he spake.* See note at Matt. x. 19. Here, says Bp. Midd. though the article be prefixed, *πνεῦμα* must be taken for the influence of the Spirit, or inspiration. The article is inserted in reference to *ᾧ ἐλάλει* immediately subjoined; and *σοφία*, with which it is here connected, leads us to an attribute. *Τροβάλλω*, which occurs in the next verse, is properly to *lay any thing under*, as eggs under a hen to hatch; metaphorically in a good sense, to *suggest or submit* wholesome advice; in a bad sense, to *instigate to any thing bad, to suborn*, to procure by secret collusion.

- 13 συνέδριον. Ἔστησάν τε μάρτυρας ψευδεῖς, λέγοντας, Ὁ
 ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν
 14 κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου. ¹ Ἀκηκόαμεν
 γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος κατα-
 λύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν
 15 ἡμῖν Μωϋσῆς. Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ
 καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὥσει
 πρόσωπον ἀγγέλου.

Κεφ. ζ'. 7.

- 1 Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει;
 2 ^a Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ

ⁱ Infra xxv. 8. Dan. ix. 26.^a Infra xxii. 1.

13 † βλάσφημα

ib. * ἁγίου τούτου

15 || πάντες

1 † ἄρα

13. 14. Ἔστησάν τε μάρτυρας ψευδεῖς . . . *And set up false witnesses . . .* No doubt Stephen foretold, that Jesus would destroy the city and temple, in case the Jews persisted in their unbelief; but there is no reason to suppose that he knew the mystery of the abolition of the Mosaic law, which the Apostles do not seem immediately to have understood; and as the city and temple had been destroyed before, without any repeal of the law, the inference they drew from what he taught was very precarious, and therefore they were *false witnesses*. The charge of *blasphemy* also was only an expedient for rendering a person whom they disliked odious to the people, amongst whom the very suspicion of blasphemy excited great abhorrence.

15. εἶδον . . . ἀγγέλου. *saw his face as it had been the face of an angel.* A kind of heavenly joy shone upon his face, as if he had already been in heaven. *The face of an angel* with the Hebrews often denotes a serene and dazzling majesty which irradiates the countenance; and which in Stephen arose from a transport of inward joy, in the consciousness of innocence, and a certain expectation of glory. We may however also understand it of a *supernatural splendour*, as on the countenance of Moses, Exod. xxxiv. 29.; for it must have been

something very unusual and extraordinary, which thus drew and fixed the attention of the whole assembly. See ἀτενίζω Luke xxii. 56.

CHAP. VII.

1—4. Εἰ ἄρα ταῦτα οὕτως ἔχει; . . . *Are these things so? . . .* See εἰ note at Luke xiii. 23.; ἐάντ' und. at ἔχει. Stephen being accused of conspiring to destroy the Jewish temple and the law, retorts their own charges against the accusers themselves, showing in a copious detail of their rebellions, that a blasphemous contempt of Moses and the law was not to be imputed to him, but to them and to their forefathers; that by *fighting against God*, by their obstinacy in *resisting the Holy Ghost*, *persecuting* those, in the first instance, who *prophesied of the Just One*, and afterwards being the *betrayers and murderers of that Just One* himself, when he made his appearance among them, they contributed themselves to destroy their temple, and change their law. Stephen at the same time tells them, as a part of his argument, that God's gracious regards to his people were not limited within the boundaries of that land, nor appropriated to those who

Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ, ὅντι ἐν τῇ
 Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν· ^b Καὶ 3
 εἶπε πρὸς αὐτὸν, Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς
 συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἄν σοι δείξω. Τότε 4
 ἐξελθὼν ἐκ γῆς Χαλδαίων, κατώκησεν ἐν Χαρράν· κακέϊ-
 θεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκισεν αὐτὸν
 εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. ^c Καὶ 5
 οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός·
 καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν, καὶ
 τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου.
^d Ἐλάλησε δὲ οὕτως ὁ Θεός, Ὅτι ἔσται τὸ σπέρμα αὐτοῦ 6
 πάροικον ἐν γῇ ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακῶ-

^b Gen. xii. 1.^c Gen. xii. 7. xiii. 15. xv. 18.^d Gen. xv. 13. 16. Ex. xii. 40. Gal. iii. 17.

3 X τὴν ante γῆν

5 || καὶ ἐπηγγείλατο δοῦναι αὐτὴν εἰς κατάσχεσιν αὐτῷ

were subjected to the Mosaic ritual; for in the beginning of his discourse, which he opens in the language of respect and affection, he covertly insinuates that, in fact, the best and most eminent persons, among their ancestors, lived before the promulgation of that law. It must be observed however, that he was not permitted to conclude the whole of the main subject of his intended discourse. Ὁ Θεὸς τῆς δόξης ὤφθη, *the God of glory appeared*; i. e. God the fountain of glory, the most glorious God. Not that any man hath seen the Father at any time; but God, says Dr. Clarke, appeared to Abraham by Christ, or Christ appeared to him in the *name and person*, in the *authority and representation* of the Father. For it is the constant doctrine of all the primitive writers of the church, that every appearance of God the Father in the Old Testament, was the real appearance of Christ in the name or person of the Father, ἐν μορφῇ Θεοῦ in the form of God, as being the image of the invisible God, Col. i. 15.; of Him whom no man hath seen at any time, John i. 18. Charran, a city in the north-west of Mesopotamia, was about 150 miles distant from Ur of the Chaldees, in the east of Mesopotamia, and lay in the road to Canaan, to which, ver. 4. God removed Abraham, after his father's death. This Charran, or Carrhæ, was afterwards famous for the defeat of Crassus, the Roman general, by the Parthians. Καὶ δεῦρο εἰς γῆν, *and come into the land*; ἐλθὲ, *come*, is und. (see Bos) in δεῦρο *huc*, which is an

adverb. Hom. Odyss. M. supplies it, δεῦρο Μοῦσ' ἐλθέ. God called Abraham from the idolatry of his fathers, at first from Ur of the Chaldees to Charran, and again from thence to Canaan. Μετοικίζω, from μετα denoting change, and οἰκίζω *to cause to dwell*, in the Attic fut. μετοικιῶ, as below ver. 43. is *to cause to migrate, to remove from one habitation to another, also to banish*.

5. Καὶ οὐκ ἔδωκεν αὐτῷ . . . And he gave him no inheritance in it . . . When the promise of Canaan to Abraham's posterity was given, he had neither any possession in the land, even so much as to be able to set his foot down, except on the land of others; nor had he any children to inherit, if he had had any possession. Βῆμα properly a step, from βαίνω. βῆμα· βάδισμα. Proverbially βῆμα ποδός, *the space or breadth of a foot*, is used for *not the smallest possible space or part*. Metonymically βῆμα is any elevated place which must be ascended by steps, a *tribunal*, as below xviii. 12. et al. Καὶ ἐπηγγείλατο, *yet he promised* . . . καὶ is here *quamvis*; see note at Mark iv. 13. See *κατάσχεσις* below ver. 45.

6. Ὅτι ἔσται . . . τετρακόσια· That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. Stephen speaks in a round number. In Exod. xii. 40. the sojourning is said to be 430 years, reckoning from Abraham's departure from Ur, until the Israelites quitted Egypt. So also Paul reckons it, Gal. iii.

- 7 σουσιν, ἔτη τετρακόσια. ^e Καὶ τὸ ἔθνος, ὃ ἐὰν δουλεύ-
 σωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύ-
 8 σονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. ^f Καὶ
 ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν
 Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ
 Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας.
 9 ^g Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ, ἀπέδοντο εἰς
 10 Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ. ^h Καὶ ἐξείλετο
 αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ
 χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἴγυπτου·
 καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν

^e Ex. iii. 12.^f Gen. xvii. 9. xxi. 2-4. xxv. 26. xxi. 32. xxx. 5. xxxv. 23.^g Gen. xxxvii. 28. xxxix. 2.^h Gen. xli. 37. xlii. 6.

10 || ἐξείλατο

17. καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν· absolutely for δουλωθήσεται... See Gen. xv. 13. 14. Κρινῶ ἐγὼ in the next verse is *I will punish*. The law, says Bp. Pearce, *tries, sentences, and executes*. The verb κρίνω sometimes relates to one, sometimes to the other of these operations.

8. Καὶ... περιτομῆς... And he gave him the covenant of circumcision... i. e. he gave him the promise on the condition of circumcision; the covenant, which was sealed by circumcision, above 400 years before the promulgation of the Mosaic law. See note at Luke i. 59. Περιτομή is properly any amputation or circumcision, from the pret. mid. of περιτέμνω. It signifies that sacred rite of initiating the Israelitish people into the Jewish church, which became a commemorative sign of God's covenant with Abraham, and a representative sign of Abraham's faith and obedience towards God. It was also a discriminating sign of the true church, and people of God, from all the rest of the world; and a prefigurative sign of baptism, which succeeded in the room of circumcision, in the Christian church. It was also a seal, (see Rom. iv. 11.) — a seal on God's part, to confirm all the promises made to Abraham and his seed; and a seal on his and their part, to bind him to renounce the service of all other Gods, and to oblige them to the observation of the whole Jewish law. See Burkitt. Περιτομή metonymically denotes Judaism, the profession of the Jewish religion; as below x. 45. οἱ ἐκ περιτομῆς πιστοί, Christians who before had professed Judaism; and by metonymy of the abstract for

the concrete, it denotes the Jew himself, the circumcised, as Rom. iii. 30. iv. 9. It is metaphorically applied to spiritual circumcision, as Rom. ii. 29. Col. ii. 11. which consists in purifying the soul from all depraved affections, and in putting off the whole body of sin, a symbol of which was περιτομή σαρκική, according to Philo.

9. Καὶ οἱ πατριάρχαι... Αἴγυπτον· And the patriarchs, moved with envy, sold Joseph into Egypt... Joseph was the peculiar favourite of God, and an eminent type of Jesus; yet his brethren hated and envied him. Ζηλῶν, to be moved with envy; see ζῆλος above, v. 17. There is an ellipsis of ἀπάγεσθαι or κατὰγεσθαι before εἰς Αἴγυπτον according to Bos; vendiderunt abducentem. Hom. has often a similar ellipsis; and he sometimes supplies it with ἀγαγόντες, νηυσὶν ἄγαν, &c. See ἀποδίδοσθαι above v. 6.

10. καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν... and gave him favour and wisdom... These gifts χάριν καὶ σοφίαν thus coupled, are understood by Campbell as denoting distinct personal talents bestowed on Joseph, and not that only one of them, σοφίαν, should express a personal quality, and that χάριν should denote barely the effect of the other, or that affection which the discovery of his wisdom would procure him. The sense therefore in his opinion is, that God united in Joseph that discernment which qualified him for giving the best counsel, with those graces of elocution which conciliated favour, and produced persuasion. Ἠγέομαι is properly to lead, or precede in the way. Then to preside, to govern, whether in a

οἶκον αὐτοῦ. ^ς Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου 11
καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορ-
τάσματα οἱ πατέρες ἡμῶν. ^ι Ἀκούσας δὲ Ἰακώβ ὄντα 12
σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον.
^κ Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς 13
αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.
^ι Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ 14
Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ ἐν ψυχαῖς ἐβδο-
μήκοντα πέντε. ^μ Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ 15
ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. ^ν Καὶ μετετέθη- 16
σαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο
Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ.
^ο Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὥμοσεν 17

^ι Gen. xlii. 1.^κ Gen. xlv. 3.^ι Gen. xlv. 27. Deut. x. 22.^μ Gen. xlv. 5. xlix. 33.^ν Gen. xlvii. 30. l. 13. Gen. xxiii. 16. xxxiii. 19. Jos. xxiv. 32.^ο Ex. i. 7-9. Ps. cv. 24. 25.

12 || ὄντα σιτία εἰς Αἴγυπτον

14 ‡ αὐτοῦ post συγγένειαν

16 = ϛ ὠνήσατο

17 || ἧς ὡμολόγησεν

civil sense, as here, or in a sacred or spiri-
tual sense, as Heb. xiii. 7. Christ is called,
Matt. ii. 6. ἡγούμενος, i. e. the head, go-
vernor, and Lord of the Christian church. It
signifies also to *think*, to *esteem*, as Phil. ii.
3. See *Χαναάν*, which occurs in the next
verse, at note Matt. xv. 22.

14. καὶ πᾶσαν . . . πέντε· and all his
kindred, threescore and fifteen souls. There
is an apparent contradiction in this to the
account given by Moses, who Gen. xlv. 27.
and Deut. x. 22. fixes the number at *three-
score and ten souls*. But the two accounts
are easily reconciled. All the souls that
came into Egypt, *which issued from Jacob's
loins*, were sixty-six, children, grand-child-
ren, and great-grand-children. To these
are to be added Jacob himself, Joseph, and
his two sons born in Egypt, which com-
pletes the number threescore and ten, ac-
cording to Moses. But according to Ste-
phen, Joseph called or sent for his father
Jacob to him, and all his kindred amount-
ing to *seventy-five souls*; for that includes
the wives then living, nine, who being added
to the sixty-six, will give the number *three-
score and fifteen*, and critically reconcile
the apparent discrepancy: for Stephen's
number, seventy-five, is exclusive of Ja-
cob; Joseph having sent for Jacob, and all
his kindred, which kindred amounted to

seventy-five souls. There is an ellipsis of
συνισταμένην, consisting of, before ἐν ψυχαῖς,
see Bos.

15. 16. Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον
... So Jacob went down into Egypt: . . .
What is related here is irreconcilable with
the account of Moses, Gen. xxxiii. 19. and
xxiii. 10. &c. and also with Josh. xxiv. 32.
Of the two burying-places of the patriarchs,
one was in Hebron, which Abraham bought
of Ephron, (not, as here said, of the sons
of Emmor;) the other in Sychem, which
Jacob (not Abraham) bought of the child-
ren of Emmor. Jacob was buried in the
former, which Abraham bought; the sons
of Jacob in the latter, which Jacob bought.
Some have therefore supposed that the no-
minative Ἀβραὰμ is an interpolation. But
this is the sense which L'Enfant has given
to this passage: that Jacob died, he and
our fathers, and they (that is, our fathers)
were carried over to Sychem, and buried:
he (that is, Jacob) in the sepulchre which
Abraham bought for a sum of money, and
they (that is, the other patriarchs) in that
which was bought of the sons of Emmor,
the father of Sychem. There is an el-
ipsis of ἀντὶ before τιμῆς ἀργυρίου: thus
Hom. Odys. Δ. χρυσὸν φίλου ἀνδρὸς
ἐδέξατο, for ἀντὶ φίλου ἀνδρὸς, aurum pro
caro viro accepit: and πατὴρ is und. before

ὁ Θεὸς τῷ Ἀβραάμ, ἠΐξῃσεν ὁ λαὸς καὶ ἐπληθύνθη ἐν
 18 Αἰγύπτῳ· Ἀχρὶς οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει
 19 τὸν Ἰωσήφ. ^p Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν,
 ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη
 20 αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ^q Ἐν ᾧ καιρῷ ἐγεννήθη
 Μωϋσῆς, καὶ ἦν ἀστείος τῷ Θεῷ· ὃς ἀνετράφη μῆνας
 21 τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. ^r Ἐκτεθέντα δὲ αὐτὸν,
 ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραῶ, καὶ ἀνεθρέψατο αὐτὸν
 22 ἑαυτῇ, εἰς υἱόν. Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ
 23 Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς
 δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ
 τὴν καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ,

^p Ex. i. 22.^q Ex. ii. 2. Heb. xi. 23.^r Ex. ii. 3-10.

20 * Μωσῆς

ib. † αὐτοῦ

21 || ἀνείλατο

22 * Μωσῆς

ib. X αὐτοῦ post ἔργους

Συχέμ. See Bos. Μετατίθημι is properly to transfer, or remove from one place to another, from μετὰ denoting a change, and τίθημι: metaphorically pass. to be perverted, to be changed spiritually, as Gal. i. 6. also to change, to transfer from person to person, as Heb. vii. 12. See ἠΐξῃσεν, which occurs ver. 17, at note above vi. 7. Καθὼς in the same verse is *postquam*.

19. Οὗτος κατασοφισάμενος... The same dealt subtilly with our kindred... from κατὰ against, and σοφίζω to render wise, is κατασοφίζομαι, to use subtilty, to circumvent craftily and oppress, also to use sophisms and subtle fallacies against any one. Thus it is used by profane authors. Suid. κατασοφισόμεθα· μηχανῇ τινι κακώσομεν. Τοῦ ποιεῖν ἔκθετα, so that they cast out... The observations above v. 34. 35. on ποιέω with adv. and prep. are applicable to it with adjectives, ἔκθετα ποιεῖν to expose. The king grievously afflicted the Israelites, lest they should grow too powerful, and cruelly contrived to cut them off from being a people, by publishing a most inhuman order, that they should expose or cast into the river Nile all their male infants, that in a little time their race might be quite extinct. Exod. i. 22.

20. καὶ ἦν ἀστείος τῷ Θεῷ... and was exceeding fair... See notes at Luke ii. 40. and i. 15. This however is understood and construed by some critics, as if it were ἀστείος ἀντὶ τῷ Θεῷ, he was through God, i. e. providentially, fair; which moved first his parents to conceal him, and then the daughter

of Pharaoh to adopt him. There is a similar phrase in 2 Cor. x. 4. where the weapons of our warfare are said to be δυνατὰ τῷ Θεῷ, mighty through God. But this too is rendered by some, exceeding mighty. Suid. ἀστείος· εὐπρόσωπος; but properly urbanus, one who lives in the city, opposed to ἄγροικος. Josephus says, that no one could look at Moses without being struck with his beauty. The repetition of the pronoun in the next verse is a redundancy; see Zeun. on Vig. at Pronoun.

22. Καὶ ἐπαιδεύθη... ἔργοις. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. We have several ancient testimonies to the extraordinary learning of Moses. He was educated in the whole circle of arts and learning, which came within the system of the celebrated wisdom and philosophy of the Egyptians. Moses says of himself, Exod. iv. 10. that he was ἰσχνόφωνος and βραδύγλωσσος, slow of speech, and of a slow tongue; but he might not possess the graces of elocution, as he modestly pleads, and yet be skilled in forcible, conclusive reasoning; and there was no doubt much weight and solidity in his counsels and speeches. The Attic writers say that a man is δυνατὸς λέγειν καὶ πράττειν as a general expression to designate an able and wise ruler of a state.

23. ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ... it came into his heart... i. e. he resolved. In this Heb. expression, (see Schoettgen on Bos,) there is an ellipsis of διαλογισμὸς, thought, which is supplied at Luke xxiv.

τοὺς υἱοὺς Ἰσραὴλ. ^s Καὶ ἰδὼν τινα ἀδικούμενον, ἡμίνατο 24
καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονούμενῳ, πατάξας τὸν
Αἰγύπτιον. Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι 25
ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ
συνήκαν. ^t Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, 26
καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν, Ἄνδρες, ἀδελφοί
ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους; ^u Ὁ δὲ ἀδικῶν 27
τὸν πλησίον, ἀπάσαστο αὐτὸν, εἰπὼν, Τίς σε κατέστησεν
ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; Μὴ ἀνελεῖν με σὺ θέλεις, 28
ὃν τρόπον ἀνεῖλες χθές τὸν Αἰγύπτιον; ^x Ἐφυγε δὲ 29
Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ
Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς δύο. ^y Καὶ πληρωθέντων ἐτῶν 30
τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ

^s Ex. ii. 11. 12.^t Ex. ii. 13.^u Luke xii. 14, Supra iv. 7.^x Ex. iv. 20. xiii. 3. 4.^y Ex. iii. 2.

26 = τῇ τε

ib. ‡ ὑμεῖς

27 || ἡμῶν

29 * Μωσῆς

38. Ἐπισκέψασθαι is here *to assist*; properly *to seek, to endeavour to find, to visit* with a view of affording assistance; see at Matt. xxv. 35. Τεσσαρακονταετὴς χρόνος, *forty years old*: Stephen mentions this from tradition, for it is not in Scripture.

24. ἐποίησεν ἐκδίκησιν τῷ... and avenged him that was oppressed... i. e. he avenged the oppressed Israelite, and inflicted a just punishment on the Egyptian task-master by smiting him dead. Ἐκδίκησις is an *avengement, the defence of any one's cause, also the infliction of a just punishment*. Ἀμύνομαι is *to defend any one, to repel an injury*. Moses knew that it was vain for an Israelite to have recourse to an Egyptian judge or tribunal for protection or justice; and it was even then his wish, as may be inferred from the following verse, to excite his countrymen to shake off the tyranny of their oppressors. But his endeavour was ineffectual, and he consequently was obliged to fly the country, till he was afterwards called by God to lead them out of bondage by a high hand.

25. Ἐνόμιζε δὲ συνιέναι... For he supposed his brethren would have understood... From the instance of his readiness which he had shown to venture his life in their service, renouncing his interests in the court of Pharaoh, to espouse the cause of the enslaved people, he might reasonably conclude that his brethren would have understood, that God by his hand would deliver

Gr. Test.

them, and that they would be ready to seize the present juncture to effect their deliverance through his means. But in this he found himself mistaken.

26. ὤφθη αὐτοῖς μαχομένοις... he showed himself unto them as they strove... i. e. to some of them fighting; and these were only two, mentioned in Exod. ii. 13. ὤφθη he appeared, or, as rendered by Luther, he came unexpectedly upon, supervenit. Συνελαύνω is *to compel, to exhort, incito monitis ac precibus; set them at one again*, i. e. reconciled them. Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· *Sirs, ye are brethren*... or, as it might be pointed, ἄνδρες ἀδελφοί ἐστε ὑμεῖς, *ye are brethren*, as Gen. xiii. 8. ἄνθρωποι ἀδελφοί ἐσμεν ἡμεῖς, *for we be brethren*. See *iparí* Luke xiii. 7.

27. 28. Τίς σε κατέστησεν... Who made thee a ruler and a judge over us?... Stephen shows them here in this first instance the ingratitude of their ancestors in rejecting the offered mediation of Moses, as also afterwards their rejection of him and rebellion against God, when they made the golden calf, to lead them back to Egypt instead of him, and offered idolatrous sacrifices to it. This man expresses the sentiments of the whole body of the people, as is plain from ver. 35. This is nearly, from the LXX. Exod. ii. 14. with the addition of χθές.

30—32. ὤφθη... βάτον· there appeared to him in the wilderness of mount Sina, an

II.

Y

- 31 ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. Ὁ δὲ Μωϋσῆς
 ἰδὼν ἐθαύμασε τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατα-
 32 νοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν, ^z Ἐγὼ ὁ Θεὸς
 τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ
 ὁ Θεὸς Ἰακώβ. Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ
 33 ἐτόλμα κατανοῆσαι. ^a Εἶπε δὲ αὐτῷ ὁ Κύριος, Λῦσον το
 ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ ἔστηκας, γῆ
 34 ἁγία ἐστίν. ^b Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ
 ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέ-
 35 βην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς
 Αἴγυπτον. Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες,
 Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν; τοῦτον ὁ Θεὸς
 36 ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. ^c Οὗτος ἐξήγαγεν αὐτούς,
 ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ, καὶ ἐν ἐρυθρᾷ
 37 θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ, ἔτη τεσσαράκοντα. ^d Οὗτός
 ἐστὶν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Προφήτην
 ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν,
 38 ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. ^e Οὗτός ἐστιν ὁ γενόμενος, ἐν

^z Matt. xxii. 32.^a Ex. iii. 5. Jos. v. 15.^b Ex. iii. 7.^c Ex. vii.-xi. xiv. xvi. 1.^d Deut. xviii. 15. 18. Supra iii. 22. Matt. xvii. 5.^e Ex. xix. 3. 20. Isa. lxiii. 9. Ex. xxi. 1. Deut. v. 27. John i. 17. Rom. iii. 2.

30 || ἐν πυρὶ φλογὸς βάτου

31 * Μωσῆς

ib. = ἐθαύμαζε

ib. † πρὸς αὐτόν

32 * Μωσῆς

35 — ὁ Θεὸς ἀρχηγὸν καὶ λυτρωτὴν ἀπέσταλκε σὺν χειρὶ

36 * Αἰγύπτου

37 † ὑμῶν prius

ib. † αὐτοῦ ἀκούσεσθε

angel of the Lord in a flame of fire in a bush. This is not to be understood of the *Invisible Father*, but the *Son* appearing in the name and person of the Father, the *Angel of the Covenant*, the *Angel of his presence*, in whom the name of God was, and by whom God always speaks. Ἐγὼ ὁ Θεός... *I am the God of thy fathers*... See before ver. 1—4. Φλὸξ πυρὸς is a fire bursting or blazing into a flame. Schleusner renders ἐν φλογὶ πυρὸς βάτου *sub specie rubi ardentis*: πυρὸς may admit the sense and be put for an adjective, of which we have several instances in the best writers; thus λαμπάσιν ἀκταῖς, Soph. (Ed. Col. 1048. Κατανοέω is to observe, contemplate, and attend to any thing; here to see and consider attentively.

34. Ἰδὼν εἶδον... *I have seen, I have*

seen... There is a peculiar emphasis in this repetition. The words are taken from Exod. iii. 7. with some variation; but the general meaning is given. Κατέβην ἐξελέσθαι... and am come down to deliver them. God is said καταβαίνειν, when he protects his people, or punishes his enemies. Ἐξαίρω signifies to take out of, or deliver from, affliction or danger; as we say in Latin, *eripere e malis*. See note before at ver. 27. 28. for the next verse. Ἐν χειρὶ is *per angelum*.

37. Προφήτην ὑμῖν... *A prophet shall the Lord your God raise up unto you...* Ὡς ἐμέ like unto me, i. e. as he has raised up me. See note above iii. 22—24. as also John i. 46. and note.

38—40. Οὗτός ἐστιν... ἡμῖν. *This is he that was in the church in the wilderness*

τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾷ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. ⁷Οἱ οὐκ ἠθέλησαν ὑπήκοοι 39 γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, ⁸Εἰπόντες τῷ 40 Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. ⁹Καὶ ἐμοσχοποίησαν ἐν 41 ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ¹⁰Ἐστρεψε 42 δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ

⁷ Ex. xxxii. 1.⁸ Deut. ix. 16. Ps. cvi. 19.⁹ Ps. lxxxi. 12. Deut. iv. 19. 2 Kings xvii. 16. Jer. xix. 13. Amos v. 25. 26.

39 — τῇ καρδίᾳ

40 * Μωσῆς

with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us. For even this Moses, when he was in the assembly or congregation of Israel in the wilderness, attended by the manifested presence of the great Angel of the covenant, even Jehovah, who spake to him from Sinai, and from whom he received those lively oracles, or revelations of the divine will, which contained the way of salvation and eternal life, could not secure their obedience to his authority: on the contrary they thrust him from them, ver. 39. desired to return to Egyptian bondage, and seduced Aaron to make the golden calf, ver. 40. in contempt of Moses and of the Lord. Exod. xxxii. 1. See Scott. Ὁ γὰρ Μωϋσῆς οὗτος ... for as for this Moses ... This is an anacolouth, or enallage of case which we find in the best authors: the grammatical construction would have been τῷ γὰρ Μωϋσῇ τούτῳ ... Zeun. on Vig. understands it as a nominat. absolute. Schoettgen on Bos thinks it an imitation of the Heb. idiom. We have a similar instance in Ælian Var. Hist. ii. 13. ἀλλ' οἷγε ξένοι, τὸν γὰρ κωμώδουμενον ἡγνόνουν, θροῦς παρ' αὐτῶν ἐπανίσταται. Ad peregrinos verò quod attinet, (ignorabant enim, quis in comœdia traduceretur,) murmur apud ipsos oritur. See ἐκκλησία below viii. 1.

41. Καὶ ἐμοσχοποίησαν ... εἰδῶλῳ ... And they made a calf in those days, and

offered sacrifice unto the idol. Μοσχοποιέω, that is ποιέω εἰκόνα μύσχου the image of a calf, in imitation, no doubt, of the Egyptian Apis. Εἰδῶλον, from εἶδος a form, is properly an image or representation of any thing, and is used by Greek writers for statues, pictures; Hesych. εἰδῶλον· ὁμολωμα, εἰκόν. But in the N. T. it denotes an image to which religious worship is given, an idol; though in this instance the image seems to have been intended as a representative of Jehovah. Sometimes the victim is intended by εἰδῶλον, as below xv. 20.: compare ver. 29. where εἰδωλόθυστα is the flesh that remained of the victim which had been offered to the pagan deities.

42. 43. Ἐστρεψε δὲ ὁ Θεὸς ... Then God turned, and ... ἐάντην und.: as it were in aversion. So *verto* is used in a neuter sense: Curt. *ira deinde vertit in rabiem*. God, as a punishment of their idolatry, in worshipping him under the image of a golden calf, gave up the nation, in after ages, to still more abominable idolatry, till the measure of their crimes being filled up, they were sent into captivity. Παραδίδωμι is here to abandon, to suffer to fall into idolatry, as Rom. i. 24. to suffer to fall into shameless sensualities, and foul deformity of uncleanness. Suid. παρέδωκεν· συνεχώρησεν, from Theodoret. Chrysostom, παρέδωκε· εἴασε. We have here a citation from the prophet Amos, v. 25—27. with some variation. The Israelites worshipped the

σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν
 43 τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
 Μολοχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους
 οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέ-
 44 κεινα Βαβυλῶνος. ⁱ Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς
 πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ
 45 Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει· ^k Ἦν
 καὶ εἰσῆγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ
 ἐν τῇ κατασχέσει τῶν ἐθνῶν ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσ-
 46 ὥπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ. ^l Ὁς
 εὔρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἡγήσατο εὔρεϊν σκηνώμα
 47 τῷ Θεῷ Ἰακώβ. ^m Σολομὼν δὲ ὠκοδόμησεν αὐτῷ οἶκον.
 48 Ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς
 49 ὁ προφήτης λέγει, ⁿ Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑπο-

ⁱ Ex. xxv. 40. xxvi. 30. Heb. viii. 5.

^k Jos. iii. 14. Neh. ix. 24. Ps. xlv. 2.

^l 1 Sam. xvi. 12. 13. 2 Sam. vii. 1. &c. 1 Chron. xvii. 12. Ps. cxxii. 5.

^m 1 Kings vi. 1. viii. 27. Infra xvii. 24.

ⁿ 2 Chron. vi. 18. Isa. lxvi. 1. Matt. v.

34. 35. xxiii. 22.

43 || Ῥεφάν

44 † ἐν prius

ib. * Μωσῇ

48 † ναοῖς

gods of the Moabites and Midianites, *Moloch*, or *Baalpeor*, the sun, as the procreative power of nature; and *Chim*, or *Remphan*, the dog-star, the fertilizing power of the Nile, described by Amos. And even after their settlement in the promised land, they retained and enlarged their Egyptian idolatries, adding to them those of the neighbouring nations, the Sidonians, Syrians, &c. on the other side: for which repeated idolatries and rebellions God threatened them with captivity, beyond Damascus and beyond Babylon; which was fulfilled, in the Assyrian captivity of the ten-tribes, and the Babylonian of the two remaining. See Dr. Hales. Ἀνελάβετε τὴν σκηνὴν...ye took up the tabernacle... This relates to the practice of carrying about the image of Moloch, on solemn occasions, in a shrine. Ἐπέκεινα beyond, compounded of ἐπὶ and ἐκεῖνα, sc. μέρη und. (see Bos) ad illas ultiores, sc. partes, Babylonis. So Eurip. Hippol. 1210. ἀκτὴ τις ἐστὶ τοῦπέκεινα τῆςδε γῆς. See μετοικιῶ above, ver. 1—4.

44. Ἡ σκηνὴ τοῦ μαρτυρίου... The tabernacle of witness... The tabernacle erected for God's public worship and service, at his own appointment and particular direction, is here called the *Tabernacle of witness*, see Numb. xvii. 8.; it being the place where God used to witness and ma-

nifest his glorious presence, and because the ark of the covenant, the law, and the testimonies, were laid up in it, which were witnesses and declarations of God's will how he would be served. Stephen now, to lessen their superstitious veneration for their temple, tells them that after the giving of the law, the Israelites had worshipped God, not in Canaan, or at Jerusalem, but in the wilderness; and not at a stately temple, but a moveable tabernacle. Καθὼς διετάξατο ὁ λαλῶν... as he had appointed, speaking... as he had appointed who spake... See ver. 38.

45. Ἦν καὶ εἰσῆγαγον... Which also our fathers that came after brought in... This their successors under Joshua brought into Canaan with them, and so it continued till David's time. See Joshua note Matt. i. 21. Διαδέξασθαι is to receive by succession, and, but for the needless repetition of the accusative, it should have been διαδεξάμενοι αὐτήν: a majoribus acceptum introduserunt. It might however be taken absolutely, in the sense of succedo. Κατάσχεσις is a possession, and by metonymy, that which is obtained or possessed, the land of Canaan. It is often used in this sense by the LXX. for the Heb. נַחֲלָה.

49. 50. Ὁ οὐρανός μοι θρόνος... Heaven is my throne... See 2 Chron. vi. 18. and

πόδιον τῶν ποδῶν μου. Ποῖον οἶκον οἰκοδομήσετε μοι; λέγει Κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; Οὐχὶ 50 ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;

° Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς 51 ὠσίν· ὑμεῖς αἰὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπύπτετε, ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. ρ Τίνα τῶν προφητῶν οὐκ 52 ἐδίδωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέιλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς γεγέννησθε. ° Οἵτινες ἐλάβετε τὸν 53 νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

† Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, 54 καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. ° Ὑπάρχων δὲ πλήρης 55 Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, † Καὶ εἶπεν, 56

° Isa. xlviii. 4. Jer. vi. 10. ix. 25. 26. Ezek. xlv. 9. ρ 2 Chron. xxxvi. 16. Matt. xxi. 35. xxiii. 34. 37. ° Ex. xix. 3. &c. Gal. iii. 19. Heb. ii. 2.

† Supra v. 33.

° Supra vi. 5.

† Ezek. i. 1. Matt. iii. 16. Dan. vii. 13.

Isa. lxvi. 1. 2. to which with some variation Stephen refers in the last, and in these two verses; intimating that God does not so dwell in this temple, (who hath the whole world for his palace,) as that he should be bound to preserve this for ever from being destroyed; for if David's blood-guiltiness made him incapable of building it, surely theirs, who continued in the rebellions of their fathers, and had betrayed and murdered the Messiah, would render them incapable of having it continued to them.

51. Σκληροτράχηλοι, καὶ ἀπερίτμητοι... *Ye stiff-necked, and uncircumcised...* This conclusion of Stephen's address strikingly resembles our Lord's, Matt. xxiii. 32—38. Σκληροτράχηλος, *hard* or *stiff-necked*, *refractory*; from σκληρὸς *hard*, and τράχηλος *neck*: the metaphor is taken from unbroken, refractory oxen, who will not submit their necks to the yoke. Ἀπερίτμητοι... is also metaphorically applied: they disobeyed or resisted the Mosaic law, and as it were shut *their ears* against the divine precepts, and against the Mosaic religion to which they were bound by the rite of circumcision; see περιτομή above ver. 8. Ἀντιπύπτω, *to strive against, to resist*, is also a metaphor, taken from pugilists or wrestlers, who *rush against, assault, and resist* by force. Καὶ ὑμεῖς *so do ye*, with an ellipsis of οὐτῶ; see Bos and Hoogveen.

52. τοῦ Δικαίου... *of the Just One...*

See note at Luke xxiii. 44—47.

53. Οἵτινες... ἐφυλάξατε. *Who have received the law by the disposition of angels, and have not kept it.* Εἰς διαταγὰς ἀγγέλων is *through ranks of angels, inter ordines, or præsente angelorum choro, or adstantibus angelorum agminibus*, i. e. Jehovah appearing with his host of angels; for so we read he did at Mount Sinai, when he gave the law: so Deut. xxxiii. 2. and Psal. lxviii. 17. Διαταγαὶ is properly a *military word*, applied to troops marshalled in military array. Διαταγή signifies also, as Rom. xiii. 2. an *ordinance, an appointment*. Εἰς διαταγὰς ἀγγέλων is rendered by some, *by the means or ministration of angels*; but this interpretation is repugnant to Exod. xx. 1—19. 22. Comp. Heb. ii. 2. and Gal. iii. 19. where διὰ with the gen. is used as 2 Tim. ii. 2. *præsentibus multis testibus*; because the law cannot be said to be *ordained by angels*, when the verb διατάσσω is applied to the great *giver of the law*, who was Jehovah, and not the angels. Εἰς here has the rare signification of *cum*, see Schleusner. Καὶ οὐκ ἐφυλάξατε, *and have not kept it*: so that it is *ye*, and not *I*, who are destroying the temple and changing the law.

54. 55. διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ... *they were cut to the heart, and...* See notes above v. 32. 33. and ii. 33. and for βρύχω, see note at Matt. viii. 12.

Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους, καὶ τὸν υἱὸν τοῦ
 57 ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. Κράξαντες δὲ
 φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν
 58 ὁμοθυμαδὸν ἐπ' αὐτόν. ^u Καὶ ἐκβαλόντες ἔξω τῆς πόλεως,
 ἐλιθοβόλουν. Καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν
 59 παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου. ^x Καὶ
 ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα,
 60 Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ^y Θεὸς δὲ τὰ γόνατα,

^u 1 Kings xxi. 13. Heb. xiii. 12. Deut. xiii. 9. xvii. 7. Infra viii. 1. xxii. 20.

^x Infra ix. 14. xxii. 16. Ps. xxxi. 5. Luke xxiii. 46.

^y Matt. v. 44. Luke vi. 28. xxiii. 34.

56. καὶ τὸν υἱὸν . . . Θεοῦ and the Son of man standing on the right hand of God. "Of the two titles, *Son of God* and *Son of man*, applied to our Lord in the N. T. each of them more than eighty times, the former," says Dr. Magee, "is a title used familiarly of our Lord by all; but the latter is a name applied only by himself, excepting in Acts vii. 56.; and in Heb. ii. 6. and Rev. i. 13. xiv. 14. the first of which, Heb. ii. 6. is a quotation from the Psalms, and the other two refer, as the vision of Stephen did, to that exaltation in the heavens, which, with our Lord's dying words he declared, awaited the Son of man: so that, in truth, except when our Lord himself assumes it as an appellation, it is never used concerning him in the N. T. save only to establish the fact of his having ascended into heaven; which to mortal eye could have been represented only in his bodily form; in that form, in reference to which he had designated himself as the *Son of man*." There is in the use of the term a manifest allusion to the prophetic description of the Messiah in Daniel vii. 13.

57. 58. Κράξαντες δὲ φωνῇ μεγάλῃ . . . Then they cried out with a loud voice . . . This was a sudden tumult, and the stoning of Stephen an act of popular fury. They cried with a loud voice to drown that of Stephen, and they stopped their own ears, as if they could not bear to hear such blasphemy, as they conceived he had spoken. And they cast him out of the city, because their traditions said, that no man was to be stoned in the camp or in the city, and because they judged it a profanation of the sacred place to stain it with human blood; the witnesses against him beginning the execution. See note at John xviii. 31. The circumstances of this case do not militate against the observations in that note, because this seems to have been a sudden tumult, which arose

before the affair could be taken before the Roman procurator. Συνέχω is properly to contain, to restrain; also to straiten; here to hold, to stop: pass. to be affected, afflicted, and to labour under disease, as Luke iv. 38. Applied to the mind, συνέχω signifies to urge, to impel, to constrain, as below xviii. 5. where συνέχετο means that Paul was constrained, he felt a vehement desire in his soul; which is rendered by Luther, it wrung the soul of Paul. Concerning Saul here mentioned, see next chapter, ver. 1.

59. 60. ἐπικαλούμενον καὶ λέγοντα . . . calling upon God, and saying . . . But the word God is not in the original. The invocation, or act of worship, is to Christ: and the words are so plain, that it seems impossible to evade them. It is as if it had been written ἐπικαλούμενον τὸν Κύριον Ἰησοῦν, καὶ λέγοντα . . . He prays for his murderers, and recommends his soul into the hands of his Saviour, worshipping Christ in the very same manner, in which Christ had but a little while before worshipped the Father on the cross. We cannot but infer from this that our Saviour partakes of the divine qualities of omnipresence and omniscience; otherwise this prayer addressed to him would have been nugatory. Jesus, therefore, says Bp. Horsley, was the God whom the dying martyr invoked in his last agonies, when men are apt to pray, with the utmost seriousness, to him whom they conceive the mightiest to save. Ἐπικαλέομαι is to call upon, to name, and because in prayer we name the name of him to whom we pray, hence, as in this passage, it signifies to invoke in prayer, to pray to; also as above with ὄνομα, ii. 21. to profess the religion of. Below xxv. 11. it signifies to appeal. Χαμαὶ is und. at θεὸς τὰ γόνατα, see Mich. on Bos. Μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν, lay not this

ἔκραξε φωνῇ μεγάλῃ, Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

Κεφ. η'. 8.

^a Σαῦλος δὲ ἦν συνευδοκῶν τῷ ἀναιρέσει αὐτοῦ. Ἐγένετο 1
οὖν ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ 2
τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς,

^a Supra vii. 58. Infra xxii. 20. xi. 19.

1 || πάντες δὲ

sin to their charge: ἵστημι to make to stand, to place, here is to impute, transitively; to repay, whether for good or evil. Schleusner, noli ulcisci hoc scelus. Metaphorically of persons it signifies to propose to be elected, above i. 23. vi. 6. to appoint, below xvii. 31. This verb, and its compounds, has sometimes an active, in the pres. imperf. aor. 1. and fut. 1.: sometimes a neuter sense, in perf. pluperf. and aor. 2. Ἐκοιμήθη he fell asleep. See note at John xi. 11. 12.

CHAP. VIII.

1. Σαῦλος . . . αὐτοῦ. *And Saul was consenting unto his death.* These words should properly be connected with the preceding chapter. Ἐγένετο . . . this forms a new epoch in the Christian church. We have now the first step towards the enlargement of the church, (which had hitherto been confined to the Jews, and within the city of Jerusalem,) in the conversion of the Samaritans by Philip the Deacon; and for their confirmation in the faith the college of Apostles send Peter and John, ver. 14. Saul, also called Paul, by which name he is generally known after his preaching among the Gentiles, and whose conversion will form a remarkable epoch in the history of the church, is here introduced in the first Jewish persecution, (see also above vii. 59.) as taking an active and a violent part against the Christians, as he still continued to do for some time after. Saul was a Jew,

a Hebrew of the Hebrews, of the tribe of Benjamin, and a native of Tarsus, then the chief city of Cilicia, in which was a celebrated school of philosophy: it is supposed to be the old Tarshish mentioned so often in the O. T. His father was a Pharisee, and he himself was educated under the famous Gamaliel in the most rigid principles of that sect. Ἐκκλησία, from ἐκκαλέω *to call out, or convoke*, or from the Heb. *הָקָר* *any assembly, or convocation.* Hesych. ἐκκλησία· σύνοδος, συναγωγή, πανήγυρις. Suid. ἐκκλησίαν· συναγωγὴν ὄχλου. It signifies especially as Matt. xvi. 18. (which see,) *the universal assembly of true believers, or the whole society of Christians*, throughout the world. It signifies also, as in this passage, *a particular church*, in a particular place, though consisting of several congregations. Also, as Matt. xviii. 17. *a particular assembly of Christians*, Schleusner says *collegium presbyterorum*, whose care it was to watch over and admonish any one. See also above vii. 38. where it is applied to the general assembly of the Israelitish people. Πάντες τε διεσπάρησαν, *and they were all scattered abroad*: this very persecution and dispersion of the believers did not prevent, through the over-ruling providence of God, but tended to forward, the promulgation of the Gospel. None of any eminence continued in the city, except the Apostles. Συγκομίζω *to carry together*, a dead man to his burial, is a funeral word used in that sense by the best Greek writers; and the *laying out*, and even *the interment*, was

- 3 καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ. ^b Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἀνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.
- 4 Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν
- 5 λόγον. ^c Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας,
- 6 ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. Προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν
- 7 αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ^d Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλη ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύ-
- 8 θησαν. Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.
- 9 ^e Ἄνθρωπος δὲ τις ὀνόματι Σίμων, προὔπῃρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί
- 10 τινα ἑαυτὸν μέγαν· Ὡς προσεῖχον πάντες, ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ
- 11 μεγάλη. Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ ταῖς

^b Infra ix. 1. xxii. 4. xxvi. 10. 11. Gal. i. 13.^c Supra vi. 5.^d Mark xvi. 17.^e Infra xiii. 6.

6 || προσεῖχον δὲ 7 * μεγάλη φωνῇ ib. || ἐξήρχοντο 10 † πάντες
ib. X ἡ καλουμένη μεγάλη

called συγκομιδή. Κοπετὸς a vehement lamentation, planctus, from κόπτομαι, which see at Luke viii. 55. Λυμαίνω ver. 3. from λύμη destruction, devastation, chiefly occasioned by wild beasts, is to afflict, to make havoc of, to ravage, and is properly applied to the persecuting Saul, who armed with authority from the Sanhedrim, like a furious tiger, exercised the utmost rage, and grievously afflicted the infant church.

5. Φίλιππος . . . Χριστόν. Then Philip went down to the city of Samaria, and preached Christ unto them. This was Philip the Deacon, the second in order after Stephen among the seven deacons. It could not be Philip the Apostle; for Peter and John, ver. 15. are sent to impose hands. Jesus had stayed two days among the Samaritans; see John iv. 39—42. And now in this dispersion it was thought fit to preach the Gospel unto them, and Philip accordingly preached it, probably in Sychar, where Christ had been.

9. Ἄνθρωπος δὲ τις . . . μέγαν. But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out

that himself was some great one. This man by his pretences to miraculous powers, sorcery and imposture, had gained so great influence over the people, that they actually believed him to be a man by whom the great power of God was most signally exerted; perhaps he either avowed himself, or they supposed him to be the Messiah. Perhaps, as some think, this man had abused the skill he possessed in astronomy, and his knowledge of natural history, to turn the ascendancy he had thus acquired over the minds of a credulous multitude to his own selfish and interested purposes. Προὔπῃρχω to be before, is here, as in Luke xxiii. 12. to be rendered adverbially, anteā, olim, hitherto. Μαγεῖω to practice magical arts, from μάγος, which see at note Matt. ii. 1. Ἐξιστῶν τὸ ἔθνος, bewitched the people, i. e. astonished, as also ver. 11. from ἐξιστάω, transitively: see ἴσθημι above vii. 59. 60.

10. Οὗτός ἐστιν . . . μεγάλη. This man is the great power of God. Ἡ δύναμις, the abstract for the concrete, for, This man is mighty in divine and miraculous powers: or, by the figure metalepsis, the same as, ἐν ταῦτα ἡ τοῦ Θεοῦ δύναμις ἐνεργεῖται.

μαγείαις ἐξεστακέναι αὐτούς. Ὅτε δὲ ἐπίστευσαν τῷ 12
 Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ
 καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε
 καὶ γυναῖκες. Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ 13
 βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε
 δυνάμεις καὶ σημεῖα μεγάλα γινόμενα, ἐξίστατο. Ἀκού- 14
 σαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ
 Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν
 Πέτρον καὶ Ἰωάννην. Ὅτινες καταβάντες προσηύξαντο 15
 περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. Ὅπως γὰρ ἦν 16
 ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός· μόνον δὲ βεβαπτισμένοι
 ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. Ὅτε ἐπετίθουν 17
 τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον.
 Θεασάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν 18
 τῶν ἀποστόλων δίδεται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν
 αὐτοῖς χρήματα, λέγων, Δότε καὶ μοι τὴν ἐξουσίαν ταύ- 19
 τήν, ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον.
 Ὁ Πέτρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου σύν σοι εἴη 20

^f Supra ii. 38.^g Supra xix. 2. 5. 6. x. 48.^h Supra vi. 6. Heb. vi. 2.ⁱ Matt. x. 8. 2 Kings v. 16.

12 * τοῦ Ἰησοῦ 13 * θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλα γινόμενα
 ib. † μεγάλα 14 ‡ τὸν ante Πέτρον 16 || οὐδέπω 18 = ἰδὼν δὲ ὁ Σίμων

13. Ὁ δὲ Σίμων... Φιλίππῳ... Then Simon himself believed also: and when he was baptized, he continued with Philip... He professed himself a believer, and probably had some conviction of the truth of the Gospel; and being astonished by beholding Philip's miracles, he continued for some time to attend on Philip with great assiduity; he was also baptized by Philip, which was one of the offices of the deacons; see above note vi. 1.; but that, after the rebuke which he received from Peter, instead of repenting, he apostatised, the uniform voice of antiquity puts beyond a question.

16. 17. μόνον δὲ... only they were baptized in the name... See notes above vi. 6. and at Matt. xxviii. 19. and for the imposition of hands, see note at 1 Tim. iv. 14.

18. Θεασάμενος δὲ ὁ Σίμων... And when Simon saw... Whatever were the arts which Simon's skill or powers were enabled to

Gr. Test.

practise, it is evident from this that the effects which were produced by the imposition of the Apostles' hands were very different. When he saw therefore the miracles which they wrought, and the gifts they restrictively communicated by imposition of hands and prayer, he concluded that they could impart to him a similar power, if they chose, supposing that the whole power was at their disposal. And this he thought would admirably answer his ambitious views of obtaining wealth, honours and power. He proposed therefore to them that for a sum of money they should confer on him the unrestricted power of communicating the Holy Spirit to whom he pleased; meaning to prostitute the sacred operations of the Holy Spirit to his own selfish gratifications, and his love of filthy lucre.

20—22. Τὸ ἀργύριόν σου σύν σοι εἴη εἰς ἀπώλειαν, ὅτι... Thy money perish with thee, because thou hast thought that the gift

II.

Z

εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ
 21 χρημάτων κτᾶσθαι. Οὐκ ἔστι σοι μερίς οὐδὲ κληρος ἐν
 τῷ λόγῳ τούτῳ· ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεῖα ἐνώ-
 22 πιον τοῦ Θεοῦ. ^k Μετανόησον οὖν ἀπὸ τῆς κακίας σου
 ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ
 23 ἐπίνοια τῆς καρδίας σου. ^l Εἰς γὰρ χολὴν πικρίας καὶ
 24 σύνδεσμον ἀδικίας ὠρῶ σε ὄντα. ^m Ἀποκριθεὶς δὲ ὁ Σίμων
 εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν
 25 ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. Οἱ μὲν οὖν, διαμαρτυράμενοι
 καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς

^k 2 Tim. ii. 25.

^l Heb. xii. 15.

^m Ex. viii. 8. Num. xxi. 7. James v. 16.

21 = ἔναντι τοῦ Θεοῦ

22 || τοῦ Κυρίου

of God may be purchased with money: rather, because thou hast thought by money to purchase the gift of God. *Κτᾶσθαι* here as usual has an active signification, *to acquire to thyself, to purchase*. Peter in the next words tells Simon that *by repentance* he may *perhaps* avoid that destruction which his detestable purpose deserved. It is therefore to be supposed, as indeed it would be inconsistent with the spirit of Christianity to *imprecate perdition* on any man, that Peter's words are not an *imprecation*, but a *prediction* of what would befall Simon without repentance. Dr. Owen proposes to insert a comma at *κτᾶσθαι* instead of the full stop, that the first clause *ὅτι τὴν δωρεὰν . . .* may depend on the latter, *οὐκ ἔστι σοι . . .* with this construction: *Thy money perish with thee! Because thou hast thought that the gift of God may be purchased with money, thou hast neither part nor lot in this matter: for, such a thought is a plain indication, that thy heart is not right in the sight of God.* *Εἰ ἄρα ἀφεθήσεται . . .* if perhaps the thought of thine heart may be forgiven thee. *Ἄρα* is a syllogistical particle, but at the same time here conjectural, some doubt being admitted, because it depends on the will of God; and therefore it may be rendered, *propterea*, ob preces tuas, therefore, in consequence of, on account of, thy prayers. See Hoogeveen. It is to be observed, that Peter exhorts him to repentance, but does not grant him absolution.

23. *Εἰς γὰρ χολὴν . . . ὄντα*. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. These are

figurative expressions to show that he was immersed in the depths of impiety or malice, which was loathsome to God, and for which bitter suffering was reserved. He was so bound in the chains of sin and Satan, that the almighty power alone of God could deliver him. Thus *πικρία* is metaphorically applied Heb. xii. 15. to a wicked person, whose life and conversation, offensive to God, and noxious to men, may like a *growing bitter root*, *ρίζα πικρίας*, disseminate his impiety, and occasion many to fall away from the faith. *Πικρία* is also applied to *bitter reproachful language*; as Rom. iii. 14. and Eph. iv. 31. it expresses *bitter anger*, and *malice of heart*. In the same manner *χολή*, gall, bile, is metaphorically applied to express not only *anger*, but *impiety, wickedness, malice*. Hesych. *χολή· μανία πικρά*. And in this passage *χολή πικρίας* is the *most bitter*, and *offensive impiety and wickedness*.

24. *Δεήθητε . . . εἰρήκατε*. Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. Simon, probably from the hope that by inducing the Apostles to conceal his crime he might escape infamy, desires them to pray for him that he might be delivered from the punishment; ironically, as some suppose.

25. *διαμαρτυράμενοι . . .* when they had testified . . . This emphatical word signifies, *solemnly to adjure*, as above ii. 40. The Apostles having performed the service on which they had been sent, and having testified and preached the word, set out on their return. See *εὐαγγελίζομαι* note Matt. xi. 5.

Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐγγε-
λίσαντο.

Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, 26
Ἀνάστηθι, καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν
καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν
ἔρημος. ^η Καὶ ἀναστὰς ἐπορεύθη. Καὶ ἰδοὺ ἀνὴρ Αἰθίοψ 27
εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθίοπων, ὃς
ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων
εἰς Ἱερουσαλὴμ, ^θ Ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ 28
τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν·
Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ, Πρόσελθε, καὶ κολλήθητι 29
τῷ ἄρματι τούτῳ. Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν 30
αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν,
^α Ἀράγε γινώσκεις ἃ ἀναγινώσκεις; Ὁ δὲ εἶπε, Πῶς γὰρ 31
ἂν δυναίμην, ἐὰν μὴ τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν

^η John xii. 20.

25 || Ἱεροσόλυμα ib. — εὐγγελίζοντο
28 † καὶ alterum, novā periodo a καὶ καθήμενος incipiente

26. 27. αὕτη ἐστὶν ἔρημος . . . *which is desert . . .* Gaza, on the border of the Desert, southward between Palestine and Egypt. This chamberlain and treasurer of Candace, to join whom Philip was sent by the Spirit, see ver. 29. appears to have been a proselyte to Judaism. The Bishop of London thinks it more probable that he was an Egyptian Jew, who had been carried, while young, into Ethiopia. He thinks also with Basnage, that the conversion of Cornelius preceded that of the Ethiopian Eunuch, and that St. Luke, as is not unusual with him, inverts the chronological order of the two events. See his Lordship's Lectures on the Acts. Candace, queen of Ethiopia or Abyssinia, is mentioned by Strabo, as a woman of great spirit: as also by Dion Cassius, and Pliny the Naturalist. Ἐρημος is to be referred to ὁδὸν, not to Gaza. Arrian mentions Gaza, as the last town, before you enter the Desert, between Phœnicia and Egypt. Μεσημβρία the south, from μέση and ἡμέρα, with the addition of β. Hesych. μεσημβρία· τὰ τοῦ νότου μέρη, καὶ τὸ τῆς ἡμέρας μέσον. See εὐνοῦχος note Matt. xix. 12.

29. κολλήθητι . . . *join thyself . . .* See κολλάομαι at Luke xv. 15. and ἀναγινώσκω,

which occurs in the preceding and in the following verse, at Luke iv. 16. By an immediate suggestion of the Spirit of God, Philip was ordered to approach the chariot. The chamberlain was reading aloud, as is evident from the narrative, probably that his servants might hear.

30. 31. Ἀράγε . . . ὁδηγήσῃ με; *Understandest thou what thou readest? And he said, How can I, except some man should guide me?* An elegant paronomasia, as we have again at 2 Cor. iii. 2. See note at Matt. viii. 22. γὰρ is elliptical, and refers to οὐ γινώσκω und. before it, giving the reason why he, the eunuch, does not understand; see Hoogeveen. It does not follow, says Whitby, that because the eunuch wanted a guide in a prophecy obscure to him, therefore we must want one to obtain the knowledge of the plain principles and precepts of Christianity. When we assert the clearness and perspicuity of Scripture in all things necessary to be believed or done, we do this, not in opposition to the assistance of reason, or in exclusion to the instruction and help of others, but in opposition to the necessity of a living judge and infallible interpreter, supposed by the Romanists necessary to the knowledge of

- 32 Φίλιππον, ἀναβάντα καθίσαι σὺν αὐτῷ. ° Ἡ δὲ περιοχὴ
τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, Ὡς πρόβατον ἐπὶ
σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν
33 ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ἐν τῇ
ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν
αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ
34 αὐτοῦ. Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέο-
μαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ
35 περὶ ἐτέρου τινός; ° Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα
αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελί-
36 σατο αὐτῷ τὸν Ἰησοῦν. ° Ὡς δὲ ἐπορεύοντο κατὰ τὴν
ὁδὸν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἰδοὺ ὕδωρ·
37 τί κωλύει με βαπτισθῆναι; ° Εἶπε δὲ ὁ Φίλιππος, Εἰ
πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ
εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.
38 Καὶ ἐκέλευσε στῆναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι
εἰς τὸ ὕδωρ, ὃ, τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν
39 αὐτόν. ° Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου

° Isa. liii. 7. 8.

° Luke xxiv. 27. Infra xviii. 28.

° Infra x. 47.

° Matt. xxviii. 19. xvi. 16. Infra ix. 20. John vi. 69. 1 John iv. 15. v. 5. 13.

° 1 Kings xviii. 12. 2 Kings ii. 16. Ezek iii. 12. 14.

that will of God, by which alone we can be saved.

32. 33. Ἡ δὲ περιοχὴ τῆς γραφῆς . . . *The place of the Scripture . . .* Περιοχὴ, from περιέχω to contain, is metaphorically an argument or scope and subject of any writing or book. Hesych. περιοχὴ· ὑπόθεσις. But it signifies specially a place, section, or passage. Cic. ad Att. xiii. 25. "Et ego ne Tironi quidem dictari, qui totas περιοχὰς persequi solet, sed Spintharo syllabatim." See Isa. liii. 7. 8. Ἐναντίον τοῦ κείροντος, before his shearer, or, as contended by Mr. Wakefield, his slayer. Ἐν τῇ ταπεινώσει . . . *In his humiliation his judgment was taken away . . .* This was a sort of proverb for being oppressed. That Christ is the person described by the prophet throughout this chapter, cannot with any Christian be a matter of question. The difficulty, says Scott, which the eunuch found in the Scripture, related to the person of whom the sacred writer spake. "Was Isaiah thus inhumanly put to death by the Jews? Or did he foretell the sufferings of some future and greater person?" This gave Philip an opportunity of instructing the

Ethiopian in the grand truths of the Gospel, and showing him the exact accomplishment of the prediction in the person of the Lord Jesus: εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν, ver. 35. preached unto him Jesus, or rather, he declared the glad tidings of Jesus; for, says Dr. Campbell, it is probable that it was in the familiar way of dialogue, in which he had begun, that Philip continued to instruct this stranger in the doctrine of Christ. τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; And who shall declare his generation? i. e. as it is generally understood, Who shall describe the wickedness of that age which put him to death, for doing good to them? Some explain it of his future eternal existence: Who shall declare, how long his age or generation shall continue? But the former interpretation is preferable, and accords best with the context.

37. ἐξ ὅλης τῆς καρδίας . . . *with all thine heart . . .* See note above ii. 38. It is very probable that this verse is spurious: it is wanting in a great number of Mss. and in the ancient Syriac version. The Mss. however that retain it are very numerous, and it is found in Irenæus.

ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦ-
χος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ 40
εὗρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς
πόλεις πάσας, ἕως τοῦ ἔλθεῖν αὐτὸν εἰς Καισάρειαν.

Κεφ. θ'. 9.

^a Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς 1
μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, Ἠτήσατο 2
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς,
ὅπως ἂν τινὰς εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας,
δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. ^b Ἐν δὲ τῷ πορεύεσθαι, 3
ἐγένετο αὐτὸν ἐγγίξειν τῇ Δαμασκῷ· καὶ ἐξαίφνης περι-
ήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· ^c Καὶ πεσὼν ἐπὶ 4

^a Supra viii. 3. Infra xxvi. 10. Gal. i. 13. 1 Tim. i. 13.^b Infra xxii. 6. xxvi. 12. 1 Cor. xv. 8.^c Matt. xxv. 40. &c.

3 — ἐκ τοῦ οὐρανοῦ

40. Φίλιππος δὲ εὗρέθη εἰς Ἀζωτον...
But Philip was found at Azotus... εἰς for ἐν. The manner in which Philip was conveyed away from the Ethiopian appears to have been miraculous, probably to convince him of the truth of the religion, which he had now gladly embraced. The Ethiopian himself went on his way, χαίρων, ver. 39. full of religious joy. Azotus, or Ashdod, a town of Palestine; see Herod. ii. 157. And thus by the intervention of Providence was the way prepared for the Gospel in Ethiopia, where a flourishing church continued for several ages afterwards.

CHAP. IX.

1. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς...
And Saul yet breathing out threatenings and slaughter... ἔτι yet, not being satiated with the slaughter of Stephen: at this very time while meditating further cruelties against the disciples, Saul (afterwards Paul) is called by Jesus himself, by an extraordinary voice from heaven, to his service; and he who had been one of the most virulent enemies of the Christians, will now become their most glorious and

triumphant defender. Independently of the miraculous gifts with which he was enriched, Paul was naturally possessed of an invincible courage, an amazing force of genius, and a spirit of patience, which no fatigues could overcome, and which no sufferings or trials could exhaust. Πνέω and ἐμπνέω are used in the same metaphorical sense by the best classical writers: φόνον πνεόντες Eurip. And the Latins say, sanguinem, praelia, scelus spirare, anhelare.

2. Ἠτήσατο... ὄντας... *And desired of him letters to Damascus to the synagogues, that if he found any of this way...* Damascus was the capital city of Syria, in which great numbers of Jews resided; and Saul desired letters from, probably Caiaphas, and the Sanhedrim, to the synagogues of that place, authorizing the apprehension of those who were there propagating the new doctrine. Ὅδός is the doctrine, religion, or profession of any religion, as below xvi. 17. xviii. 25. xix. 9. *In the way of the Nazarenes* is still the phrase used by the Jews to express "according to the manner of the Christians."

3—6. Ἐν δὲ τῷ πορεύεσθαι... *And as he journeyed...* See also Paul's own account of this vision and miraculous event, below

- τὴν γῆν, ἤκουσε Φωνὴν λέγουσαν αὐτῷ, Σαοῦλ, Σαοῦλ, τί
 5 με διώκεις; ^d Εἶπε δὲ, Τίς εἶ, Κύριε; Ὁ δὲ Κύριος εἶπεν,
 Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. [σκληρόν σοι πρὸς κέντρα
 6 λακτίζειν. ^e Τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με
 θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτὸν,] Ἀλλὰ ἀνάστηθι
 καὶ ἕλθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι, τί σε δεῖ
 7 ποιεῖν. ^f Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ, εἰστήκεισαν
 ἔννεοι, ἀκούοντες μὲν τῆς Φωνῆς, μηδὲνα δὲ θεωροῦντες.
 8 Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεωγμένων δὲ τῶν
 ὀφθαλμῶν αὐτοῦ, οὐδὲνα ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν
 9 εἰσήγαγον εἰς Δαμασκόν. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέ-
 πων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
 10 ^g Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι, Ἀνανίας,
 καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι, Ἀνανία. Ὁ δὲ

^d Supra v. 39.^e Supra ii. 37. Infra xvi. 30.^f Dan. x. 7. Infra xxii. 9. xxvi. 13.^g Infra xxii. 12.

5 ‡ Κύριος εἶπεν

ib. σκληρόν usq. ad πρὸς αὐτὸν

6 * Ἀνάστηθι

ib. — β, τι σε δεῖ

7 || ἔνεοι

xxii. 5. and the simplicity and undesignedness with which he adverts to it in his Epistle to the Gal. i. 15—17. Περιαστράπτω is a very expressive word, signifying to shine like lightning round; a light from heaven, which far exceeded the lustre of the meridian sun. τί με διώκεις; why persecutest thou me? See note at Matt. xxv. 40. Σκληρόν σοι πρὸς κέντρα λακτίζειν. It is hard for thee to kick against the pricks. This is a proverbial expression of impotent rage, which hurts one's self, and not that against which it is levelled. Πρὸς κέντρα λακτίζοιμι θνήστος ὢν θεῷ, Eurip. in Bacch. Κέντρον, from κεντέω, properly any thing by which a puncture is made; a goad or pole with a sharp point, used in driving oxen, called βουπλήξ or βοῦκεντρον. Κέντρον is also metaphorically applied to that which has the power of hurting, as 1 Cor. xv. 55. 56. with some allusion to the poetical image of the Jews, who represent the angel of death as armed with arrows. But this clause and the whole of ver. 6. are omitted in many ancient copies and versions, and by many considered as a marginal gloss from the parallel passage below, xxvi. 14. which was afterwards transferred into the text.

7. Οἱ δὲ ἄνδρες . . . θεωροῦντες. And the men which journeyed with him stood speech-

less, hearing a voice, but seeing no man. Εἰστήκεισαν stood, i. e. were: see xxvi. 14. This verse is easily reconciled with xxii. 9. where St. Paul asserts τὸ μὲν φῶς ἐθεόσαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν. The attendants heard a voice, but they did not hear what that voice uttered; or they were so terrified that they heard nothing articulate. Thus in Eurip. Hippol. κλῶν μὲν αὐδῆς, ὄμμα δ' οὐχ ὀρᾶν τὸ σόν. Ἐννεός as κωφός is properly both dumb and deaf. Sometimes simply ἐνεός. Ammonius: κωφός καὶ ἐννεός ὁ αὐτὸς παρὰ τοῖς παλαιοῖς ἐλέγετο, ὃ μὴ φθεγγόμενος. Suid. ἐννεός· ἄφωνος, κωφός. But it also denotes one astounded, stupified, and as it were struck with a flash of lightning. Suid. ἐξεστηκώς. Hesych. ἐμβρονηθέντες· ἐννεοὶ γινόμενοι. In ver. 8. ἀνεωγμένων δὲ τῶν ὀφθαλμῶν is, although his eyes were open.

9. καὶ οὐκ ἔφαγεν, οὐδὲ ἔπιεν· and neither did eat, nor drink. In deep humiliation for his former persecution of the church; with a disordered body, and a mind occupied in prayer, reflections, and divine visions. His blindness and restoration to sight might not inaptly express the idea of the darkness in which he had lived, and of the light which now shone upon him.

εἶπεν, Ἰδοὺ ἐγὼ, Κύριε. ^h Ὁ δὲ Κύριος πρὸς αὐτὸν, Ἀνα- 11
 στάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ
 ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ
 προσεύχεται, Καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνα- 12
 νίαν, εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ.
 Ἀπεκρίθη δὲ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ 13
 ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου ἐν Ἱερου-
 σαλήμ. ⁱ Καὶ ᾧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, 14
 δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ^k Εἶπε 15
 δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι
 ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἔθνων, καὶ
 βασιλέων, υἱὼν τε Ἰσραήλ. ^l Ἐγὼ γὰρ ὑποδείξω αὐτῷ, 16
 ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. ^m Ἀπῆλθε 17
 δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν· καὶ ἐπιθεὶς ἐπ’
 αὐτὸν τὰς χεῖρας, εἶπε, Σαοὺλ ἀδελφε, ὁ Κύριος ἀπέσταλκέ
 με, Ἰησοῦς ὁ ὀφθεῖς σοι ἐν τῇ ὁδοῦ ᾗ ἦρχου, ὅπως ἀνα-
 βλέψῃς, καὶ πλησθῇς Πνεύματος ἁγίου. Καὶ εὐθὺς ἀπέ- 18
 πεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσει λεπίδες, ἀνέβλεψέ τε
 παραχρῆμα* καὶ ἀναστὰς ἐβαπτίσθη. ⁿ Καὶ λαβὼν 19
 τροφὴν ἐνίσχυσεν.

^h Infra xxi. 39. xxii. 3.ⁱ Supra vii. 59. Infra xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22.^k Infra xiii. 2. Rom. i. 1. xi. 13. Gal. ii. 7. 8. Infra xxv. 22. 23. xxvi. 1. &c.^l Infra xx. 23. xxi. 11.^m Infra xxii. 12. 13. Supra ii. 4. iv. 31.ⁿ Infra xxvi. 20.

13 * δ' Ἀνανίας 17 † Ἰησοῦς 18 ‡ παραχρῆμα

11. ἰδοὺ γὰρ προσεύχεται· *for behold, he prayeth.* Fear not to approach him; he is no longer the merciless persecutor of my disciples. He is now employed in fervent prayer, and prepared by a coincident vision for thy coming. This was not, as Grotius thinks, an angel who spoke, but it was really a vision of the Lord Jesus; for Ananias not only calls him *Lord*, but calls Christians *his saints*: ver. 13. and 14. *those that call upon his name*, i. e. who believe in him; for *to call on the name of Jesus* is here used as the distinguishing characteristic of a believer: so below, ver. 21. Thus also 1 Cor. i. 2. Rom. x. 13. 14. It being the same thing to believe in, and to call upon the name of the Lord Jesus. Hence we learn, who that Lord is, whom Ananias bids St. Paul invoke, when he saith, *Arise and be baptized, calling upon*

the name of the Lord, even the Lord Jesus who appeared to him, xxii. 16. In those days our Saviour was invoked publicly in prayer, a practice so continually followed by the first Christians, that Pliny mentions it in his Epistle to Trajan, telling him that it was the custom of the Christians to sing a hymn to Christ, as God.

15. ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος ... *for he is a chosen vessel unto me* ... i. e. a choice instrument, for the conversion of the Gentiles. Ἐκλογῆς for ἐκλεκτόν. Σκευὸς is used here metaphorically for a man himself, as σκευὴ ὀργῆς Rom. ix. 22. *homines pænā divinā digni*, and ver. 23. σκευὴ ἐλέους, *favore divino digni, et quibus destinata sunt a Deo beneficia.* Τὸ ὄνομά μου, see note at John xvii. 11.

19. Καὶ λαβὼν τροφὴν ἐνίσχυσεν ... *And when he had received meat he was strength-*

Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν
 20 ἡμέρας τινάς. ° Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε
 21 τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. ° Ἐξίσταντο
 δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορ-
 θήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο,
 καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ
 22 ἐπὶ τοὺς ἀρχιερεῖς; ° Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο,
 καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-
 μασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.
 23 ° Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ
 24 Ἰουδαῖοι ἀνελεῖν αὐτόν. Ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπι-
 βουλὴ αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ
 25 νυκτὸς ὅπως αὐτὸν ἀνέλωσι. ° Λαβόντες δὲ αὐτὸν οἱ
 μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν

° Supra viii. 37.

° Supra viii. 3. Gal. i. 13. 23.

° Infra xviii. 28.

° Infra xxiii. 12. xxv. 3. 2 Cor. xi. 26.

° Jos. ii. 15. 1 Sam. xix. 12.

19 † ὁ Σαῦλος 20 || τὸν Ἰησοῦν 21 = ἐλήλυθεν 24 || παρετήρουντο δὲ καὶ
 25 — λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν

ened. Ἐνωχέων to strengthen, as Luke xxii. 43. but with the ellipsis of *ἐαυτὸν* (see Bos and Viger) it is, as here, intransitive, *to be strengthened*. Saul having recovered strength by some refreshment, after he had fasted three days, consulted not with flesh and blood to learn the Christian doctrine of Ananias; nor did he go to Jerusalem, to consult those who were Apostles before him; but immediately went into Arabia, Gal. i. 16. where being more secure, and having been by revelation more fully instructed in the doctrine of the Gospel, he returned to Damascus and preached for some time in the synagogues; or as some conjecture, he abode in Damascus, and only made excursions into Arabia. His return to Jerusalem was not till three years after his conversion, Gal. i. 18. and corresponding to the expression ver. 23. *when many days had been fulfilled*.

20. *ἐκήρυσσε τὸν Χριστὸν* . . he preached Christ . . . *Εὐθέως* is most probably to be referred to the return of St. Paul to Damascus. And straightway upon his return out of Arabia he preached Christ. *Τὸν Ἰησοῦν* is a reading preferred by many critics, but without sufficient authority. What St. Paul preached, says Dr. Magee, was that Christ was the Son of God; by

which last words is manifestly not meant the Messiah or Christ, for then his preaching would merely be that *Christ was Christ*; but that Jesus, who was Christ, was truly in his nature the *Son of God*—that *Son of God*, which he was pronounced to be at his nativity, because of his miraculous production by the Holy Spirit; which he affirmed himself to be continually throughout his ministry, even though the Jews accused him of thereby making himself equal with God. *Πορθέω*, which occurs in the next verse, is properly *to overthrow, to destroy*, and metaphorically applied to men, is *to persecute and destroy*. And *συμβιβάζω*, ver. 22. *to make to go or come together*, and properly said of carpenters who join timbers firmly into one another, is metaphorically *to evince, to prove by laying arguments together*, and testimonies; *μαρτυρίαις* or *τεκμηρίαις* being und. according to Schafer in Bos. Also to conjecture from *laying circumstances together*, as below xvi. 10. and also *to instruct*, as 1 Cor. ii. 16.

24. *παρετήρουν τε* . . . and watched . . . See 2 Cor. xi. 32. from which it appears that they watched the gates by means of the soldiers of Aretas, the king of Arabia.

25. *Λαβόντες* . . . *σπυρίδι*. Then the disciples took him by night, and let him

σπυρίδι. [†] Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, 26
ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο
αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητῆς. ^υ Βαρνάβας δὲ 27
ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διη-
γήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι
ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιασάτο ἐν
τῷ ὀνόματι τοῦ Ἰησοῦ. [×] Καὶ ἦν μετ' αὐτῶν εἰσπορευό- 28
μενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζό-
μενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ. ^γ Ἐλάλει τε καὶ 29
συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν
ἀνελεῖν. Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς 30
Καيسάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

Αἱ μὲν οὖν ἐκκλησίαι κατ' ὅλης τῆς Ἰουδαίας καὶ Γαλι- 31
λαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦμεναι, καὶ
πορευόμεναι τῷ φόβῳ τοῦ Κυρίου· καὶ τῇ παρακλήσει
τοῦ ἁγίου Πνεύματος ἐπληθύνοντο.

† Gal. i. 17. 18.

υ Supra iv. 36. Infra xiii. 2.

× Gal. i. 18.

γ Supra vi. 1. Infra xi. 20.

26 † ὁ Σαῦλος ib. || ἐν Ἱερουσαλὴμ 28 || εἰς Ἱερουσαλὴμ
31 — ἡ . . . ἐκκλησία . . . εἶχεν . . . οἰκοδομουμένη καὶ πορευομένη . . . ἐπληθύνετο

down by the wall in a basket. See notes at Mark ii. 4. where see the use of διὰ; and at Matt. xv. 35. The journey to Jerusalem in the next verse, is the same which St. Paul himself mentions in his epistle, Gal. i. 18. particularising circumstances.

28. 29. Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ . . . And he was with them coming in and going out . . . The account taken by itself, in these two verses, would lead a reader to suppose that St. Paul's abode in Jerusalem had been longer than fifteen days, mentioned in Gal. i. 18. But the reference which is made to this visit below (xxii. 17. 18.) plainly indicates that Paul's continuance in that city had been of short duration. Some place a full stop at Ἱερουσαλὴμ, and join what follows to the 29th verse. See Ἑλληνιστὰς above vi. 1.

31. οἰκοδομοῦμεναι . . . ἐπληθύνοντο and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. Οἰκοδομεῖν is properly to build or superstruct upon a foundation. Being accommodated to spiritual matters, it signifies to teach the whole

Christian doctrine, of which Christ being the Messiah sent from God, is the foundation or corner-stone; and the receiving and practising all that he commands, is that which is naturally and necessarily built upon it; and therefore to their being edified here, is added in the next words, walking in the fear of the Lord. The word is generally used in this metaphorical sense, with application to the church of God, and its spiritual building, partly in respect of knowledge, but principally in respect of Christian practice. The church is the house of God, οἶκος πνευματικὸς, 1 Pet. ii. 5. a spiritual house, and every Christian one of the λίθοι ζῶντες living stones, which οἰκοδομοῦνται are edified or built, and of which this house is made up. And the building itself, i. e. edification, is the compacting or orderly joining together of these living stones in belief of the truth and charitable living together, from both which proceed the strength and comeliness of the structure, and the fitness for the use and honour of him whose it is, i. e. Christ. The immediate sense of the word will be judged

- 32 ^z Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν
 33 καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. Εὗρε δὲ
 34 μενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος. ^a Καὶ εἶπεν
 35 αὐτῷ ὁ Πέτρος, Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνά-
 36 στηθι, καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. ^b Καὶ
 37 εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα,
 38 οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.
 39 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμη-
 37 νευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων
 38 καὶ ἐλεημοσυνῶν ὧν ἐποίει. Ἐγένετο δὲ ἐν ταῖς ἡμέραις
 39 ἐκείναις, ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ
 38 αὐτὴν ἔθηκαν ἐν ὑπερώῳ. Ἐγγὺς δὲ οὔσης Λύδδης τῇ
 39 Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ,
 39 ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ
 39 ὀκνῆσαι διελθεῖν ἕως αὐτῶν. Ἀναστὰς δὲ Πέτρος συνῆλ-

^z Supra viii. 14.^a Supra iii. 6. 16. iv. 10.^b 1 Chron. v. 16. Infra xi. 21.

38 † δύο ἄνδρας

off by the context where it occurs, especially in St. Paul's Epistles. See Hammond. It is also used in a bad sense, *to be excited, seduced* by example to bad practice; see 1 Cor. viii. 10. The occasion of the peace (εἰρήνην) or tranquillity enjoyed by the churches, was in consequence of the persecution of the Jews under Caligula, who had ordered his statue to be erected in the temple at Jerusalem; the terror of which diverted the Jews from persecuting the Christians. Πορεύομαι is often *to proceed* in a course of life, importing practice and conversation; but it may also signify here, as used by Greek writers, and by the LXX. *to proceed* in a progressive increase and augmentation. Πληθύνομαι, *to be multiplied, or increased*, is applied to the word of God, in several passages, as a *divine seed* bringing forth *abundant increase*. So also αὐξάνω is used in a figurative sense, *to grow*, spiritually, as the word of God.

34. ἀνάστηθι, καὶ στρώσον σεαυτῷ· *arise, and make thy bed*: or rather, *arise and prepare for thyself*, for the reception of guests at thy house. The eastern people now (see Harmer) do not keep their beds made; the mattresses, &c. are rolled up, carried away, and placed in cupboards

till they are wanted at night. But the word seems to be understood here in the same sense as it is used by the Evangelists, to express the making ready an upper chamber for the reception of people to eat the passover; (Mark xiv. 15. Luke xxii. 12.) as the Jews of the Apostolic age seem to have prepared their rooms for the reception of guests, by spreading them with mats, carpets, or something of that kind. They also that received mercies sometimes entertained the prophets that had healed them, and their attendants; so John xii. 1. 2. See also Mark i. 29—31. Lydda was a celebrated town in Judea, with public schools; and where the Sanhedrim sometimes met. And Saron or Sharon, ver. 35. was a vale remarkable for the many villages scattered about it, and for its rich pasturage. Joppa, ver. 36. was a sea-port on the Mediterranean, not far from Lydda.

37. λούσαντες . . . ὑπερφῶ· *whom when they had washed, they laid her in an upper chamber*. Washing the dead body is often mentioned by Greek and Latin writers. As it was the custom of women to perform this rite, λούσαντες, though masculine, may be applied to women, according to the Attic construction, which, in order to generalise

θεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. ^c Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, 40 θεῖς τὰ γόνατα προσήύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, Ταβιθὰ, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμούςς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε. Δοὺς δὲ 41 αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. Γνωστὸν δὲ ἐγένετο 42 καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον. ^d Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν 43 Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

Κεφ. ι'. 10.

Ἀνὴρ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκα- 1
τοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, ^a Εὐ- 2

^c Matt. ix. 25. Supra vii. 60. Mark v. 41. 42. John xi. 43.^d Infra x. 6.^a Infra ver. 22. 35. Supra viii. 2.

1 † ἦν

the sense, sometimes used the masculine gender with a feminine substantive. Thus οἱ προνήσκοντες, spoken by Alcestis of herself. See ὑπερῶν above, i. 13.

40. Ταβιθὰ, ἀνάστηθι. *Tabitha, arise.* Peter had prefaced this expression with humble prayer upon his knees. He was doubtless assured, that this request was granted, before he addressed Dorcas. His words are not, "I say unto thee, arise," in the language of authority; but simply, "Tabitha, arise," as an intimation that Jesus had restored her life. Tabitha in the Syriac, and Dorcas in the Greek language, signify the same thing, a *roe*, or *fawn*. Ἀνακαθίζω is *to sit up, to sit with body erect*, in which sense it is used by Greek medical writers. Βυρσεὺς, ver. 43. from βύρσα *a hide, or skin*, is rather a *currier*, than a *tanner*; perhaps employed in preparing skins for the reception of wine. Schoettgen, Hor. Heb. says, "Coriarium esse apud Judæos inter vitia numerabatur, quæ aliquis ante nuptias palam facere cogebatur, alias illæ nuptiæ fiebant irritæ. Hæc ergo circumstantia à D. Lucà non frustra

adjicitur. Nimirum licet hoc opificii genus à Judæis levis notæ maculâ notatum fuerit, tamen Petrus non dubitavit apud ipsum divertere, et ea res ipsi apud reliquos nihil nocuit."

CHAP. X.

1. 2. Ἀνὴρ δέ τις ἦν . . . *There was a certain man . . .* Freedom from the yoke of the Levitical law had till now remained a mystery even to the Apostles. But now the sacred inclosure of the church will be opened, the partition-wall being broken down, and many sincere believers will be received within its pale, by God's own appointment; not only *devout* Gentiles, *worshippers of one God*, or proselytes of the gate, but also (see below xiii. 7—12.) from among the idolatrous part of the Gentiles. Ἐκ σπείρης . . . *of the band . . .* This was a cohort of Roman soldiers, which attended the governor, residing at this time at Cæsarea, the seat of the Roman government. It is probable that this was called the Italian cohort, be-

σεβῆς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ
 αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεό-
 3 μενος τοῦ Θεοῦ διαπαντός. ^b Εἶδεν ἐν ὁράματι φανερώς,
 ὥσπερ ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελ-
 4 θόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. Ὁ δὲ
 ἀτενίσας αὐτῷ καὶ ἔμβορος γενόμενος, εἶπε, Τί ἐστι, Κύ-
 ριε; Εἶπε δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι
 5 σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. Καὶ νῦν
 πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα, ὃς
 6 ἐπικαλεῖται Πέτρος. ^c Οὗτος ξενίζεται παρά τινι Σίμωνι
 βυρσεῖ, ὃς ἐστιν οἰκία παρὰ θάλασσαν. [οὗτος λαλήσει
 7 σοι, τί σε δεῖ ποιεῖν.] Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν
 τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρα-
 8 τιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, Καὶ ἐξηγη-
 σάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.
 9 ^d Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων, καὶ τῇ πόλει ἐγγι-
 ζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ

^b Infra ver. 30. xi. 13.^c Supra ix. 43. Infra xi. 14.^d Infra xi. 5. &c.

2 † τε

6 † οὗτος λαλήσει σοι, τί σε δεῖ ποιεῖν

7 || ὁ λαλῶν αὐτῷ

cause most of the soldiers belonging to it were Italians. The Italian legion did not exist at this time. The Corneli were an illustrious family at Rome. He might have been the centurion who attended Christ's crucifixion, and hence was converted. Beza connects καὶ δεόμενος with εἶδεν, beginning the period by it.

3. ὥσπερ ὥραν ἐννάτην τῆς ἡμέρας . . . about the ninth hour of the day . . . i. e. the time of the evening sacrifice; see note above ii. 15—51. Hoozeveen says that an accusative seldom follows ὥσπερ, but ὥραν seems here to be for καθ' ὥραν. Ὡσπερ is ὥς εἰ ἦν, quasi.

4. Αἱ προσευχαί σου . . . Θεοῦ. Thy prayers and thine alms are come up for a memorial before God. Μνημόσυνον is a phrase used here in allusion to the Levitical service, expressing both the incense and sacrifice, as used by LXX. Lev. ii. 9.: and as ascending or coming up is proper to sacrifices and oblations, which go up, and ἀνθρωποπαθῶς render a sweet savour to God; so here the phrase is fitly attributed to prayers and alms, which are the Christian

sacrifice; ὁσμὴ εὐωδίας, an odour of sweet smell, θυσία δεκτή, a welcome sacrifice to God, Phil. iv. 18. Heb. xiii. 15.

5. Καὶ νῦν . . . And now . . . See καὶ νῦν at note John xvii. 1—5. as used in conclusions and exhortations, in the sense of *quare age*. See Hoozeveen. The words οὗτος . . . ποιεῖν, in the next verse, are wanting in the Complut. and several Mss. and omitted by Griesbach and Bengelius, and marked for omission by Wetstein. They seem however verified by the 32nd verse.

7. Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος . . . And when the angel which spake unto Cornelius was departed . . . i. e. after his departure, Cornelius sent two of his servants, and a devout soldier of his band, of those that adhered to him, i. e. attended his person and waited upon him, τῶν προσκαρτερούντων with ἐκ und. referring to δύο οἰκέτας as well as to στρατιώτην.

9. ἀνέβη . . . ἔκτην. Peter went up upon the house-top to pray, about the sixth hour. This was about noon, one of the three daily hours of prayer, which devout men used. See Psalm lv. 17. Peter adheres to the

ὥραν ἕκτην. Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασ- 10
 θαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν
 ἔκστασις, Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ κατα- 11
 βαῖνον ἐπ' αὐτὸν σκευὸς τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν
 ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς· Ἐν ᾧ 12
 ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ
 ἔρπετά, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. Καὶ ἐγένετο φωνὴ 13
 πρὸς αὐτὸν, Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. * Ὁ δὲ 14
 Πέτρος εἶπε, Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν
 κοινὸν ἢ ἀκάθαρτον. † Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς 15
 αὐτὸν, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. Τοῦτο δὲ 16
 ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκευὸς εἰς τὸν
 οὐρανόν. Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ 17
 ὄραμα ὃ εἶδε, καὶ ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ
 Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν

* Lev. xi. 4. xx. 25. Deut. xiv. 3. 7.

† Matt. xv. 11. Rom. xiv. 14. 17. 20.

10 || ἐγένετο ἐπ' αὐτὸν ἔκστασις

11 † ἐπ' αὐτὸν

ib. δεδεμένον, καὶ

12 † καὶ τὰ θηρία

16 † πάλιν

custom of the Jews, not only as to their hour of prayer, but when absent from Jerusalem in looking towards the temple; for he goes up to the roof of the house, (which was flat,) probably to pray towards Jerusalem, as Daniel did, vi. 10. It was also a place of privacy and retirement, free from noise and distraction.

10. 11. Ἐγένετο δὲ πρόσπεινος... And he became very hungry... Πρόσπεινος, from πρὸς, which in comp. is sometimes intens. and πείνα hunger. Γεύσασθαι is here by synecdoche to eat, to take some food, τροφήν or βρώματα being und. See Bos. Ἐκστασις properly a rapture of mind, and astonishment; a trance in which he saw a scenical and allegorical representation, which signified that the distinction of meats and of men was now to cease, and that the Gentiles were to be received into the church of Christ. Σκευὸς is interpreted by Schleusner a wooden, stone, or earthen vessel; but it has a greater latitude of signification, and is an utensil, an instrument of any kind, and here, as explained by ὀθόνην, something like a large sheet or wrapper. Ἀρχή is used for the extremity of any thing; as of a rope, σπᾶσας τὴν ἀρχὴν τοῦ στροφίου, Herod. iv. 60. The word πάντα,

ver. 12. expresses the variety, not the universality of animals.

14. ὅτι... ἀκάθαρτον· for I have never eaten any thing that is common or unclean. The negative οὐδέποτε gives to πᾶν an opposite signification: as in Aristoph. ὥστε πάντα μὴ δεδοικέναι, so that I should fear no danger. See Hoogeveen. Some critics observe that the Jews looked on unclean animals as an image of the Gentiles; which, if it were the case, renders this emblematical representation peculiarly proper.

15. Ἄ ὁ Θεὸς... κοίνου· What God hath cleansed, that call not thou common. Σὺ is antithetical. When God himself vouchsafes the abrogation of the law concerning the defilement of meats, &c. do not thou, homuncio, interpose thy vain scruples, and pronounce that unclean. See note at Matt. xv. 11. Then ver. 16. the transaction is thrice repeated, to show the certainty of the inference to be drawn from it.

17. Ὡς δὲ ἐν ἑαυτῷ διηπόρει... Now while Peter doubted in himself... While Peter was perplexed in himself, what could be the design of this allegorical vision; not ἐν ἑαυτῷ γενόμενος, being himself, being returned to himself from his trance, as some have understood it.

18 ἐπὶ τὸν πυλῶνα· Καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων
 19 ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. ^ε Τοῦ δὲ Πέ-
 τρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ
 20 Πνεῦμα, Ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε· ^η Ἀλλὰ ἀναστὰς
 κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος·
 21 διότι ἐγὼ ἀπέσταλκα αὐτούς. Καταβὰς δὲ Πέτρος πρὸς
 τοὺς ἄνδρας [τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνήλιου πρὸς
 αὐτὸν,] εἶπεν, Ἰδοὺ ἐγὼ εἰμι, ὃν ζητεῖτε· τίς ἡ αἰτία, δι'
 22 ἣν πάρεστε; Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ
 δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὄλου
 τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου,
 μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥή-
 23 ματα παρὰ σοῦ. Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.
 Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν
 24 ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ. Καὶ τῇ
 ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. Ὁ δὲ Κορνήλιος
 ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ
 25 καὶ τοὺς ἀναγκαίους φίλους. Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν
 Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς
 26 πόδας, προσεκύνησεν. ^ι Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων,

^ε Infra xi. 12.^η Infra xv. 7.^ι Infra xiv. 14. 15. Rev. xix. 10. xxii. 9.19 * ἐνθυμουμένου
πρὸς αὐτὸν

24 || τῇ δὲ ἐπαύριον

ib. † τρεῖς 20 || ὅτι ἐγὼ 21 † τοὺς ἀπεσταλμένους usq.

23 || τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε

25 × τοῦ ante εἰσελθεῖν

ib. * τῆς Ἰόππης

20. Ἀλλὰ ἀναστὰς κατὰβηθι ... Arise therefore, and get thee down... Ἀλλὰ is not here an adversative, but hortative particle, and may be rendered *agedum*; as in Hom. ἀλλ' ἔγε. See Hoogeveen. Μηδὲν διακρινόμενος, as also below xi. 12. without any scruple, or hesitation. Διακρίνομαι is here to hesitate, to doubt, to distrust, as Matt. xxi. 21.: to be distinguished as it were, and divided in mind; διακρίνω being properly to separate, to distinguish. Below xi. 2. with πρὸς it is to dispute, to contend, and besides the preceding verse, τὸ Πνεῦμα, with the article, which it then invariably has, is one of the passages which are usually adduced to prove the personality of the Blessed Spirit. See note Matt. i. 18.

22. μαρτυρούμενός τε... ἁγίου... and of good report among all the nation of the Jews, was warned from God by an holy angel... i. e. has been divinely instructed or warned: the name of God is unnecessarily introduced in the translation. See χρηματίζομαι at note Matt. ii. 12. Εἰς is und. with μαρτυρούμενος, see Bos.

24. συγκαλεσάμενος... φίλους· and had called together his kinsmen and near friends. Ἀναγκαῖοι φίλοι denotes jointly affines, kindred by alliance, and likewise bound by the ties of friendship. Thus φίλους ἀναγκαίους Eurip. Androm. 651. In 2 Cor. ix. 5. and Phil. ii. 25. Schleusner gives the sense of useful, advantageous, to ἀναγκαῖος. Συγγενεῖς are cognati, kindred by blood. Ἡμέρα und. at τῇ ἐπαύριον, see Bos.

25. πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν· and fell down at his feet, and worshipped him. Cornelius, a Roman, contrary to the

Ἀνάστηθι· καὶ γὰρ αὐτὸς ἄνθρωπός εἰμι. Καὶ συνομιλῶν 27
αὐτῷ εἰσῆλθε, καὶ εὐρίσκει συνεληλυθότας πολλούς. ^k Ἐφη 28
τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ
Ἰουδαίῳ, κολλαῖσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ἐμοὶ
ὁ Θεὸς ἔδειξε, μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον.
Διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. Πυνθάνομαι 29
οὖν, τίνι λόγῳ μετεπέμψασθέ με; ^l Καὶ ὁ Κορνήλιος ἔφη, 30
Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμην
νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ
μου· καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ,
^m καὶ φησι, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ 31
ἐλεημοσύнай σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. Πέμψον 32
οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται
Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ
θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. Ἐξαυτῆς οὖν 33
ἔπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος·
Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν, ἀκοῦσαι
πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ. ⁿ Ἀνοίξας 34
δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνο-
μαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· Ἀλλ' ἐν παντὶ 35

^k John iv. 9. xviii. 28. Infra xi. 3. Gal. ii. 12. 14. Infra xv. 8. 9. Eph. iii. 6.

^l Supra i. 10. Matt. xxviii. 3.

^m Supra ver. 4. &c. Dan. x. 12. Heb. vi. 10.

ⁿ Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19. Rom. ii. 11. 13. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17. 1 Cor. xii. 13.

30 † νηστεύων, καὶ ib. ὥραν 33 — ἐνώπιόν σου πάρεσμεν

custom of that people who never used prostration to any human being, received St. Peter with a reverence and veneration esteemed the lowest and most submissive even in the ceremonious East. Cornelius intended nothing idolatrous; but Peter having been the subject of an angel's mission, was ground enough for Cornelius to consider him as a divine messenger, and a person of high dignity; and as he felt the greatest degree of reverence and awe at the sight of the Apostle, those emotions threw him into the attitude of prostration which prevailed in the East, and which he had often observed among the inhabitants of Syria; and he accordingly paid that homage, which Peter wisely and religiously declined.

29. Διὸ καὶ ἀναντιρρήτως... Therefore

came I unto you without gainsaying... Ἀναντιρρήτως, from a priv. ἀντὶ against, and ῥέω to speak; indisputably, without gainsaying. Τίνι λόγῳ, for what intent, on what account: see note at Matt. v. 31. ἐπὶ is und. see Bos. Peter knew by revelation, and by the messengers, upon what account in general; but he desires to hear the particulars, that the company might be informed, and Cornelius himself awakened and impressed by the narration.

34. 35. Ἐπ' ἀληθείας καταλαμβάνομαι... Of a truth I perceive... See note above iv. 13. Προσωπολήπτης, respecter of persons; see note Matt. xxii. 16. This word does not occur in other Greek authors, and is formed from the Hebrew phrase πρόσωπον λαμβάνειν. See note at John i. 11—13.

ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην,
 36 δεκτὸς αὐτῷ ἐστι. ° Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς
 Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός
 37 ἐστι πάντων Κύριος· ρ ἤμεῖς οἴδατε τὸ γινόμενον ῥῆμα
 καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας,
 38 μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· ς Ἰησοῦν τὸν
 ἀπὸ Ναζαρετ ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ
 δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς
 καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ'
 39 αὐτοῦ· ς Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν
 ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων, καὶ ἐν Ἱερουσαλὴμ· ὃν
 40 ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. ° Τοῦτον ὁ Θεὸς ἤγειρε
 41 τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι· ς Οὐ
 παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις
 ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεβάγομεν καὶ συνεπίομεν
 42 αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν· ς Καὶ παρ-

° Isa. lvii. 19. Eph. ii. 14. 16. 17. Matt. xxviii. 18. Eph. i. 20-23. ρ Luke iv. 14.
 ς Luke iv. 18. John iii. 2. Heb. i. 9. ς Supra ii. 32. v. 30. ° Supra ii. 24.
 ς Infra xiii. 31. Luke xxiv. 30. 43. John xxi. 13. ς Matt. xxviii. 19. 20.
 John v. 22. 27. Infra xvii. 31. Rom. xiv. 9. 10. 2 Cor. v. 10. 2 Tim. iv. 1.

36 † ὃν 39 † ἐσμεν ib. × καὶ ante ἀνεῖλον

36. 37. Τὸν λόγον, ὃν ἀπέστειλε . . . *The word which God sent . . .* Τὸν λόγον is governed by οἴδατε, ver. 37. and ῥῆμα is repeated as synonymous with λόγον. The words οὗτός ἐστι πάντων Κύριος come in a parenthesis, the antecedent to which is Ἰησοῦ Χριστοῦ. They are of great weight, and were meant to prove, that what Christ preached to the *Jews* was equally applicable to the *Gentiles*. For, as *Lord of all*, he must alike intend the *salvation of all*. See Rom. x. 12. Ἀποστέλλω is here, as below xiii. 26. to deliver, tradere. Some critics however connect ver. 35. with τὸν λόγον ver. 36. and read, *is accepted with him*, or acceptable unto him, according to the word, which . . .

38. Ἰησοῦν . . . δυνάμει . . . *How God anointed Jesus of Nazareth with the Holy Ghost and with power . . .* with the influence or operation of the Holy Spirit; see note Luke i. 15.: so also below ver. 47. where the article must be considered as an exception, and the words as spoken of the influence; but they may be understood to be in reference, viz. to the recent dispensation of divine gifts, as may be inferred

from καθὼς καὶ ἡμεῖς. See Bp. Midd. Αὐτὸν in this verse is redundant, as in a great variety of passages. Καταδυναστευομένους, *that were oppressed, or tyrannized over:* comp. Matt. xv. 22. 28. Luke ix. 39. 42. Hesych. καταδυναστεύω· βιάζω. Κατὰ in comp. often denotes *ill*. It is used by the Greek writers. Peter appeals to their general knowledge (οἴδατε, verse above,) of the miracles of mercy performed by Jesus Christ, in the course of his ministry, as the surest test that *God was with him*.

41. ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ . . . *but unto witnesses chosen before of God . . .* i. e. The Apostles were the appointed, chosen witnesses. Five hundred, together, at one time did see him. 1 Cor. xv. 6. All the people might have seen him *if they had pleased*. Χειροτονέω, used here in composition with πρὸς to appoint before, signifies according to its etymology, *to elect by suffrage*, chiefly by *lifting up of hands*. But it was commonly, used with much latitude, signifying to *elect* or appoint any how; and the common import of the word is no more than *to constitute, to ordain, or appoint*.

ἡγγείλεν ἡμῖν, κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. ^x Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεςιν ⁴³ ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

^y Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε ⁴⁴ τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

^z Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ, ὅσοι συνῆλθον ⁴⁵ τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται. ^a Ἦκουον γὰρ αὐτῶν λαλούντων γλώσ- ⁴⁶ σαις, καὶ μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος,

^a Μήτι τὸ ὕδωρ κωλύσαι δύναται τις, τοῦ μὴ βαπτισθῆναι ⁴⁷ τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς; ^b Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι ⁴⁸ τοῦ Κυρίου. Τότε ἡρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

^x Isa. liii. 11. Jer. xxxi. 34. Dan. ix. 24. Mic. vii. 18. Zech. xiii. 1. Mal. iv. 2. Infra xv. 9. xxvi. 18. ^y Supra iv. 31. viii. 15-17. Infra xi. 15. ^z Infra xi. 18. Gal. iii. 14. ^a Infra xi. 17. xv. 8. ^b 1 Cor. i. 17. Supra ii. 38. viii. 16.

42 || οὗτος ἐστιν

44. ἐπέπεσε . . . λόγον· *the Holy Ghost fell on all them which heard the word.* It pleased Almighty God, says Bp. Tomline, to mark the conversion of the first Gentiles, Cornelius and those who were assembled with him, by very extraordinary circumstances; but before the Holy Ghost was poured out upon them, Peter declared the comprehensive and impartial nature of God's mercy, and explained the evidences by which the divine character of Jesus was attested; and there can be no doubt but this statement carried conviction to the minds of men, who were *devout and feared God, and prayed to God always.* Had it been consistent with the plan of divine Providence to communicate conviction by supernatural influence, the preaching of Peter in the house of Cornelius would have been superfluous and unnecessary.

But faith cometh by hearing. See note at Matt. xvi. 18. Ἐπέπεσε, as the Latin *illabi.*

45. Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ . . . *And they of the circumcision which believed were astonished . . .* This descent of the Holy Ghost, as upon the Apostles *at the beginning,* (see below xi. 15.) created much astonishment in these Christians, because they imagined that the Gentiles could not have been admitted into the church without circumcision. This visible communication was necessary to convince Peter, as also the other Apostles, that the baptism by water could not be denied to such converts. See note above vii. 8. There is an ellipsis of *διαφόροις, variis,* at *γλώσσαις* in the next verse, according to Bos; *with tongues,* i. e. in different languages.

Κεφ. ια'. 11.

- 1 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.
- 2 ^a Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, ^b λέγοντες, Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς. Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς, λέγων, ^c Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος· καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς θόβην μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ.
- 6 Εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.
- 7 Ἦκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστὰς, Πέτρε, ῥύσον καὶ φάγε. Εἶπον δὲ, Μηδαμῶς, Κύριε· ὅτι πᾶν κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνеспάσθη ἅπαντα εἰς τὸν οὐρανόν. Καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. ^d Εἶπε δέ μοι τὸ Πνεῦμα,

^a Supra x. 45. Gal. ii. 12. ^b Supra x. 28. ^c Supra x. 9. &c.^d John xvi. 13. Supra x. 19. 23. 30.

7 — ἤκουσα δὲ καὶ 8 † πᾶν

CHAP. XI.

1—3. ὅτι καὶ τὰ ἔθνη ἐδέξαντο ... *that the Gentiles had also received* ... or rather, that the Gentiles also had received ... When the Apostles and other brethren who were in Judea heard in general that the uncircumcised Gentiles had received the word of God and were baptised, they were much alarmed, as they were not informed in all the particular circumstances of that affair. And it gave much offence to the Jewish Christians, who thought the privileges of the law had been invaded. See διακρίνομαι above x. 20. In ver. 3. ἄνδρας ἀκροβυστίαν ἔχοντας are *uncircumcised men*,

Heathens, the abstract for the concrete: ἀκροβυστία is properly the *præputium*, covering the extremity of the glans, from ἄκρος *extreme*, and βύω or βύωω *to cover*. It signifies *uncircumcision*, or the state of an uncircumcised man, as Rom. iv. 10. Suid, ἀκροβυστία· τὸ μὴ περιτεμῆσθαι.

4. Ἀρξάμενος ... καθεξῆς ... *But Peter rehearsed (related) the matter from the beginning, and expounded it by order (in order) unto them* ... See the relation and notes in the last chapter, 9—25. Ἐκτίθημι as also Lat. *exponere*, and so rendered by Vul. *to expound or explain*. See ἀρξάμενος at Luke xxiv. 27.

συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ
καὶ οἱ ἐξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ
ἀνδρός. Ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ 13
οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ· Ἀπόστειλον εἰς
Ἰόππην ἄνδρας, καὶ μετὰπεμψαι Σίμωνα τὸν ἐπικαλού-
μενον Πέτρον· Ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς 14
σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. ^ε Ἐν δὲ τῷ ἄρξασθαί 15
με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ
καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ^ι Ἐμνήσθη δὲ τοῦ ῥήματος 16
Κυρίου, ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ. ^ς Εἰ οὖν τὴν ἰσὴν 17
δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ
τὸν Κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἤμην, δυνατὸς κω-
λῦσαι τὸν Θεόν; ^η Ἀκούσαντες δὲ ταῦτα ἠσύχασαν, καὶ 18
ἐδόξαζον τὸν Θεόν, λέγοντες, Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς
τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

^ι Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενο- 19
μένης ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ
Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰου-
δαίοις. ^κ Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ 20

^ε Supra ii. 4. ^ι Supra i. 5. Infra xix. 4. Matt. iii. 11. John i. 26. 33. Isa. xlv. 3. Joel ii. 28. ^ς Supra xv. 8. 9. Supra x. 47. ^η Rom. x. 12. 13. Infra xv. 9. 16. ^ι Supra viii. 1. ^κ Supra vi. 1. ix. 29.

13 † ἄνδρας

16 × τοῦ ante Κυρίου

17 † δὲ

19 || ἐπὶ Στεφάνου

15. Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέ-
πεσε ... And as I began to speak, the
Holy Ghost fell on them ... i. e. as I was
speaking; see before x. 44. Ἀρξασθαι is
often merely an expletive. Lightfoot thinks
that it was plainly shown, by the visible
descent of the Holy Ghost upon the Apostles
and upon the Gentile converts being the
same, that all distinction was to cease be-
tween Jews and Gentiles under the Chris-
tian dispensation. See last chap. ver. 45.

17. ἐγὼ ... Θεόν; what was I, that I
could withstand God? If τις be an interro-
gative in this place, it might seem to be
better pointed ἐγὼ δὲ τίς ἤμην; δυνατὸς
κωλῦσαι τὸν Θεόν; but who was I? a
person able to hinder God? But if it be
indefinite, and put for ἄνθρωπος, as it often

is, the version should be, but was I a person
able to hinder God? See Markland. Δέ,
anne verò?

18. Ἀραγε ... ζωήν. Then hath God
also to the Gentiles (to the Gentiles also)
granted repentance unto life. Μετάνοια
seems here to be a conversion from Pagan
superstition and idolatry by repentance, to
the true and Christian religion.

19. Οἱ μὲν οὖν ... ἐπὶ Στεφάνῳ ... Now
they that were scattered abroad upon the
persecution that arose about Stephen ...
rather, after Stephen: as we say, ἐπὶ τοῦ-
τοις, post hos; ἐπὶ νεκροῖς, post mortem,
Heb. ix. 17. Antioch was then the capital
of Syria, and, next to Rome and Alexan-
dria, was the most considerable city of the
empire.

- Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς
 21 τοὺς Ἑλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. ¹ Καὶ
 ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας
 22 ἐπέστρεψεν ἐπὶ τὸν Κύριον. ^m Ἠκούσθη δὲ ὁ λόγος εἰς τὰ
 ὠτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ
 23 ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. ⁿ Ὁς
 παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, ἐχάρη, καὶ
 παρεκάλει πάντας, τῇ προθέσει τῆς καρδίας προσμένειν τῷ
 24 Κυρίῳ. ^o Ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύματος
 ἁγίου καὶ πίστεως. Καὶ προστετέθη ὄχλος ἱκανὸς τῷ Κυ-
 25 ρίῳ. ^p Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας, ἀναζητῆσαι
 Σαῦλον· καὶ εὗρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν.
 26 Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλη-
 σίᾳ, καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζειν τε πρῶτον ἐν
 Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.
 27 ^q Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύ-

¹ Luke i. 66. Supra ii. 47.^m Supra ix. 27.ⁿ Infra xiii. 43. xiv. 22.^o Supra v. 14. vi. 5.^p Supra ix. 30.^q Supra ii. 17. Infra xiii. 1. xv. 32. xxi. 9.

Eph. iv. 11.

20 = ἐλθόντες εἰς Ἀ. . . ib. * Ἑλληνιστὰς 22 † διελθεῖν 25 † ὁ Βαρνάβας
 ib. αὐτὸν bis 26 † ἐν ante τῇ ἐκκλησίᾳ

20. ἐλάλουν πρὸς τοὺς Ἑλληνας . . . *spake unto the Grecians* . . . Ἑλληνας is the true reading, upon^e the authority of several ancient Mss. and most of the ancient versions. There certainly seems a distinction between the Grecians mentioned ver. 20. and the Jews mentioned ver. 19. Here we seem to have the first account of preaching the Gospel to the idolatrous Gentiles; for there is nothing in the word Ἑλληνας to limit it to such as were worshippers of the true God. See note above vi. 1.

21. πολὺς τε ἀριθμὸς . . . and a great number believed . . . A great number of Gentiles were effectually convinced and wrought upon by their discourses and miracles. See note at John xiv. 12—14.

23. τῇ προθέσει . . . Κυρίῳ that with purpose of heart they would cleave unto the Lord: i. e. firmly to cleave. Πρόθεσις properly a setting before, applied by the LXX. to the shew-bread. But metaphorically and specially it signifies the predetermination, or purpose of God, of calling men, Gentiles as well as Jews, to salvation, as Rom. viii. 28. and also of choosing one nation rather than another to certain privi-

leges and blessings, Rom. ix. 11. Below xxvii. 13. it is the purpose or design of man. Here it signifies resolution, perseverance, firm purpose of mind.

26. χρηματίζειν . . . Χριστιανούς and the disciples were called Christians first in Antioch. See χρηματίζω at Matt. ii. 12. Here however and Rom. vii. 3. χρηματίζω signifies to be named, to be called. So Strabo xvi. 1109. ὥστε βασιλεὺς ἐχρημάτισε. The name Christians seems to have been at first given contemptuously to the disciples by infidels, and not assumed by themselves. The common titles by which, for many years after that period, they continued to distinguish those of their own society, were the faithful, or believers, the disciples and the brethren. Yet, before the expiration of the Apostolic age they adopted the name Christian, and gloried in it. Peter uses it, 1 Pet. iv. 16. the only place in Scripture wherein it is used by one of themselves; and Acts xxvi. 28. Tacitus Annal. iv. 44. says, Quos, per flagitia invisos, vulgus Christianos appellabat.

27. κατήλθον . . . προφῆται . . . came prophets from Jerusalem to Antioch. Con-

μων προφῆται εἰς Ἀντίοχειαν. [†] Ἀναστὰς δὲ εἷς ἐξ αὐτῶν 28
ὀνόματι Ἀγαθος, ἐσήμανε διὰ τοῦ Πνεύματος, λιμὸν μέγαν
μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο
ἐπὶ Κλαυδίου Καίσαρος. [§] Τῶν δὲ μαθητῶν καθὼς 29
ἠὺπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι
τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. [†] Ὁ καὶ ἐποίησαν, ἀποστέλλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς
Βαρνάβα καὶ Σαύλου.

Κεφ. ιβ'. 12.

Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασι- 1
λεὺς τὰς χεῖρας, κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.
[†] Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. 2

[†] Infra xxi. 10.[§] Rom. xv. 26. 1 Cor. xvi. 1. 2 Cor. ix. 1.[†] Infra xii. 25.[†] Matt. iv. 21. xx. 23.

28 || λιμὸν μεγάλην

ib. ἥτις

ib. ‡ Καίσαρος

cerning the prophets of the N. T. consult Rom. xii. 6. 1 Cor. xiii. xiv. They were inspired preachers; they were also divinely inspired to foretell future events; inferior to the Apostles in dignity, but superior to all the other teachers. See Eph. ii. 20. iii. 5. The famine foretold by Agabus, ver. 28. is probably that which happened in the fourth year of Claudius, and chiefly in Judea, and which continued some years. See note at Matt. xxiv. 7. Ἐφ' ὅλην τὴν οἰκουμένην, *throughout all the world*, is here, as in some other places, confined to Judea, though supposed by some to signify the Roman empire. Josephus speaks of the famine in Judea.

30. Ὁ καὶ ἐποίησαν . . . Σαύλου. *Which also they did, and sent it to the elders by the hands of Barnabas and Saul.* The presbyters, or church at Jerusalem. These elders probably delivered these contributions to the deacons to be distributed. See note above vi. 1. The English word *priest* is the same as *præster*, which is a contraction of *presbyter*. These pastors of the church seem to be considered next in dignity to the Apostles. The word *presbyter*, or elder, is taken from the Jewish institution,

and signifies rather the venerable prudence and wisdom of old age, than age itself. They were persons of eminent gravity, and such as had distinguished themselves by their superior sanctity and merit. The rulers of the church were at this early date called either presbyters or bishops; which two titles are in the New Testament undoubtedly applied to the same order of men. See below xx. 17. 28. Phil. i. 1. Tit. i. 5. 7. 1 Tim. iii. 1.

CHAP. XII.

1. Ἡρώδης ὁ βασιλεὺς . . . *Herod the king* . . . This is Herod Agrippa, grandson of Herod the Great. See note at Luke iii. 1. 2. and also Matt. ii. 1. He is represented by Josephus as a munificent prince who courted popularity; and with a view of ingratiating himself with the Jews, and influenced also by his own prejudices, he began to persecute the church, and ordered James, the son of Zebedee, to be beheaded. Thus was our Lord's prediction fulfilled, Matt. xx. 23. that James should drink of his Master's cup. Herod also apprehended

- 3 ^b Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλ-
 4 λαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι τῶν ἀζύμων· ^a Ὁν
 καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετρα-
 δίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ
 5 πᾶσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. Ὁ μὲν οὖν Πέτρος
 ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη
 6 ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. Ὅτε δὲ
 ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἣν ὁ
 Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος
 ἀλύσει δις, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλα-
 7 κήν. ^c Καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν
 ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου,
 ἤγειρεν αὐτὸν, λέγων, Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον
 8 αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. Εἶπε τε ὁ ἄγγελος πρὸς

^b Ex. xii. 14. xxiii. 15.^c Supra v. 19.

3 — ἰδὼν δὲ ib. αἱ ἡμέραι 5 || περὶ αὐτοῦ

Peter, but deferred proceeding against him till the solemnities of the Passover were over. This early execution of one of the Apostles would illustrate the courage of the rest in going on with their ministry; as it would evidently show, that all their miraculous powers did not secure them from dying by the sword of their enemies. The historical accuracy of St. Luke, says Dr. Hales, is very remarkable. The short interval of Agrippa's reign, was the only time from the deposal of Archelaus, that the Jews had a king of their own, till the end of their state.

3. *ὅτι ἀρεστόν ἐστι . . . And because he saw it pleased the Jews . . .* See note at Mark v. 13. Προστίθῃμι is *to add, to join*; but it is often so used with other verbs in the N.T. as to be either redundant, or to be rendered easily by adverbs; as by *iterum, deinde, amplius, praterea*, Luke xx. 11. 12. This is an imitation of the Hebrew writers, in a similar application of their *וְ* *to add*, with an infinitive. The absence of the article in *ἡμέραι* is on the principle explained at note Matt. xiv. 6.

4. *Ὁν καὶ πιάσας . . . λαφ̄*. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter (the Passover) to bring him forth to the

people. Four quaternions of soldiers were sixteen, four of whom watched by turns; and the Apostle was chained to two of these, who were with him in his room in the prison, ver. 6. one on each side of him, while the others were placed in the several gates of the prison, the better to prevent his escape, which he had made before in a manner of which the Jews were ignorant; see above v. 19. Peter was bound with two chains, ver. 6. It was the manner of the Romans to fasten the prisoner with a small light chain, to a soldier who was to guard him, one end fastened to the right hand of the prisoner, the other end to the left hand of the soldier. For more security Peter was bound, as is described, to two soldiers. While he was sleeping with all the calmness of conscious innocence, incessant prayer was made by the church to God, ver. 5. that he might be delivered. Ἐκτενὴς, *intense, ardent*, and without intermission; from ἐκτείνω.

7. *ἐν τῷ οἰκήματι . . . in the prison . . .* properly a dwelling. So by a kind of euphemismus a prison was called by the Athenians. Thus Plutarch: *ὅτι τὸ μὴ λέγειν δύσφρημα πᾶσι τοῖς παλαιοῖς μὲν φροντὶς ἦν, μάλιστα δὲ τοῖς Ἀθηναίοις· διὸ καὶ τὸ δεσμωτήριον οἶκημα ἐκάλουν.*

αὐτὸν, Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω· Καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. ^d Καὶ ἐξελθὼν ἠκολούθει αὐτῷ, καὶ 9 οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου· ἐδόκει δὲ ὄραμα βλέπειν. ^e Διελθόντες δὲ πρώτην φυλακὴν 10 καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτη ἠνοιχθῆ αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. ^f Καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, 11 εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. ^g Συνιδὼν τε ἦλθεν 12 ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ 13 πυλῶνος, προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη· Καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ 14

^d Supra x. 3. 17. xi. 5.^e Infra xvi. 26.^f Ps. xxxiv. 7. Dan. iii. 28.

Ps. xxxiii. 18. 19. xxxiv. 22. xli. 2. xcvi. 10. 2 Cor. i. 10.

^g Supra iv. 23.

Infra xv. 37.

8 || ζῶσαι

11 = ἐξείλατο

13 || δὲ αὐτοῦ

9. καὶ οὐκ ᾔδει... ἀγγέλου... and wist not that it was true which was done by the angel... or rather, and knew not that what was done by the angel was real: i. e. he was so astonished that he did not know it, but only supposed that he had seen a vision.

10. ἦλθον... σιδηρᾶν... they came unto the iron gate... We learn from Harmer, that one of the methods of securing the gates in the East, is the plating them over with thick iron. Dr. Pococke speaking of a bridge not far from Antioch, called the Iron bridge, says, there are two towers belonging to it, the gates of which are covered with iron plates, which he supposes is the reason why it is called the Iron bridge.

11. γενόμενος ἐν ἑαυτῷ... was come to himself... i. e. when he was recovered from his astonishment. So Xenoph. ἐν ἑαυτῷ ἐγένετο, ad se rediit. Πάσης τῆς προσδοκίας, from all the expectation... (see note at Luke xxi. 23.) i. e. from his intended and expected punishment.

12. Συνιδὼν τε ἦλθεν... And when he

had considered the thing, he came to the house... Συνιδὼν having considered, and deliberated; or, after he had collected his thoughts, and he had become acquainted with his true situation, he resolved to go to the house of Mary. Peter, being left alone in the street by the angel, naturally turned his thoughts to himself to consider where he should go for a place of safety. The Scriptural history of Providence instructs us, says Dr. Townson, that Heaven interposes miraculously, and grants extraordinary aids so far only as is necessary. The angel, who led St. Peter through dangers and impediments which human ability could not surmount, suffered him to go on by himself when his own discretion could direct him.

13. προσῆλθε παιδίσκη ὑπακούσαι... a damsel came to hearken... The office of attending at the door, listening, in order to answer those who knock, and enquiring who they are, was assigned to slaves, men or women. The verb ὑπακούω is used in this sense by Demosthenes, Aristoph. and Lucian.

- ἤνοιξε τὸν πυλῶνα· εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι
 15 τὸν Πέτρον πρὸ τοῦ πυλῶνος. ^h Οἱ δὲ πρὸς αὐτὴν εἶπον,
 Μαινῇ· Ἡ δὲ διίσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον,
 16 Ὁ ἄγγελος αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπέμενε κρούων·
 17 ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν. ⁱ Κατασείσας
 δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγῆσατο αὐτοῖς πῶς ὁ Κύριος
 αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. Εἶπε δὲ, Ἀπαγγείλατε
 Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη
 18 εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας, ἣν τάραχος οὐκ
 ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.
 19 Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρῶν, ἀνακρίνας τοὺς
 φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς

^h Gen. xlviii. 16. Matt. xviii. 10.ⁱ Infra xiii. 16. xix. 33. xxi. 40.

15 = μαινῇ;

15. Ὁ ἄγγελος αὐτοῦ ἐστίν. *It is his angel*; his guardian or tutelary angel, who has assumed his form to bring us some tidings of him. Some critics imagine it to be *his ghost*; others, only a messenger from him. Bp. Midd. thinks that αὐτοῦ is an adverb, according to the arrangement of the words in the Alex. Ms. ὁ ἄγγελός ἐστιν αὐτοῦ. With this interpretation: the maid had just announced, that Peter was standing before the porch: the persons assembled think her mad; but finding that she persists in her story, they exclaim, "His angel is there," viz. before the porch. He supposes still that ὁ ἄγγελος is his angel, the article having the sense of a possessive pronoun; or αὐτοῦ being und. See note at Matt. xviii. 10. See διίσχυρίζεσθαι at Luke xxii. 59.

17. Κατασείσας δὲ αὐτοῖς χειρὶ σιγᾶν. . . *But he beckoning unto them with the hand to hold their peace* . . . Κατασεῖα, properly to move downwards, is applied with τὴν χεῖρα or τῇ χειρὶ, and sometimes without them, to the waving of the hand, to command silence, with σιγᾶν as here, sometimes with the omission of it. Xenoph. Cyr. v. 4. 2. James mentioned here is James the less: James, the son of Zebedee, had been put to death. He is here manifestly spoken of in terms of distinction. There is a conformity, though undesigned, with the expressions concerning him in the history, and those used Gal. ii. 12. where a kind of pre-eminency is attributed to James, ap-

plied to the situation which he held in the church at Jerusalem. See also Gal. i. 19. and ii. 9.

18. Γενομένης δὲ ἡμέρας . . . *Now as soon as it was day* . . . See note at Luke xxii. 66. It would be perceived that the prisoner was gone, when the soldiers would be awakened by the next change of the guard, which was at three in the morning, when the fourth military watch began. Τί ἄρα . . . *what was become of Peter, quid forte accidisset Petro.* Ἀρα is a conjectural particle, στοχαστικόν, see Hoogveen; when used after interrogations, and where there is a subject of doubt; preserving at the same time its proper syllogistical and conclusive signification.

19. ἀνακρίνας . . . ἀπαχθῆναι . . . *he examined the keepers, and commanded that they should be put to death.* See ἀνακρίνω above, iv. 9. Herod after making a fruitless search for him, ordered all those who had been entrusted with the custody of Peter to be executed. See note Matt. xxviii. 13. In this manner also keepers of prisons were punished with death by the Romans, if the confined made their escape. This is evident from what is related concerning the imprisonment of Paul and Silas at Philippi. See below xvi. 27. Ἀπαχθῆναι, *that they should be put to death, duci ad supplicium.* There is an ellipsis of ἐπὶ θανάτῳ, which sometimes is supplied, as Elian, i. 30. ἄγεσθαι ἐπὶ θανάτῳ; see Zeun. in Vig. c. v. s. iv. r. 7. and Bos.

Ἰουδαίας, εἰς τὴν Καισάρειαν διέτριβεν. ^k Ἦν δὲ ὁ Ἡρώδης 20
θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ
παρῆσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ
κοιτῶνος τοῦ βασιλέως, ᾗτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι
αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. Τακτῇ δὲ ἡμέρᾳ 21
ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας
ἐπὶ τοῦ βήματος, ἔδημηγόρει πρὸς αὐτούς. Ὁ δὲ δῆμος 22
ἐπεφώνει, Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου. ^l Παραχρῆμα 23
δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε δόξαν
τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.

^m Ὁ δὲ λόγος τοῦ Θεοῦ ἡῤῥετο καὶ ἐπληθύνετο. 24
ⁿ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, 25
πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάν-
νην τὸν ἐπικληθέντα Μάρκον.

^k 1 Kings v. 9. 11. Ezek. xxvii. 17.

^l 1 Sam. xxv. 38. 2 Sam. xxiv. 17.

Ps. cxv. 1. ^m Isa. lv. 11. Supra vi. 7. Infra xix. 20. Col. i. 6.

ⁿ Supra xi. 29. 30. Infra xiii. 5. 13. xv. 37. Supra ver. 12.

23 * τὴν δόξαν

20. Ἦν δὲ... θυμομαχῶν... And Herod was highly displeased with them of Tyre... or, meditated war against... From θυμὸς and μάχομαι. However the former sense, to be highly displeased, incensed, may safely be preserved; as if it were ἐν θυμῷ μάχομαι, in which sense it is used by Greek writers. The reason given why they desired peace was, διὰ τὸ τρέφεσθαι... because their country had its provision of corn from the king's country. The Tyrians being a commercial people, neglected agriculture, and received their chief supplies of corn from Judea. Καὶ πείσαντες Βλάστον, and having made Blastus their friend; see πείθω at note Gal. i. 10. 11.

21. Τακτῇ... αὐτοῦς. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. Herod Agrippa was, according to Josephus, in the theatre at Caesarea as soon as it was day, and was making an oration when the sun rose, the reflection of which from his royal apparel, all covered with silver, was so splendid as to dazzle and astonish the beholders, and excite the profane exclamations, of which St. Luke here and Josephus take notice.

23. Παραχρῆμα... ἐξέψυξεν. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost:

Gr. Test.

or, and he was consumed by worms, and died. Josephus tells us, that "as he did not rebuke this impious flattery, he was immediately seized with exquisite and racking tortures in his bowels, so that he was compelled, before he left the place, to own his folly in admitting such acclamations, and upbraided those about him with the wretched condition in which they then saw their God; and being carried out of the assembly to his palace, he expired in violent agonies the fifth day after he was taken, in the 54th year of his age, and the 7th of his reign." His grandfather Herod died in the same shocking manner. He was excruciated with dire pains in his bowels, and an ulcer that bred worms. Antiq. xvii. 6. Παράσσειν is used for to inflict a grievous disease: he was struck by the hands of the Almighty with this terrible disease. Some think that σκωληκόβρωτος, from σκώληξ a worm and βρωτός devoured, expresses the disease called morbus pedicularis. Herod. iv. relates that Phere-tima was devoured alive by worms. Ἀνθ' ὧν, propterea or pro eo quod, becomes a particle, says Hoogeveen, when it is preceded or followed by the mention of the act which is rewarded or punished. For διακονίαν ministry, or commission, which occurs ver. 25. see above vi. 1.

II.

2 C

Κεφ. ιγ'. 13.

- 1 ^a Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ, κατὰ τὴν οὔσαν ἐκκλησίαν, προφῆται καὶ διδάσκαλοι, ὃ, τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε, Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σάϋλος.
- 2 ^b Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ
- 3 τὸν Σάϋλον εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. ^c Τότε νηστεύσαντές καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας
- 4 αὐτοῖς, ἀπέλυσαν. ^d Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ

^a Supra xi. 22-27. Infra xiv. 26. Rom. xvi. 21.^b Supra ix. 15. Infra xxii. 21.

Rom. i. 1. x. 15. Gal. i. 15. ii. 9. Eph. iii. 7. 8. 1 Tim. ii. 7. 2 Tim. i. 11. Matt. ix. 38.

^c Supra vi. 6.^d Supra iv. 36.

1 † τινες 2 * τὸν τε Βαρνάβαν

CHAP. XIII.

1. Ἦσαν . . . διδάσκαλοι . . . Now there were in the church that was at Antioch certain prophets and teachers . . . Ἐκεῖ is to be supplied after οὔσαν, see Bos. Or read according to the Vulgate interpreters, κατὰ τὴν ἐν Ἀντιοχείᾳ οὔσαν ἐκκλησίαν. See προφῆται above xi. 27. The third part or epoch of the history now begins, and goes on to the end; it describes the conversion of the more remote Gentiles, by Barnabas and Paul, and after their separation, by Paul and his associates, among whom was Luke himself during the latter part of Paul's labours. Manae, or Manahen, had been bred up with Herod, tetrarch of Galilee. Josephus mentions one Manaem an Essene, who had foretold to Herod the Great, while he was yet a boy, that he should be a king, and was afterwards in high favour with him; and some have thought this was his son.

2. Λειτουργούντων . . . αὐτοῦς. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Διειτουργούντων is properly rendered by the Vulgate ministrantibus illis, as this must be understood of the ministry and functions in general, of the first ministers of the church; but joined with

νηστευόντων, it may here admit the sense of praying, according to the Syriac. See note Luke i. 23. Ἀφορίζω is here to separate, or select to some office or work. Thus Rom. i. 1. ἀφορισμένος εἰς εὐαγγέλιον, separated unto the gospel; and Gal. i. 15. ὃ ἀφορίσας με ἐκ κοιλίας μητρός: where by some an allusion is supposed to be made to the import of the name Pharisee, of which sect Paul was before his conversion. There it is convertible with καλεῖν. Ὁ προσκέκλημαι αὐτοὺς may be resolved into πρὸς ὃ κέκλημαι, the accusative ὃ being governed by the prepos. πρὸς, and the verb being taken in an active signification; thus below xvi. 10. See note above iv. 36. The election of these two supernumerary Apostles, says Dr. Hales, in the room of James the elder, who was slain, and James, the Lord's brother, who was appointed resident bishop at Jerusalem, in order to complete the original number of the twelve itinerant Apostles, was equally valid with the election of Matthias; and even distinguished above it, by the more immediate appointment of the Holy Spirit himself, signifying his pleasure by declaration, not by lot. Ἀφορίσατε δὴ μοι . . . separate me . . . This is the language of authority; and from it we cannot but deduce the inference that the Holy Spirit possessed personal power and authority.

Πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν
 τε ἀπέπλευσαν εἰς τὴν Κύπρον. ^ο Καὶ γενόμενοι ἐν Σαλα- 5
 μῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς
 τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρετήν. ^ι Διελ- 6
 θόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον, ψευδο-
 προφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, ^α Ὃς ἦν σὺν τῷ 7
 ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσ-
 καλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι
 τὸν λόγον τοῦ Θεοῦ. ^β Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ 8
 μάγος, (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,) ζητῶν
 διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. ^γ Σαῦλος δὲ, 9
 ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου, καὶ ἀτενίσας
 εἰς αὐτὸν, ^δ Εἶπεν, ^ε Ὁ πλήρης παντὸς δόλου καὶ πάσης 10
 ραδιουργίας, οὐὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ

^ο Supra xii. 25.^ι Supra viii. 9.^α Ex. vii. 11. 2 Tim. iii. 8.^β Supra iv. 8.^γ Matt. xiii. 38. John viii. 44. 1 John iii. 8.

6 × ἔλην ante τὴν νῆσον

9 ‡ καὶ ante ἀτενίσας

4. κατήλθον εἰς τὴν Σελεύκειαν . . . de-
 parted unto Seleucia . . . or, went down to
 Seleucia, which is a sea-port, on the coast
 of the Mediterranean, about fifteen miles
 north-west of Antioch. Cyprus was the
 native place of Barnabas; and Salamis,
 once a famous city in it, the nearest port
 to Syria. Paphos was another city in the
 western end of it, where the Roman pro-
 consul, Sergius Paulus, resided. As was
 their custom, they applied themselves first
 to the Jews. And they took also with them
 Mark, to baptise, and do other offices under
 them as deacon, while they attended wholly
 upon preaching. In verse 5. our transla-
 tion has *and they had also John to their
 minister*; which, to avoid the ambiguity of
 the word *minister*, might be rendered *for
 their assistant or attendant*.

7. Ὃς ἦν . . . συνετῷ . . . Which was with
 the deputy of the country, Sergius Paulus,
 a prudent man . . . Ἀνθύπατος a proconsul,
 from ἀντὶ, loco, vice, and ὑπατος, i. q. ὑπέρ-
 πατος, summus, consul. The governors of
 prætorian provinces were generally called
 proconsuls. Cyprus had once been præ-
 torian, but was now one of the Roman
 provinces over which they who presided
 were appointed by the senate, according
 to the division of the provinces made by
 Augustus, but were called *proconsuls*,

though they had never filled the consular
 chair.

8. Ἀνθίστατο . . . μάγος . . . But Elymas
 the sorcerer (for so is his name by interpre-
 tation) withstood them . . . Elymas is de-
 rived from an Arabic root, which signifies,
 a learned or wise man, and is an appellative.
 His proper name was Bar-Jesus. See μά-
 γος at Matt. ii. 1.

9. Σαῦλος δὲ, ὁ καὶ Παῦλος . . . Then
 Saul, who also is called Paul . . . or rather,
 who is also called . . . It is supposed by
 some that Saul took the name of Paul in
 compliment to Sergius Paulus. But it is
 more probable that the Romans and Greeks,
 among whom he was now come, adopted
 the pronunciation of the name Paul, as
 being more natural to them; while the
 name Saul had been more familiar to the Jews
 and Syrians: in the same manner as John
 in England, is Jean in France, and Hans
 in Holland.

10. Ὁ πλήρης . . . ραδιουργίας . . . O full
 of all subtilty, and all mischief . . . Ραδιουργ-
 γία, from ῥάδιος easy, and ἔργον work, is
 properly a facility of acting: hence the
 word is used to express a proneness and
 propensity to perpetrate any deed, a frau-
 dulent, deceitful and mischievous mind. It
 is used by Xenoph. for improbity, wicked-
 ness. So we have ραδιούργημα wickedness,

- 11 παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; ^k Καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ σέ· καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς.
- 12 Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός, ἐπίστευσεν, ἐκπλησσομένος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.
- 13 ¹ Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχω-
- 14 ρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱερουσόλυμα. ^m Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ
- 15 τῶν σαββάτων, ἐκάθισαν. ⁿ Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες, ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν
- 16 ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε. ^o Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, ἄνδρες Ἰσραή-

^k Ex. ix. 3. 1 Sam. v. 6.¹ Infra xv. 38.^m Infra xvii. 2. xviii. 4.ⁿ Luke iv. 16. Infra ver. 27. Heb. xiii. 22.^o Supra xii. 17. Infra ver. 26.

11 * τοῦ Κυρίου

deceit, below xviii. 14. *Τὶς διαβόλου, thou child of the devil*, of the evil spirit, agreeably to the idiom of Scripture, where a good man is called a child of God, and a bad man a child of the devil. *Ye are of your father the devil*, said our Lord to the Pharisees. John viii. 44.

11. Καὶ νῦν, *and now*, is used in conclusions, i. e. Since thou art such a man, thy punishment *therefore, quare*, shall follow. See Hoogeveen, and John xvii. 5. Ἄχρι καιροῦ is *ad tempus*, for a season. Ἀχλὺς is properly a *mist*, *caligo*, i. q. σκότος: also a *disorder of the eyes*; those who are afflicted with which see as it were through a *thick mist*, a *blindness*. Hesych. ἀχλὺς· ἡ ἐν ὀφθαλμοῖς ὁμίχλη, σκοτία, ἀμβλυωπία.

Omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum
Caligat, nubem . . . Virg. Æn. ii.

See περιάγω Matth. iv. 23.

12. ἐπίστευσεν . . . *believed* . . . He was converted to the faith. Limborch justly argues in favour of Christian magistracy from hence; as it is neither credible, that, if the proconsul abdicated his office, so im-

portant a circumstance should be omitted, or that Paul should have acquiesced in his continuing in it, if he knew it contrary to the will of Christ, which he would not fail fully to declare to him.

13. Ἀναχθέντες . . . *Now when Paul and his company loosed from Paphos* . . . See ἀνάγομαι at Luke viii. 23. Perga in Pamphylia was celebrated for a temple of Diana. Pamphylia, a province of Asia Minor. It does not appear why Mark left Paul, perhaps through dislike of so many fatigues. It appears from below xv. 38. that Paul was much offended at it.

14. Ἀντιόχειαν τῆς Πισιδίας . . . *Antioch in Pisidia* . . . to distinguish it from Antioch in Syria, whence they had come. Ἐκάθισαν sat down, viz. in the seat of the doctors. The verb is used here intransitively, ἐαυτοὺς und. which is supplied by Ælian iv. 22.

15. Μετὰ δὲ τὴν ἀνάγνωσιν . . . *And after the reading of the law* . . . See note at Luke iv. 16. and Matt. ix. 35. The speech of Paul, which follows, seems the counterpart of Peter's, at Jerusalem, on the day of Pentecost.

λῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε. ^p Ὁ Θεὸς 17
 τοῦ λαοῦ τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν
 λαὸν ὕψωσε ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ
 βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. ^q Καὶ ὡς 18
 τεσσαρακονταετῇ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρή-
 μῳ· ^r Καὶ καθελῶν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν κατεκληρο- 19
 νόμησεν αὐτοῖς τὴν γῆν αὐτῶν. ^s Καὶ μετὰ ταῦτα, ὡς 20
 ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σα-
 μουὴλ τοῦ προφήτου. ^t Κακεῖθεν ἡτήσαντο βασιλέα, καὶ 21
 ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς
 Βενιαμὴν, ἔτη τεσσαράκοντα. ^u Καὶ μεταστήσας αὐτὸν, 22

^p Deut. vii. 6. 7. Ex. i. 1. vi. 6. xiii. 14.

^q Ex. xvi. 35. Num. xiv. 34.

Ps. xcvi. 9. 10. Supra vii. 36.

^r Deut. vii. 1. Jos. xiv. 1. 2. Ps. lxxviii. 55.

^s Jud. ii. 16. 1 Sam. iii. 20.

^t 1 Sam. viii. 5. x. 1. Hos. xiii. 11.

^u 1 Sam. xiii. 14. xv. 28. xvi. 13. Ps. lxxix. 20. Supra vii. 45.

17 * τοῦτου Ἰσραὴλ 18 = ἐτροποφόρησεν 19 * κατεκληροδότησεν
 19. 20 — τὴν γῆν, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα. Καὶ μετὰ ταῦτα ἔδωκε

17. Ὁ Θεὸς . . . αὐτῆς· *The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.* See ἐκλέγομαι at John vi. 70. The Apostle reminds them that God had formerly raised their nation, a peculiar and separate people, from a state of bondage in Egypt, to great honour and prosperity in Canaan. Ὑψώ, here to exalt to a happy and glorious condition, is applied to those who flourish and increase in strength and numbers. It is taken also by some in the sense of heaping blessings and favours. It signifies often to deliver; but this last signification does not here correspond with the words ἐν τῇ παροικίᾳ, in the sojourning, or during the sojourning, nor with what follows, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν . . . The import of this latter phrase is, that the power of God was signally exerted in their favour. Suid. βραχίων τροπικῶς ἢ δύναμις, ἐπεὶ δι' αὐτοῦ ἐργάζεσθαι πεφύκασιν οἱ ἄνθρωποι.

18. Καὶ ὡς . . . ἐρήμῳ· *And about the time of forty years suffered he their manners in the wilderness.* See ὡς at note Luke ii. 37. Ἐτροποφόρησεν, suffered he their manners, i. e. he dealt indulgently to them, in his mercies and patience towards them, however the Israelites might provoke him. The Alex. and several Mss. and versions read ἐτροποφόρησεν, he tended them as a nurse

tendeth her child; and in Deut. i. 31. from which this is taken, it is expressly ἐτροποφόρησεν.

19. Καὶ καθελῶν . . . αὐτῶν· *And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.* See note Matt. xv. 22. Κατεκληρονόμησεν, he distributed by lot, or for an inheritance, to them; or he caused them to inherit it; from κληρος lot, and νέμω to distribute. This word is taken from Deut. i. 38. The received text is κατεκληροδότησεν.

20. Καὶ μετὰ ταῦτα . . . προφῆτον· *And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.* Samuel's prophetic call, when he was twelve years old, was four hundred and fifty years after the first division of the conquered lands. See Hales' Chronol. according to whom the spuriousness of the period of four hundred and eighty years in the present Masoretic text of 1 Kings vi. 1. from the exode to the foundation of Solomon's temple, is demonstrated.

21. ἔτη τεσσαράκοντα· *by the space of forty years.* The years during which Samuel judged Israel, are added to the reign of the king. *They desired a king,* being insensible of the favour which God had done them in assuming that character and relation to them.

- ἡγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλείαν, ᾧ καὶ εἶπε μαρτυρή-
 σας, Εὐρον Δαβὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν
 23 μου, ὃς ποιήσει πάντα τὰ θελήματά μου. * Τούτου ὁ Θεὸς
 ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγειρε τῷ Ἰσραὴλ
 24 σωτῆρα Ἰησοῦν, † Προκηρύξαντος Ἰωάννου πρὸ προσώπου
 τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ
 25 Ἰσραὴλ. ‡ Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε,
 Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ ἔρχεται
 μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λύσαι.
 26 α' Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν
 φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης
 27 ἀπεστάλη. β' Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ
 οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς

* 2 Sam. vii. 12. Isa. xi. 1. Ps. cxxxii. 11. Rom. xi. 26.

Matt. iii. 1. Luke iii. 3.

† Matt. iii. 11. Mark i. 7. Luke iii. 16. John i. 20. 27.

‡ Matt. x. 6. Supra iii. 26. Infra ver. 46.

§ Luke xxiii. 34. Supra iii. 17.

Infra xv. 21. 1 Cor. ii. 8.

23 = ἡγαγε τῷ Ἰσραὴλ

26 || ἐξαπεστάλη

27 † ἐν

22. Εὐρον . . . θελήματά μου *I have found David the son of Jesse a man after mine own heart, which shall fulfil all my will.* See 1 Sam. xiii. 14. David is described first, by his conformity to the nature of God; *he was a man after his own heart.* Secondly, by his conformity to the will of God; *he shall fulfil all my will.* These last words do not occur in the O. T. and are supposed by some to be taken from the Chaldee. See *μαρτυρέω* at Luke iv. 22. *Μεταστήσας, when he had removed him.* . . sc. ἐκ τοῦ ζῆν, *from life*; from *μεθίστημι* *to remove*; by many it is understood, from his regal office: as in Luke xvi. 4. where it is, *to remove* from an office, *to displace.* Below xix. 26. it is *to pervert, to bring over to other opinions*: and Col. i. 13. *to remove, to translate* into the kingdom of the Son of God.

23. 24. Τούτου ὁ Θεὸς . . . *Of this man's seed hath God according to his promise . . .* The mention of David gave Paul an occasion of introducing his grand subject; and he was prepared to prove that Jesus was the Messiah, who was foretold to come of David's seed, as a Saviour, implied in the name Jesus. Σωτῆρα wants the article, being in apposition, being explanatory of the end or object, to which the person or thing implied in it is affirmed to be subservient, are

always anarthrous. See Bp. Midd. The Apostle refers the Jews to the testimony of John, who was the herald of Christ, who did not foretell his coming as a distant event, but pointed him out as already come. Πρὸ προσώπου τῆς εἰσόδου, *before his coming*; before the face of his entrance, i. e. before the face or person of him entering; εἰσόδου, for εἰσόδοντος or εἰσερχομένου, the abstract for the concrete. Or προσώπου may be redundant. But it is an emphatic phrase expressing his near approach, *proximè ante eum.*

25. Ὡς δὲ ἐπλήρου . . . δρόμον . . . *And as John fulfilled his course . . .* i. e. performed his office, *cum adhuc munere suo fungeretur.* Δρόμος the course or ground run over by the racers. This is a very common trope in Scripture. The life of man is once and again distinguished by it. It occurs even in places where no formal comparison is made, or even hinted, to the gymnastic exercises. Thus 2 Tim. iv. 7. See note at Matt. iii. 11.

27. Οἱ γὰρ κατοικοῦντες . . . *For they that dwell at Jerusalem . . .* The Apostle obviates the prejudice which would arise against his doctrine, from the conduct of the rulers at Jerusalem who had condemned and crucified Jesus Christ as a malefactor and false prophet; for that in so doing,

τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. ^c Καὶ μηδεμίαν αἰτίαν θανάτου 28 εὐρόντες, ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. ^d Ὡς δὲ 29 ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, κατελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. ^e Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν 30 ἐκ νεκρῶν. ^f Ὡς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβα- 31 σιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ^g Καὶ ἡμεῖς ὑμᾶς εὐαγγε- 32 λιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀνα- στήσας Ἰησοῦν. ^h Ὡς καὶ ἐν ψαλμῷ τῷ δευτερῷ γέ- 33 γραπται, Τίός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

^c Matt. xxvii. 20-22. Mark xv. 11-13. Luke xxiii. 18-23. John xix. 6.

^d Matt. xxvii. 59. Mark xv. 46. Luke xxiii. 53. John xix. 38.

Supra ii. 24.

^f Matt. xxviii. 16. Supra i. 3. 8. 1 Cor. xv. 5-7.

^e Matt. xxviii. 6.

^g Gen. iii. 15. xxii. 18. xlix. 10. Rom. iv. 13. Gal. iii. 16. Deut. xviii. 15. Dan. ix. 24. 25.

^h Ps. ii. 7. Heb. i. 5. v. 5.

29 * ἅπαντα

31 × νῦν ante εἰσι

33 || τῷ πρώτῳ ψαλμῷ

they had exactly fulfilled, and inconsiderately accomplished the very prophecies concerning the sufferings of the Messiah, that used to be read in their own synagogues. There seems to be a transposition of the words in this verse. It appears necessary to connect τοῦτον with κρίναντες, *their rulers, by condemning him, have ignorantly even fulfilled the words of the prophets, which are read every Sabbath-day.* Or, according to Bengelius, τοῦτον may be connected with ἀγνοήσαντες, and καὶ τὰς φωνὰς with ἐπλήρωσαν, the καὶ answering with the other καὶ ver. 28. *not knowing him, have both fulfilled in condemning him the words of the prophets which are read every Sabbath-day, and not finding any cause of death, &c.* See John xiv. 30. 31.

29. κατελόντες. . . . μνημεῖον *they took him down from the tree, and laid him in a sepulchre.* Rosenmüller thinks there ought to be the article οἱ at κατελόντες. But, says Bp. Midd., there is no need to deviate from the plain sense of the passage. St. Paul is addressing his discourse to the Jews: and whether his murderers be said to have interred him, or, as St. Matthew represents it, *to have commanded the body to be delivered to others for the purpose of interment*, the Apostle's argument will be the same. He is hastening to the grand subject of the resurrection, on which he is about to

expatiate; and he evidently cared not to avoid a trifling inaccuracy, by which none of the hearers could be misled, because they were able to correct it. Strictly speaking indeed the persons who interred the body of Jesus were not the same who had put him to death; but with the article, Joseph of Arimathea will be represented with his companions *to have taken down the body*, as well as to have interred it: but the persons who actually took it down, appear to have been the executioners.

32. 33. Καὶ ἡμεῖς ὑμᾶς. . . . *And we declare unto you glad tidings. . . .* ἡμεῖς is opposed to τοῖς συναναβᾶσιν, and ὑμᾶς to πρὸς τὸν λαόν in the former verse, i. e. to the Jews in Jerusalem and in Judea. *They* are witnesses of his resurrection to the people at Jerusalem; and we bring the good news to them at Antioch, that *God hath fulfilled in our days the promises made to Abraham, Isaac, Jacob, and David, in raising from the dead the Lord Jesus, and thus attesting him to be his only-begotten Son*, according to the prophecy of the Messiah contained in the second Psalm. But we may consider the *raising up* of Jesus in this verse to be in the sense of Christ's *being raised from the seed of David*: and that our version is inaccurate in rendering ἀναστήσας *raised up again*; it does not refer here to the resurrection, but mission of Jesus, and means

34 ⁱ Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα
 ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν, Ὅτι δώσω ὑμῖν
 35 τὰ ὅσια Δαβὶδ τὰ πιστά. ^k Διὸ καὶ ἐν ἑτέρῳ λέγει, Οὐ
 36 δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. ^l Δαβὶδ μὲν γὰρ
 ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ
 37 προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν. ^m Οὐ
 38 δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. ⁿ Γνωστὸν οὖν ἔστω
 ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν
 39 καταγγέλλεται. ⁿ Καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν
 τῷ νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων

ⁱ Isa. lv. 3.^k Ps. xvi. 10. Supra ii. 27. &c.^l 1 Kings ii. 10. Supra ii. 29.^m Jer. xxxi. 34. Luke xxiv. 47. 1 John ii. 12. Rom. iii. 28. viii. 3. Heb. vii. 19.ⁿ Rom. iii. 28. viii. 3. x. 4.

to cause to appear, to bring forward, to exhibit. In the 34th verse, where it refers to the resurrection ἐκ νεκρῶν is added. But here it is used as above ii. 30. iii. 26. In this verse it answers to ἤγειρε, ver. 23. The Breeches Bible has "in that he has raised up Jesus," and explains it in the margin, "in that he was born and incarnate." Rosenmüller says, "Thesis proponitur ver. 23. quam ver. 24. et seqq. probat et confirmat, et ver. 34. demum docet eundem Messiam a Deo missum post mortem in vitam rediisse." And Witsius also says, "sed si bene attendamus Paulus aliam rem agit. Non probat resuscitationem Christi ex Ps. ii. sed ex Isa. lv. 3. et Ps. xvi. 10. dum ver. 34. ita infit: quod autem suscitaverit eum ex mortuis, &c. ita dixit, &c." That the second Psalm belongs to the Messiah, and speaks of his dominion and kingdom, appears from the preceding words, *I have set thee, my king, upon the holy hill of Sion: Jehovah hath said to me, Thou art my Son; this day have I begotten thee.* This also is apparent from the following words, *I will give thee the Heathen for thine inheritance,* and from the exhortation to all kings to submit to him. Some read ἐν τῷ πρώτῳ ψαλμῷ, for the first two Psalms were anciently joined together.

34—37. Ὅτι δώσω . . . πιστά: *I will give you the sure mercies of David.* Ὅτι is redundant. The resurrection of Christ from the dead may be inferred from the words of the Lord by his prophet, Isa. lv. 3. declaring that he would give to believers the *sure mercies of David*, i. e. that he would faithfully perform the promise made to David. The propriety of the application here is

evident, as it was the resurrection of Christ which rendered the blessings he promised sure to his people, who without that could have had no *hope from him*, as the Apostle argues at large, 1 Cor. xv. 14. &c. See Doddridge. Τὰ ὅσια is taken from the Greek version. Hesych. πιστά βέβαια. St. Peter explained the prophecies concerning Christ in the same manner; see above note ii. 25—31. Ἐν ἑτέρῳ, sc. ψαλμῷ, viz. xvi. 10. Ἰδίᾳ γενεᾷ ὑπηρετήσας . . . ver. 36. *after he had served his own generation by the will of God . . .* or rather, as it might be better rendered (see Blackwall, from Bois): For David, after that, in his generation, or course of life, he had served the will of God, fell asleep: ὑπηρετώ, to serve, minister unto, and as below xx. 34. to assist.

38. 39. ὅτι διὰ τούτου ὑμῖν ἄφεσις *that through this man is preached unto you the forgiveness of sins . . .* The Apostle now states the doctrine of *justification by faith*, which forms the basis of his argument in his Epistles to the Romans, Galatians, and Hebrews: that through him every believer *was justified*, or delivered from the punishment of all those sins, from which *they could not be justified by the law of Moses.* For the only effect of the purgations and sacrifices of the Mosaical law was, admission into the congregation again, whence the breach of some positive ceremony had excluded a man; and some offences punishable with death, admitted no sacrifice at all. Whereas this atonement of Christ reaches to the perfect and eternal forgiveness of every kind and degree of transgression, in them that sincerely believe and obey him. See also above ii. 38.

δικαιοῦται. ° Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρη- 40
 μένον ἐν τοῖς προφήταις· Ἴδετε οἱ καταφρονηταὶ, καὶ 41
 θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν
 ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύσητε, ἐὰν τις
 ἐκδιηγῇται ὑμῖν.

Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκά- 42
 λουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ
 ῥήματα ταῦτα. ρ Λυθείσης δὲ τῆς συναγωγῆς, ἡκολούθη- 43
 σαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων
 τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐ-
 τοῖς, ἐπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ. Τῷ δὲ 44
 ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι
 τὸν λόγον τοῦ Θεοῦ. ς Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, 45

° Isa. xxviii. 14. Hab. i. 5.

ρ Supra xi. 23. Infra xiv. 22. Heb. xii. 15.

1 Pet. v. 12.

ς Infra xviii. 6. 1 Pet. iv. 4.

41 † ἔργον alterum
ib. † τὰ ἔθνηib. || δ οὐ μὴ
ib. † ταῦτα42 = ἐξιόντων δὲ αὐτῶν παρεκάλουν
43 † αὐτοῖς ib. = προσμένειν

44 = τῷ τε ἐρχομένῳ σαββάτῳ

40. 41. Βλέπετε οὖν, μὴ ἐπέλθῃ . . . Be-
 ware therefore lest that come upon you . . .
 The Apostle lastly warns his audience not
 to be found in the number of those whom
 the prophet threatened with destruction, if
 they refused this gracious offer, and re-
 jected a dispensation so clearly proved as
 this. The prophecy to which he alludes is
 Hab. i. 5, where the prophet threatens the
 people with the Babylonish captivity. St.
 Paul's immediate reference seems to be to
 the destruction of Jerusalem by the Ro-
 mans; but he seems also to refer to the
 next life. See Gilpin. Ἀφανίζομαι to dis-
 appear; see ἀφανίζω at Matt. vi. 16. 19.
 but as those who are overwhelmed with
 shame, terror, and astonishment, withdraw
 themselves from the sight of men, and hide
 themselves; so here metaphorically ἀφανί-
 ζομαι may, according to Schleusner, signify,
 to be struck with astonishment, shame, and
 dismay. The ἔργον ἐργάζομαι refers to the
 blindness and destruction of the Jews. Ἐκ-
 διηγέομαι is to relate particularly, enar-
 ro. It occurs again at xv. 3.

42. Ἐξιόντων . . . ταῦτα And when the
 Jews were gone out of the synagogue, the
 Gentiles besought that these words might be
 preached to them the next Sabbath: or,
 ἐξιόντων, while the Jews were going out:

Gr. Test.

II.

then the Gentiles, many of whom had
 out of curiosity attended there, earnestly
 desired that these words might be spoken to
 them again the following Sabbath, when
 they promised to attend. But many Mss.
 leave out τὰ ἔθνη, which gives an opening to
 understand, that, not the Gentiles, but the
 Jews desired to hear Paul preach further
 on the same subject. Μεταξὺ signifies
 postea, τὸ μεταξὺ σάββατον, sabbatum pro-
 ximè sequens. See Vig. c. vii. s. ix. r. 2. So
 Lysias ὁ μεταξὺ βίος, vitæ ratio quæ inse-
 cuta est.

43. οἵτινες . . . Θεοῦ who, speaking to
 them, persuaded them to continue in the
 grace of God. Οἵτινες, sc. Paul and Barnabas.
 They gave them every encouragement to
 persevere and retain the Gospel, against the
 envy and malice of the unbelieving Jews.
 Ἡ χάρις signifies here κατ' ἐξοχὴν the Gos-
 pel or Christian religion; as the Gospel
 contains the greatest display of God's
 grace in the free pardon of our sins by
 Christ, and the provision he has made for
 our sanctification and eternal happiness.
 So Rom. vi. 14. Col. i. 6. Tit. ii. 11. 1 Pet.
 v. 12. Σεβομένων προσηλύτων, religious
 proselytes: σεβόμενοι however denotes pros-
 elytes throughout the N. T.

2 D

ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου
 46 λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. ¹ Παρρη-
 σιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν
 ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ
 δὲ ἀπαθεῖσθε αὐτὸν, καὶ οὐκ ἀξιόους κρίνετε ἑαυτοὺς τῆς
 47 αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. ² Οὕτω γὰρ
 ἐντέταλται ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ
 48 εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. ³ Ἀκούοντα
 δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ
 49 ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Διε-
 50 φέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. ⁴ Οἱ δὲ
 Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς

¹ Matt. x. 6. xxi. 43. Supra iii. 26. Rom. i. 16. x. 19. Ex. xxxii. 10. Deut. xxxii. 21. Isa. lv. 5. Infra xviii. 6. xxviii. 28. ² Isa. xlii. 6. xlix. 6. Luke ii. 32. ³ Supra ii. 47. ⁴ 2 Tim. iii. 11.

45 † ἀντιλέγοντες καὶ

50 † καὶ primum

45. βλασφημοῦντες· blaspheming. As zeal for God and religion, says Dr. Campbell, was the constant pretext of the Jews for vindicating their opposition to Christianity, it cannot be imagined they would have thrown out any thing like direct blasphemy or reproaches against God. The word therefore here, and below xviii. 6. implies no more than *to revile*, or *give abusive language*. They might revile Paul and Barnabas as impostors and seducers.

46. Ὑμῖν ... ἔθνη· *It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* See Matt. x. 6. xv. 24. Acts i. 8. "The rejection of the Gospel, therefore," says Bp. Tomline, "was their own voluntary act, and not the consequence of any decree of God." It appears to have been St. Paul's practice, in almost every place that he came to, upon his first arrival to repair to the synagogue; as he thought himself bound to propose the Gospel to the Jews first; and if they rejected his ministry, to betake himself to a Gentile audience: thus below xviii. 4—6. xix. 8—10. Οὐκ ἀξιόους κρίνετε...and judge yourselves unworthy... not that they passed sentence on themselves, but they furnished matter of condemnation from their own words, actions and unbelief.

47. Οὕτω ... τῆς γῆς· *For so hath the Lord commanded us, saying, I have set thee*

to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. The prophecy to which Paul refers, is Isa. xlix. 6. See also Luke ii. 32. Ἐντέταλται in an active sense, see in next verse, note. Τέθεικά σε, *I have set thee*; the perfect for the future, *I will surely set thee.* Τίθημι is here *destino, constituo*.

48. καὶ ἐπίστευσαν ... αἰώνιον· and as many as were ordained to eternal life believed: rather, as many as were disposed, or prepared, for eternal life believed. Bishop Blomfield says, the words properly signify, "as many as were set in order for eternal life, that is, were duly prepared for the reception of the Gospel." Schleusner renders it: "quotquot *destinati* erant a Deo felicitati Christianorum aeternae." Τεταγμένοι is a military term, and signifies the *disposing* and *marshalling* an army. Thus Rom. xiii. 1. ὑπὸ Θεοῦ τεταγμένοι εἰσιν, *are constituted by God, and placed under him.* And by analogy it is applied to other things, as 1 Cor. xvi. 15. ἔταξαν ἑαυτοὺς εἰς διακονίαν τοῖς ἁγίοις, *they disposed or devoted themselves to that function, which consisted in ministering to the saints.* Those who are τεταγμένοι are expressly opposed to those who, ver. 46. οὐκ ἀξιόους κρίνουσι ἑαυτοὺς τῆς αἰωνίου ζωῆς, *nempe τῶ, by the ἀπαθεῖσθαι τὸν λόγον τοῦ Θεοῦ, and which is represented as their own voluntary act.* See above ii. 47.

50. Οἱ δὲ Ἰουδαῖοι ... εὐσχήμονας ...

εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν
διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον
αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. ^x Οἱ δὲ ἐκτιναξάμενοι τὸν 51
κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον.
^y Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου. 52

Κεφ. ιδ'. 14.

Ἐγένετο δὲ ἐν Ἰκονίᾳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς 1
τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως, ὥστε
πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. Οἱ 2
δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς

^x Matt. x. 14. Mark vi. 11. Luke ix. 5. Infra xviii. 6.

^y Matt. v. 12. John xvi. 22.

50 † τὸν ante Βαρνάβαν

But the Jews stirred up the devout and honourable women ... σεβομένας are the worshippers, the proselytes so called. Εὐσχήμονας are honourable, of the first fashion, as below xvii. 12. and who are there ver. 4. called γυναῖκες αἰ πρώται. These women of figure, says Dr. Doddridge, being newly proselyted to Judaism, and full of an opinion of the sanctity and privileges of the people to whom they now belonged, would naturally instigate *their husbands* and other relations to the warmest resentment against Paul and Barnabas, whom they would look upon as apostates. Ἐπήγειραν διωγμὸν, and raised persecution. Dr. Paley clearly points out the undesigned conformity there is between the three persecutions which St. Paul suffered at Antioch, in Pisidia, as related here, at Iconium and Lystra as related in the next chapter, and the allusion which refers to them, in his second Epistle to Tim. iii. 10. 11. For when St. Paul made a second journey afterwards through the same country, we find Acts xvi. 1. that Timothy was there, who must have been converted before; and that he became known to Paul, when he was in the midst of those persecutions.

51. Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν ... But they shook off the dust of their feet ... See notes at Matt. x. 14. and Mark vi. 11.

Iconium is a city of Lycaonia, to the north-east of Pisidia.

52. Οἱ δὲ μαθηταὶ ... ἁγίου. And the disciples were filled with joy, and with the Holy Ghost. But God did not desert the church now planted in Pisidia; for the new converts, instead of being discouraged by this opposition, and the inhuman treatment of the Apostles, were filled with holy joy, God having imparted such gifts of the Holy Ghost among them, as were requisite and agreeable to the circumstances of his church.

CHAP. XIV.

1. Ἐγένετο ... Ἰουδαίων ... And it came to pass in Iconium, that they went both together into the synagogue of the Jews ... See notes above xiii. 50. 51. Κατὰ τὸ αὐτὸ may be here *simul, together*; or rather, agreeing with ἔθος und. it is, according to their practice or custom: thus below xvii. 2. we have κατὰ τὸ εἶωθός, as his manner was. See note above xiii. 46.

2. Οἱ δὲ ἀπειθοῦντες ... ἀδελφῶν. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. It was the Jews always who set on foot the persecutions against the Apostles and their followers.

- 3 τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ^a Ἰκανὸν μὲν οὖν χρόνον
διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι
τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα
4 γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. Ἐσχίσθη δὲ τὸ πλῆθος
τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν
5 τοῖς ἀποστόλοις. ^b Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ
Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆ-
6σαι αὐτοὺς, ^c Συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς
Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον·
7 Κακῇ ἦσαν εὐαγγελιζόμενοι.
8 ^d Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο,
χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε
9 περιπεπατῆκει. ^e Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος·
ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,
10 ^f Εἶπε μεγάλη τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου
11 ὀρθός. Καὶ ἤλλετο καὶ περιεπάτει. ^g Οἱ δὲ ὄχλοι ἰδόντες
ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ
λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς

^a Mark xvi. 20. Heb. ii. 4.^b 2 Tim. iii. 11.^c Matt. x. 23.^d Supra iii. 2.^e Matt. viii. 10. ix. 28. 29.^f Isa. xxxv. 6.^g Infra xxviii. 6.

3 * καὶ διδόντι 8 † ὑπάρχων ib. * περιπεπατῆκει 9 || ἤκουσε 10 == ἤλατο

Beza translates ἐκάκωσαν τὰς ψυχὰς, *malè affectos reddiderunt animos*. The phrase signifies, *to exasperate, to provoke to anger*. The Vul. renders it, *et ad iracundiam concitaverunt animos*. Josephus uses *κακοῦν* in this same sense. This second verse is parenthetical; as the illative οὖν ver. 3. shows that the third verse depends on the first.

5. Ὡς δὲ ἐγένετο ὁρμὴ . . . αὐτοῖς· *And when there was an assault made, both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them.* Ὁρμὴ is an *impetus*, an *impetuous aggression*, assault; metaphorically, an *impulse of the mind*, inclination. Hesych. ὁρμή· βουλὴ, ἐπιθυμία. Thucyd. iv. 4. τοῖς στρατιώταις ὁρμὴ ἐπέπεσε ἐκτειχίσαι τὸ χωρίον. See James iii. 4. This is not inconsistent with the Apostle's declaration, 2 Cor. xi. 25. *once was I stoned*; which refers to another occasion mentioned below, ver. 19. at Lystra, where they fled, being aware of the intended assault. Now had

the assault been completed, says Dr. Paley; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were *aware of their danger and fled*, a contradiction between the history and the epistle would have ensued. Truth is necessarily consistent: but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it.

11. 12. ἐπῆραν τὴν φωνὴν αὐτῶν . . . *they lifted up their voices, saying . . .* We may infer from this narration, that St. Paul did not understand the language in which they spoke, Λυκαονιστὶ, the Cappadocian tongue; otherwise he would not have waited patiently so long, till the priest brought out the oxen and the garlands, which must have required some time. It was a common

ἡμᾶς. Ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ 12
 Παῦλον, Ἑρμῆν· ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.
^h Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, 13
 ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς
 ὄχλοις ἤθελε θύειν. ⁱ Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρ- 14
 νάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν, εἰσε-
 πήδησαν εἰς τὸν ὄχλον, κρίζοντες, ^k Καὶ λέγοντες, Ἄν- 15
 δρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν
 ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων
 ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν
 καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·
^l Ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἶασε πάντα τὰ ἔθνη 16
 πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· ^m Καίτοιγε οὐκ ἀμάρτυρον 17

^h Dan. ii. 46.ⁱ Matt. xxvi. 65.^k Supra x. 26. Jam. v. 17. Rev. xiv. 7.

xix. 10. Gen. i. 1. 1 Sam. xii. 21. Jer. xiv. 22. 1 Thess. i. 9. Ps. xxxiii. 6. cxlvi. 6.

^l Ps. lxxxi. 12. Infra xvii. 30. 1 Pet. iv. 3.^m Rom. i. 20. Lev. xxvi. 4. Deut. xi. 14. Ps. lxx. 10.

12 † μὲν 13 † αὐτῶν ib. || ἤθελον 14 || ἐξεπήδησαν

opinion, which prevailed among the Heathens, that sometimes the immortal Gods, disguised in human forms, deigned to visit mortals. *Et Deus humanâ lustrò sub imagine terras.* Δία . . . Ἑρμῆν . . . Jupiter and Mercury, according to the Pagan theology, accompanied each other in these expeditions.

Jupiter, et lato qui regnat in æquore frater,
 Carpebant socias Mercuriusque vias.

Paul for his eloquence they called Mercury, as he was the God of eloquence: *Mercuri facunde* . . Hor. i. 10. There appears to be an allusion in ἡγούμενος to the appellation given to Mercury, Θεὸς ὁ τῶν λόγων ἡγεμών.

13. Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος . . . Then the priest of Jupiter, which was . . . i. e. whose statue or temple stood at the entrance of their city. So Ὅγκα πρὸ πόλεως, Minerva, in Æschyl. Theb. 170. Ταύρους καὶ στέμματα, oxen and garlands, by a hendiadys for, oxen crowned with garlands.

Victima labe carens, et præstantissima formâ
 Sistitur ante aras, vittis insignis et auro.

Ἐπὶ τοὺς πυλῶνας, unto the gates, i. e. at the gates or folding-doors of Jupiter's temple. So Dr. Owen.

14. διαῤῥήξαντες τὰ ἱμάτια αὐτῶν . . . they rent their clothes . . . See note at Matt. xxvi. 65.

15. καὶ ἡμεῖς ὁμοιοπαθεῖς . . . we also are men of like passions with you . . . Ὅμοιοπαθεῖς implies no more than fellow mortals, as liable to disease and death as the others, having no relation to the present acceptance of passions. The primary signification of πάθος, from πάσχω, is suffering, being adopted to denote calamity, disease, and death; and sometimes denoting those affections of the mind, which are in their nature violent, and imply pain and suffering. The word is used in the same sense, James v. 17. Τῶν ματαίων from these vanities, Θεῶν und. The LXX. use τὰ μάταια after the Heb. for the worship of idols, and the idols themselves. Μάταιος, vain, false, lying.

16. Ὃς ἐν ταῖς παρωχημέναις . . . Who in times past . . . Hesych. παρωχημένας· παρελθούσας. Hom. and Plut. use it in the perf. also. Πάντα τὰ ἔθνη, i. e. the whole Gentile world. God left them under the darkness into which they were gradually fallen, without giving them any revelation of himself, either by a written law, or by prophetic messengers.

17. Καίτοιγε οὐκ ἀμάρτυρον . . . Nevertheless, he left not himself without witness . . . As a friend, in sending us frequent pre-

ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς
καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης
18 τὰς καρδίας ἡμῶν. Καὶ ταῦτα λέγοντες, μόλις κατέπαυ-
19 σαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. Ἦπῃλθον δὲ ἀπὸ
Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι καὶ πείσαντες τοὺς
ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πό-
20 λεως, νομίσαντες αὐτὸν τεθνάναι. Κυκλωσάντων δὲ αὐτὸν
τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν.

Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.
21 Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες
ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν, καὶ Ἰκόνιον, καὶ
22 Ἀντιόχειαν. Ὁ ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν,
παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν
θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.
23 Ὁ χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν,
προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ,
24 εἰς ὃν πεπιστεύκεισαν. Καὶ διελθόντες τὴν Πισιδίαν,

ⁿ Supra xiii. 45. 2 Cor. xi. 25. 2 Tim. iii. 11.

^o Supra xi. 23. xiii. 43.

Matt. x. 38. xvi. 24. Luke xxii. 28. 29. Rom. viii. 17. 2 Tim. iii. 12.

^p Supra i. 26. xi. 30. Tit. i. 5.

17 || ἀγαθουργῶν

ib. = ὑμῖν

ib. = ὑμῶν

19 || ἔσυραν

sents, expresses his remembrance of us and affection to us, though he neither speak nor write, so all the gifts of the divine bounty which are scattered abroad on every side, are so many witnesses sent to attest the divine care and goodness. See Doddridge. The giving of rain in its season, and of fruitful seasons of the year, is even to the Heathens a testimony of the divine providence, or of the *providence of God's goodness, ἀγαθοποιῶν*. They had the means therefore of knowing enough of the divine nature, as might restrain them from these irrational rites and proceedings, of transferring to the creature the worship due only to the Creator. See this stated more fully, Rom. i. 19—25. See *καίτοιγε* at note John iv. 2. It might be objected: How could God be said to neglect them, since he bestowed so many benefits on them? This objection is met by *καίτοιγε*: though this is true, yet it is not less true, that God suffered them to follow their own ways. See Hoogeveen. Several Mss. for ἡμῖν and ἡμῶν, read ὑμῖν and ὑμῶν, which seems an eligible reading.

19. καὶ λιθάσαντες ... *having stoned Paul* ... See note above ver. 5. Barnabas seems to have escaped the effects of this popular fury. It is probable that Paul's distinguished zeal marked him out as the chief object of it.

21. 22. *μαθητεύσαντες ἱκανοὺς ... and had taught many* ... See *μαθητεύω* at note Matt. xiii. 52. and xxviii. 19. Notwithstanding the precautions they had suffered in these cities, they revisited them, instructing and establishing the new converts in the faith, and showing them that through much tribulation, trials and persecution, the kingdom of God must be entered.

23. *Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους ... And when they had ordained them elders* ... or rather, And when they had ordained elders over them ... See *χειροτονέω* above at note x. 41. and *πρεσβυτέρους* xi. 30. stated resident pastors of each church. See also *παρὰτίθημι* at note Luke xii. 47. They committed them to the guardianship and care of the Lord Jesus Christ, and then quitted them. Attalia

ἦλθον εἰς Παμφυλίαν. Καὶ λαλήσαντες ἐν Πέργῃ τὸν 25
 λόγον, κατέβησαν εἰς Ἀττάλειαν. ^α Καὶ κεῖθεν ἀπέπλευ- 26
 σαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι
 τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. ^ρ Παραγεγνημένοι δὲ 27
 καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν
 ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίς-
 τews. Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθη- 28
 ταῖς.

Κεφ. ιε'. 15.

^α Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς 1
 ἀδελφοὺς, ^ρ ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ
 δύνασθε σωθῆναι. ^β Γενομένης οὖν στάσεως καὶ συζητή- 2
 σεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς,

^α Supra xiii. 1. 3. Infra xv. 40.
 Col. iv. 3. Rev. iii. 8.

Col. ii. 8. 11. 16.

^ρ Infra xv. 4. 12. 1 Cor. xvi. 9. 2 Cor. ii. 12.

^α Gen. xvii. 10. Lev. xii. 3. Gal. v. 1. 2. Ph. iii. 2.

^β Gal. ii. 1. Supra xi. 30.

28 ‡ ἐκεῖ

1 || περιτμηθῆτε

2 ‡ καὶ συζητήσεως

|| καὶ ζητήσεως

mentioned ver. 25. is a maritime town of Pamphylia; hence the propriety of the word καταβαίνειν, which is frequently used for going to the sea, or a place situated on the sea. See note at 1 Tim. iv. 14.

26. παραδεδομένοι τῇ χάριτι . . . they had been recommended to the grace of God . . . by the prayers of their brethren. Παραδί-δωμι is here to commit, to commend to, as below xv. 40. 1 Pet. ii. 23.

27. ἀνήγγειλαν . . . πίστεως· they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Μετὰ is here per, denoting the instrumentality by which a thing is done. This sense is not unusual with the Greeks. So below xv. 4. See also Matt. xxvii. 66. Θύρα πίστεως, the door of faith, for the reception of the Gospel, i. e. an opportunity of receiving it. Thus θύρα is used 1 Cor. xvi. 9. for the opportunity of preaching it. Cicero says, amicitia fores aperiuntur.

These were Jewish Christians, still zealously attached to their ritual ceremonies, (see below xxi. 20.) and who endeavoured to persuade the Gentile converts that it was necessary for them also to conform to the laws of Moses. This opinion produced so much dissension and disputation, ver. 2. that it was determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the Apostles and Elders about this question. Upon their arrival at Jerusalem, they declared the purpose of their journey, and after much debate in a general council, in which Peter spoke decidedly against the Judaizers, the doctrine of these Judaizing Christians was condemned, and the Gentile converts were pronounced to be free from the burden of the Mosaic law. This decision carried with it not only the authority of the Apostles and Elders with the whole church, ver. 22. but also the express sanction of the Holy Ghost, and was formally communicated in writing to the churches, and confirmed by the special mission of Judas and Silas, who were sent to tell the same thing by mouth, ver. 27. 28. This journey of Paul to Jerusalem is generally supposed to be that to which he refers,

CHAP. XV.

1. 2. Καὶ τινες . . . And certain men . . .

- ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς
- 3 Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. ^c Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν.
- 4 καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. ^d Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγει-
- 5 λάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, "Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.
- 6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι, ἰδεῖν
- 7 περὶ τοῦ λόγου τούτου. ^e Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, "Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον
- 8 τοῦ εὐαγγελίου, καὶ πιστεῦσαι. ^f Καὶ ὁ καρδιογνώστης

^c 1 Cor. xvi. 6. Supra xiv. 27.^d Infra xxi. 19. ver. 12.^e Supra x. 20. xi. 1. 2.^f 1 Chron. xxviii. 9. Supra i. 24. x. 44.

Gal. ii. 1. 2. where see note. Ἐταξαν, they determined, i. e. οἱ ἀδελφοί. The Apostle informs us that he went up by revelation; the Lord having made it known to him, or to some of the prophets residing at Antioch, that he would have him to do so: the prophets and teachers had before separated Paul and Barnabas by revelation to preach to some of the Gentiles. See above xiii. 2.

3. Οἱ μὲν οὖν προπεμφθέντες . . . And being brought on their way . . . They were attended with much respect part of the way, by the pastors and principal persons of the church. Προπέμω may here have the sense of *delegating*, but it preserves also the notion of *deduco*, as below xx. 38. and xxi. 5. even including the sense of *bringing on the way* with kind attendance, and furnishing with necessities, &c. as Rom. xv. 24. See ἀποδέχομαι, which occurs in the next verse, at Luke viii. 40. and μετὰ above xiv. 27.

5. Ἐξανέστησαν δὲ τινες . . . But there rose up certain . . . Of the same sect with those who went to Antioch, who held the same principles with them, which had so

much disturbed the peace of the church there. These are evidently the words of the historian, not, as some imagine, of Paul and Barnabas. See *ἀλρεσις* above v. 17.

6. Συνήχθησαν . . . came together . . . This meeting of the church of Jerusalem is commonly considered as the *first Christian council*. This appears however, says Mosheim, to be an abuse of the word *council*; as this meeting was only of one church, and a *council* is an assembly of deputies or commissioners, sent from several churches.

7. Πολλῆς δὲ συζητήσεως . . . And when there had been much disputing . . . This dispute does not appear to have been among the Apostles themselves, but probably among those who appear not to have had a due regard to their authority. Συζητήσις is however properly no more than an enquiry or debate; see συζητέω above vi. 9. Ἀφ' ἡμερῶν ἀρχαίων, a good while ago; i. e. from the commencement of the preaching of the Gospel, or Apostolic mission. Ἐν ἡμῖν ἐξελέξατο, i. e. *Deus elegit nos, God made choice of us*, or rather, me Peter. It is a Hebrew mode of expression. Peter adverts to what is related above chap. x.

Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν. ^ε Καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε 9 καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν.

^h Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν 10 τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν, οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ⁱ Ἀλλὰ διὰ τῆς χάριτος 11 τοῦ Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. ^k Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον 12 Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

^l Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, 13 Ἄνδρες ἀδελφοί, ἀκούσατέ μου. ^m Συμεὼν ἐξηγήσατο, 14 καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν 15 προφητῶν, καθὼς γέγραπται, ⁿ Μετὰ ταῦτα ἀναστρέψω 16 καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ

^ε Supra x. 15. 28. 43. 1 Cor. i. 2. 1 Pet. i. 22.

^h Matt. xxiii. 4. Gal. v. 1.

ⁱ Rom. iii. 24. Eph. ii. 8. Tit. ii. 11. iii. 4. 5.

^k Supra xiv. 27.

^l Supra xii. 17.

^m 2 Pet. i. 1.

ⁿ Amos ix. 11. 12.

11 † τοῦ

ib. Χριστοῦ

14 † ἐπὶ

9. 10. τῇ πίστει καθάρισας ... purifying their hearts by faith ... God, by pouring his Holy Spirit on the uncircumcised Gentiles, as he had done upon the circumcised Jews, had plainly demonstrated that he had received them to his favour, and made no discrimination, as to his choicest gifts, betwixt them and the Jews; and that legal purification, which seemed wanting to them on the account of their non-circumcision, he had fully and abundantly supplied in purifying their hearts by faith; and therefore, says he, your endeavour to impose upon them these legal observances, to render them acceptable to God, after so signal an evidence that he accepteth them without them, must be a tempting God; as that phrase constantly imports a distrusting or disbelieving him, after sufficient evidence vouchsafed of his good will and pleasure. See Whitby. We see also from these words and the import of the speech of St. Peter, that justification by faith, and sanctification by the Holy Ghost, are inseparably connected; and that both are the gift of God. ^ε Επιθεῖναι ζυγόν, to put on a yoke; see note at Matt. xi. 29.

Gr. Test.

11. πιστεύομεν ... κἀκεῖνοι. But we believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they. Πιστεύομεν, see note at John xiv. 1. i. e. But we (Peter) believe in the same manner as they (Paul and Barnabas) do, that men are to be saved, through the grace of the Lord Jesus Christ, and not by the works of the law.

12. καὶ ἤκουον ... ἐξηγουμένων ... and gave audience to Barnabas and Paul, declaring ... rather, and heard Barnabas and Paul declare ... We have next the prudent advice of James, their president, moderating between both parties.

14. 15. ἐπεσκέψατο ... αὐτοῦ. did visit the Gentiles, to take out of them a people for his name. ^ε Επεσκέψατο, see above vii. 23. τὰ ἔθνη und. λαβεῖν ἐξ αὐτῶν. A people for his name, i. e. to be his peculiar people, the people of God. He then shows them that though this was contrary to the prejudices of many among them, yet it accorded or agreed with prophecy, particularly with a remarkable prediction by the prophet Amos, ix. 11. 12.

16. 17. Μετὰ ταῦτα ἀναστρέψω ...

II.

2 E

τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω
 17 αὐτήν· Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώ-
 πων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ
 ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.
 18 Γνωστὰ ἅπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.
 19 ὁ Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπι-
 20 στρέφουσιν ἐπὶ τὸν Θεόν· ^ρ Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ
 ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς
 21 πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. ^q Μωϋσῆς
 γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας

ο Infra ver. 28. 1 Thess. i. 9. ρ Gen. ix. 4. xxxv. 2. Ezek. xx. 30. 1 Cor. viii. 1.
 9. 10. x. 14. 20. 21. 1 Thess. iv. 3. Lev. iii. 17. Deut. xii. 23. q Supra xiii. 15. 27.

17 ‡ πάντα 18 || ἅ ἐστι γνωστὰ ἅπ' αἰῶνος αὐτῷ, omittis cæteris
 || γνωστὸν ἅπ' αἰῶνος τῷ Κυρίῳ τὸ ἔργον αὐτοῦ 20 ‡ καὶ τοῦ πνικτοῦ

After this I will return . . . The quotation is from the Septuagint, with very little verbal variation. The Heb. text, which is evidently corrupt, was most probably altered by the Jews, in order to throw some obscurity on so clear a prophecy. The Arabic agrees with the Apostile. God promises the great and happy restoration of the Jewish affairs under the kingdom of David, i. e. the religion of the Messiah; by calling and gathering in the Gentile world to them, and uniting them all into one people and one church. Οἱ κατάλοιποι, the residue of men, i. e. a remnant of men, even of all the nations, of those who are converted to the true religion. Ἐπ' αὐτοὺς refers to τὰ ἔθνη, and is a common pleonasm. Κατασκάπτω is properly to dig under or down; hence utterly to demolish; in which sense it is used by the best Greek writers. Hesych. κατασκάψαι· κατορύξαι. See Rom. xi. 3.

18. Γνωστὰ . . . αὐτοῦ· Known unto God are all his works from the beginning of the world; from eternity, as Eph. iii. 9. This though not brought to pass till these latter days, yet was foreseen and pre-determined, and through revelation from God himself was foretold by that prophet, Amos, ix. 11. 12.

19. Διὸ ἐγὼ κρίνω . . . Θεόν· Wherefore my sentence is, that we trouble not them coming from among the Gentiles' are turned to God. St. James gives the sentence with some authority; μετ' ἐξουσίας λέγω τοῦτο, says Chrysostom; and his situation in the church might allow it. It is well Peter did not use this language of St. James; it would have been some argument for Papal supremacy; δεῖν und. Παρενοχλεῖν, to

trouble, to molest, is construed with a dative, as is ἐνοχλεῖν, from ἐν and ὄχλος turba, by means of the prep. If any stress be laid on παρὰ, it will be, to give unnecessary trouble to the Gentiles.

20. Ἀλλὰ ἐπιστεῖλαι . . . αἵματος· But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. The sense in which ἐπιστέλλω is used in the N. T. is to write to, or send by letter; a sense in which mitto is used also by the Latins. Ἀλίσγημα, from ἀλίσγέω to pollute, is pollution, whether physical, legal or moral; here a legal pollution, by unclean or forbidden food: ἀλισγημάτων τῶν εἰδώλων is expressed in ver. 29. by εἰδωλοθύτων; see note above at vii. 41. Πορνεία here and below xxi. 25. is to be understood metaphorically, for idolatry, spiritual fornication. The prohibitions contained in this verse were evidently levelled against the idolatrous and depraved rites, in which the early Pagan converts fancied themselves still licensed to indulge. Things sacrificed to idols, or the flesh of strangled animals, or blood, can have no moral evil in them, which should make the eating of them absolutely and universally unlawful; but they were forbidden to the Gentile converts, because the Jews had such an aversion to them, and they could not converse freely with any who used them. The unrestricted use of them would have grieved and stumbled the Jewish converts, and further prejudiced the unconverted Jews against the Gospel.

21. Μωϋσῆς γὰρ . . . ἀναγινωσκόμενος·

αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

¹ Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν 22 ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, Γράψαντες διὰ χειρὸς αὐτῶν τάδε, Οἱ 23 ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. ² Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν 24 ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι, καὶ τηρεῖν τὸν νόμον,

¹ Supra i. 23.

² Supra ver. 1. Gal. ii. 4. v. 12. Tit. i. 10. 11.

22 — καλούμενον

23 † καὶ οἱ alterum

24 † λέγοντες usq. νόμον

For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day. There is some difficulty in this passage; and it has been variously interpreted. The sense in which Whitby understands it appears the best. He thinks with Chrysostom, that St. James here gives the reason why they should write only to the Gentile converts, viz. because there was no reason to write to the Jewish converts, they still adhering to the synagogues, where Moses was read every Sabbath, and so this liberty here granted to the Gentiles only, could be no occasion to turn them from the observation of the law of Moses. See ἀναγινώσκω at note Luke iv. 16.

22. Τότε ἔδοξε... *Then pleased it the Apostles...* The opinion of James being agreeable to the whole assembly, (see ver. 1.) they thought good to select two eminent persons among them, to go with Paul and Barnabas to Antioch. Some critics render ἐκλεξαμένους in a passive sense, but the use of the 1st aor. mid. in a passive signification is rare; it is best to refer it actively to ἀποστόλοις, thus: *Then it seemed good to the Apostles—that they having chosen some of their own company should send them to Antioch with Paul and Barnabas, namely Judas, &c.* The enallage of the case is not uncommon. Ἀνδρας ἡγουμένους, *leading or principal men*; from ἡγέομαι *to lead, to be chief or principal.* See above xiv. 12. vii. 10.

23. Γράψαντες... *And they wrote letters*

... This must refer again to ἀποστόλοις, by an enallage of case. According to some there is an ellipsis of ἦσαν. Χαίρειν *greeting*, is the Greek form of epistolary salutation, as *salutem dat* or *dicit* is with the Latins.

24. ἀνασκευάζοντες... *διεστειλάμεθα· subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment.* Ἀνασκευάζω, from ἀνὰ and σκεῦος, is properly *to collect the goods, and remove to some other place*: Hesych. μετατιθέναι. It is to *remove, or transfer men's minds*, as Gal. i. 6. *to subvert them*, by infusing some new false doctrine into them. Δεῖν is und. at περιτέμνεσθαι, Bos. See διαστέλλω, Matt. xvi. 20. "Certainly," says Milner, (Church History,) "the charitable Apostles would not so strongly have rebuked a trifling error, as this striking expression of censure which they used against the zealots, *they troubled you with words, subverting your souls.* There is no other method of understanding this aright, but on the principle, that the harm did not consist in practising these ceremonies, though virtually abrogated by the death of Christ: for these were practised by the Apostles themselves, constantly by such as lived in Judea, and occasionally the rest. The real fault was the depending upon them for salvation, in opposition to the grace of Christ. Here the Apostles knew it behoved them to be jealous, that God might be glorified, and souls comforted: and the joy and conso-

- 25 οἷς οὐ διεστείλάμεθα· Ἐδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν,
 ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπη-
 26 τοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, Ἐνθρώποις παραδε-
 δωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου
 27 ἡμῶν Ἰησοῦ Χριστοῦ. Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ
 Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.
 28 Ἐδοξε γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν, μηδὲν πλέον
 ἐπιτίθεται ὑμῖν βάρος, πλὴν τῶν ἐπ' ἀνάγκης τούτων,
 29 Ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος καὶ πνικτοῦ καὶ
 πορνείας· Ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. Ἐρ-
 30 ῶσθε. Οἱ μὲν οὖν ἀπολυθέντες ἤλθον εἰς Ἀντιόχειαν· καὶ
 31 συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολὴν. Ἀνα-
 32 γνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. * Ἰούδας τε καὶ
 Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρε-
 33 κάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν. † Ποιήσαντες
 δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν

† Supra xiii. 50. xiv. 19. 1 Cor. xv. 30.
 Rev. ii. 14. 20. Lev. xvii. 14.

* Supra ver. 20. Infra xxi. 25.
 x Supra xiv. 22. Infra xviii. 23. † 1 Cor. xvi. 11.

28 † τούτων

29 † καὶ πνικτοῦ

30 || κατήλθον

32 * Ἰούδας δὲ καὶ

lation, and establishment in the faith, which ensued among the Gentiles, confirm this interpretation." See below 31. and xvi. 5.

25—28. Ἐδοξεν . . . *It seemed good unto us . . .* This is the ancient form of a decree. Καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά, *who shall also tell you the same things by mouth.* See note John xx. 17. The Apostles by thus joining an oral and written notification, show themselves careful that their decree should be justly evidenced and published. Καὶ αὐτοὺς should have been translated, *and them, or with them* (Barnabas and Paul), *who shall tell you the same things by mouth, or word of mouth.* Τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν, *to the Holy Ghost, and to us . . .* i. e. as it is understood by Gilpin and some other commentators, *it was agreeable to the sense of the Holy Spirit,* as declared in the case of Cornelius, &c.—that the Gentiles need not be circumcised in order to become Christians: the council not asserting that the Holy Ghost immediately directed this decree. But it can scarcely be supposed, in a matter of such importance, that the Apostles were not conscious that they were guided in the decision by the immediate inspiration of the

Holy Spirit. See above ver. 1. Πλὴν τῶν ἐπ' ἀνάγκης τούτων, *than these necessary things:* i. e. those restrictions, which are necessary in the present circumstances. Ἐπ' ἀνάγκης occurs in the best Greek writers; see Kypke and Palairot. With the article, ὄντων being und. it is used adjectively, signifying *that which is necessary, which may be justly required;* τὸ ἐπ' ἀνάγκης ὄν.

29. Ἀπέχεσθαι εἰδωλοθύτων . . . *That ye abstain from meats offered to idols . . .* See note above vii. 41. Εἰδωλόθυτα, *things sacrificed to idols,* is κατ' ἐξοχήν the flesh which remained of the victim which had been sacrificed at the Pagan altars. This meat often furnished the table for feasting, at which the friends and relations sat down; and it was even sold at the shambles. See below xxi. 25. 1 Cor. viii. 1. Ἐρῶσθε, *fare ye well.* A form used at the conclusion of letters, as *vale* and *valete* with the Latins: imperat. pass. from ῥώννυμι *to strengthen:* perf. pass. ἔρρωμαι, *I am well or in good health.* So below xxiii. 30.

33. Ποιήσαντες . . . ἀποστόλους. *And after they had tarried there a space, (some time,) they were let go (they departed) in peace from the brethren unto the Apostles.* This

πρὸς τοὺς ἀποστόλους. Ἐδοξε δὲ τῷ Σίλα ἐπιμεῖναι αὐ- 34
τοῦ. Ἐπιστρέψαντες δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, 35
διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν,
τὸν λόγον τοῦ Κυρίου.

Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, 36
Ἐπιστρέψαντες δὲ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν
κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ
Κυρίου, πῶς ἔχουσι. Ἐπειὶ Βαρνάβας δὲ ἐβουλεύσατο συμ- 37
παραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον. Ἐπει- 38
λος δὲ ἡξίου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας,
καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν
τοῦτον. Ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι 39
αὐτοὺς ἀπ' ἀλλήλων· τὸν τε Βαρνάβαν παραλαβόντα τὸν
Μάρκον ἐκπλεῦσαι εἰς Κύπρον. Ἐπειὶ Παῦλος δὲ ἐπιλεξάμενος 40

^z Supra xiii. 1.^a Supra xii. 12. 25. xiii. 5. Col. iv. 10. 2 Tim. iv. 11.

Philem. 24.

^b Supra xiii. 13.^c Supra xiv. 26.

33 = πρὸς τοὺς ἀποστείλαντας αὐτοὺς
37 || ἐβούλετο

34 † ἔδοξε usq. αὐτοῦ
ib. καὶ Ἰωάννην

36 † ἡμῶν

phrase ποιήσαντες χρόνον is not unknown to the Greek writers; thus Demosth. οὐκ ἀνέμειναν τὸν κήρυκα, οὐδ' ἐποίησαν χρόνον οὐδένα. See Zeun. in Vig. c. v. s. x. r. 4. Silas however, who had formed a most intimate friendship with Paul, thought proper to continue there a while longer than his companion Judas, who had come with him from Jerusalem.

36. Ἐπιστρέψαντες δὲ... *Let us go again and visit...* See the particle δὲ, which is here hortative, at note Luke ii. 15. Κατὰ πᾶσαν πόλιν, ἐν αἷς... *in every city where...* This enallage of number may be referred to a synthesis, which comprehends a multitude. See Vig. c. iii. s. i. r. 1. Πῶς ἔχουσι, *how they do*, ἑαυτοὺς und. i. e. to see what is the state of religion among them.

37. Βαρνάβας... Μάρκον. *And Barnabas determined to take with them John, whose surname was Mark.* See Col. iv. 10. The hint given in the epistle, Μάρκος ὁ ἀνεψιὸς Βαρνάβα, accounts for Barnabas's adherence to Mark in the contest that arises here with Paul. The history which records the dispute has not preserved the circumstance of Mark's relationship to Barnabas. It is no where noticed but in the text of the Epistle; the application of which, says

Paley, is certainly undesigned.

38. τὸν ἀποστάντα ἀπ' αὐτῶν... *to take him with them, who departed from them...* or rather, to take with them one, who had departed... See note above xiii. 13.

39. Ἐγένετο... ἀλλήλων. *And the contention was so sharp between them, that they departed asunder one from the other: παροξυσμὸς an excitation, from παροξύνω to excite or impel.* It is used in a good sense, Heb. x. 24. Here in a bad sense, it is the irritation of anger, and the indignation itself, contention. Hence the word *paroxysm*. Here is an eminent example of imperfection in these great Apostles, says Gilpin. Mark had probably been much to blame in leaving Paul; and Paul perhaps now as much in resenting it so strongly: and both he and Barnabas in proceeding to a formal quarrel. They discovered plainly, as they had told the people of Lystra, that *they were men of like passions with themselves*. Paul, however, was afterwards perfectly reconciled to Mark; and speaks of him as one of his great comforts in his labours. See Col. iv. 11. We read nothing further in the history concerning Barnabas, who doubtless laboured and prospered to the end of his life.

Σίλαν ἐξήλθε παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελ-
 41 φῶν. ^a Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων
 τὰς ἐκκλησίας.

Κεφ. 15'. 16.

- 1 ^a Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ
 μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος
 2 Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος· ^b ^a Ὃς ἐμαρτυρεῖτο
 3 ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. ^c Τοῦτον ἠθέ-
 λησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν
 αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις·
 ᾗδειςαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἑλλήν ὑπῆρ-

^d Infra xvi. 5.

^a Supra xiv. 6. Infra xix. 22. Rom. xvi. 21. 1 Cor. iv. 17. Phil. ii. 19. 1 Thess. iii. 2. 1 Tim. i. 2. 2 Tim. i. 2. 5.

^b Supra vi. 3.

^c 1 Cor. ix. 20. Gal. ii. 3.

1 † τινος

40. παραδοθεὶς τῇ χάριτι . . . recom-
 mended by the brethren to the grace of God.
 See note above xiv. 26.

CHAP. XVI.

1. Κατήντησε . . . Ἑλλήνος· *Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman which was a Jewess, and believed; but his father was a Greek.* From υἱὸς to Ἑλλήνος should be placed in a parenthesis. Καταντάω is properly to meet. It signifies also to come to, to arrive at a place; in which sense it is used by Greek writers: Suid. καταντήσωσι· παραγίνονται. Metaphorically, to attain, to arrive at; as below xxvi. 7. Hesych. καταντήσας· λαχὼν, κληρώσας. See note above xiii. 50. We have, says Paley, a fair unforced example of coincident between this passage and 2Tim. i. 4. 5. which see. In the history Timothy was the son of a Jewess that believed: in the Epistle St. Paul applauds the faith which dwelt in his mother Eunice. In the history it is said of the mother, that she was a Jewess and believed: of the father, that he was a Greek. Now when it is said of the mother alone that she

believed, the father being nevertheless mentioned in the same sentence, we are led to suppose of the father that he did not believe, i. e. either that he was dead, or that he remained unconverted. Agreeably hereunto, whilst praise is bestowed in the Epistle upon one parent, and upon her sincerity in the faith, no notice is taken of the other. The law, says Grotius, forbade the Jewish males to marry with a woman not subject to the law, but forbade not a Jewess to marry with a Gentile, as Esther did with Ahasuerus. There is an ellipsis of εἶ or καλῶς at ἐμαρτυρεῖτο in the next verse; see at Luke iv. 22.

3. καὶ λαβὼν . . . ὑπῆρχεν· *and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.* The Jewish law was superseded, as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependency upon it, or consider themselves as subject to it on a religious account. But the rites and ceremonies, which were incorporated into the civil state of the Jews, might be considered as national and political usages. Now with these, as such, the Gospel did not interfere.

χεν. ^d Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς 4
 φυλάσσειν τὰ δόγματα, τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων
 καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. ^e Αἱ μὲν οὖν 5
 ἐκκλησίαι ἐστέρεοῦντο τῇ πίστει, καὶ ἐπερίσσευσεν τῷ
 ἀριθμῷ καθ' ἡμέραν. Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν 6
 Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος
 λαλήσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἔλθοντες κατὰ τὴν 7
 Μυσίαν, ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ
 εἶασεν αὐτοὺς τὸ Πνεῦμα. ^f Παρελθόντες δὲ τὴν Μυσίαν, 8
 κατέβησαν εἰς Τρωάδα. ^g Καὶ ὄραμα διὰ τῆς νυκτὸς 9
 ὤφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδὼν ἐστὼς, παρακα-
 λῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν, βοήθησον
 ἡμῖν. ^h Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν 10

^d Supra xv. 20. 29.^e Supra xv. 41.^f Infra xx. 6. 2 Cor. ii. 12. 2 Tim. iv. 13.^g Supra x. 30.^h 2 Cor. ii. 13.

7 * κατὰ τὴν Βιθυνίαν

ib. × Ἰησοῦ post Πνεῦμα

Whenever, however, St. Paul's compliance with the Jewish law is mentioned in the history, it is mentioned in connexion with circumstances, which point out the motive from which it proceeded; and this motive appears to have been always a love of order and tranquillity, or an unwillingness to give unnecessary offence. Thus here he thinks proper to have Timothy circumcised, because his mother was a Jewess; through a spirit of accommodation to the prejudices of the Jews in these quarters. Though when the Jewish zealots would have imposed it upon him to compel Titus, both whose parents were Gentiles, to be circumcised, he resolutely refused it, in order to assert the liberty of the Gentiles from the yoke of circumcision. See Gal. ii. 3—5. Again, below xxi. 26. when he consented to exhibit an example of public compliance with a Jewish rite by purifying himself in the temple, it is plainly intimated that he did this to satisfy *many thousands of Jews who believed, and who were all zealous of the law*. See Paley. Paul indeed does no more here than what he approves, 1 Cor. ix. 20. Ἦδεσαν—ὑπῆρχεν, the structure of this sentence is pure Greek, and Attic Greek. The Latins would say, as indeed Castalio does, *sciebant enim omnes ejus patrem esse Græcum*. See Zeun. in Vig. c. viii. s. viii. r. 1. This may be parenthetical.

4. παρεδίδουν . . . κεκριμένα . . . they de-

livered them the decrees for to keep that were ordained . . . Δόγμα, L'Enfant observes, always signifies something temporary and ceremonial, and not of perpetual obligation. This decree was confined to churches already founded, in which this question had been stirred; i. e. those churches which Paul set out to visit, above xv. 36. which were in Antioch, Syria, and Cilicia. The history of this progress closes here in the fifth verse, when the history informs us that, *so were the churches established in the faith, and increased in number daily*. Then the history proceeds upon a new section of the narrative, by telling us, that *when they had gone through Phrygia and the region of Galatia, they assayed to go into Bithynia*. The text here is supposed by Lord Barrington to be disturbed, and that these two verses 4. 5. should follow the last of chap. xv. which would be a more natural order, and introduce the account of Timothy more easily.

6. ἐν τῇ Ἀσίᾳ· in Asia: i. e. Proconsular Asia, the ancient Lydia, in which Colosse, Laodicea, and some other cities lay. It formed a part of Asia Minor. The Asian provinces might be prepared to receive with great advantage the labours of the Apostles, when they should return to them from Macedonia. Troas, ver. 8. is a town of Phrygia, on the shores of the Ægean sea.

10. εὐθέως ἐζητήσαμεν . . . immediately

εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

- 11 Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς
 12 Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν. ⁱ Ἐκεῖθεν τε
 εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας
 πόλις, κολώνια. ^h Ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες
 13 ἡμέρας τινάς. Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν
 ἔξω τῆς πόλεως παρὰ ποταμὸν, οὗ ἐνομιζέτο προσευχῇ
 εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξι.
 14 ^k Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυα-
 τεύρων, σεβομένη τὸν Θεόν, ἤκουεν. ἥς ὁ Κύριος διήνοιξε
 τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

ⁱ Phil. i. 1.^k Luke xxiv. 45.

10 — ὁ Θεὸς εὐαγγελίσασθαι

11 ‡ τῆς

13 || ἔξω τῆς πόλεως

14 — ἤκουσεν

we endeavoured... Here the language of the history changes. Hitherto the third person is used. St. Luke was not with St. Paul until his departure from Troas, on his way to Macedonia. Luke modestly avoids mentioning any thing particular concerning himself, whatever use he might be of to the Christian cause, in these journeys. Συμβιβάζοντες, assuredly gathering, or rather, concluding: see συμβιβάσω at note above ix. 20.

12. Ἐκεῖθεν τε... κολώνια. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: or, as rendered by Bp. Miad., which is the chief of its district, a city of Macedonia, a colony. Amphipolis was the chief city of this part. For Paulus Æmilius, who conquered Macedonia, divided it into four parts, and made Amphipolis the chief city of the first part. At this time, however, two hundred and twenty years after this division, Amphipolis was much on the decline; and Augustus might have given it the title of πρώτη, in lieu of Amphipolis, in consequence of his decisive victory gained here. This title was certainly assumed by more than one city of the same province, as we know from the medals of Greek cities still extant. Some critics propose to read πρώτης, which would render the meaning to be, which is a city of the first part of Macedonia, or Macedonia Prima. And in Cicero's time, and perhaps in St. Paul's, which was not very long after, Macedonia was divided into superior and inferior.

Luke uses the Latinism κολώνια, intimating that it was a Roman colony: and some coins show that a colony was planted there by Julius Cæsar, and afterwards much augmented by Augustus.

13. Τῇ τε ἡμέρᾳ... εἶναι... And on the Sabbath we went out of the city by a river side, where prayer was wont to be made... See note at Matt. iv. 23. These proseuchæ or oratories were on the banks of rivers, chiefly for the convenience of those frequent washings and ablutions which were used by the Jews. Juvenal has an allusion to them, Sat. iii. 296. See note at Luke vi. 12. Ἐνομιζέτο, was wont, is made by Bos a mere expletive, so that it would be, where the oratory was. And as νομιζέσθαι often signifies, what the laws or magistrates allow, some translate it, where an oratory was by law allowed to be. But the word seems here to refer to custom, as νομιζέται sometimes signifies εἶθισται: so that the meaning will be, where by custom the Jews had a proseucha, or oratory.

14. ἥς ὁ Κύριος... Παύλου whose heart the Lord opened, that she attended unto the things which were spoken of Paul. To open the ear, or the heart, is a phrase used to signify the rendering any person willing, or inclined to any thing. The Lord is said to open the heart of Lydia, not to believe, but προσέχειν, to attend, τὸν νοῦν und. i. e. to weigh, and seriously to consider of the greatness of the blessings promised to believers, remission of sins, and eternal life; and that attention of hers produced this

¹ Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέ- 15
γουσα, Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελ-
θόντες εἰς τὸν οἶκόν μου, μείνατε. Καὶ παρεβιάσατο ἡμᾶς.
^m Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην 16
τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις
ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη.
Αὕτη κατακολουθήσασα τῷ Παύλῳ, καὶ ἡμῖν, ἔκραζε 17
λέγουσα, Οὗτοι οἱ ἄνθρωποι, δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου
εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. ⁿ Τοῦτο 18
δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος,
καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, Παραγγέλλω σοι ἐν
τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελεῖν ἀπ' αὐτῆς. Καὶ
ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ^o Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι 19
ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν
Παῦλον καὶ τὸν Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
ἄρχοντας. ^p Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, 20
εἶπον, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν,

¹ Gen. xix. 3. xxxiii. 11. Jud. xix. 21. Luke xxiv. 29. Heb. xiii. 2.^m 1 Sam. xxviii. 7. Infra xix. 24. ⁿ Mark i. 25. 34. xvi. 17. ^o Infra xix. 25. 26.
2 Cor. vi. 5. Matt. x. 18. ^p 1 Kings xviii. 17. Infra xvii. 6.

16 X τὴν ante προσευχὴν

ib. || Πύθωνα

17 * καταγγέλλουσιν ὑμῖν

faith in her. This woman, who trafficked in purple cloths, then in great estimation, was a native of Thyatira, a city of Asia, but resided at Philippi. Σεβομένη τὸν Θεόν, which worshipped God; see above, xiii. 43.

15. Καὶ παρεβιάσατο ἡμᾶς. And she constrained us: i. e. by her urgent and pressing intreaties. See note at Luke xxiv. 29. Παρεκάλεσε, besought us; the verb is here, and below ver. 30. to address with kind and friendly words. So also 1 Cor. iv. 13. where it is opposed to βλασφημοῦμενοι, cum proscindimur, leni oratione et bonis verbis utimur. Εἰ κεκρίκατέ με . . . if ye have judged me . . . the particle εἰ does not here denote condition or doubt; but it is affirmative, and may be rendered, since, siquidem.

16. ἔχουσιν πνεῦμα Πύθωνος . . . possessed with a spirit of divination . . . This female slave, after the manner of the priestesses of the Pythian Apollo, uttered ambiguous predictions, and as a fortune-teller brought her masters a considerable gain.

Gr. Test.

The priestesses themselves received their enthusiasm sitting on the tripod, and ἐγγαστρίμυθοι, by means of ventriloquism, as is supposed, delivered the responses and oracles in the temple of Apollo. See ἐργασία at note Luke xii. 57.

17. Οὗτοι οἱ ἄνθρωποι . . . These men are the servants . . . God constrained the Pythionissa and the evil spirit to bear testimony to the truth of Christ's religion. The demoniacs, during the life of our blessed Saviour, always acknowledged his power. Τοῦ Θεοῦ τοῦ ὑψίστου, of the most high God; by this proper and sublime expression the true God is distinguished from the gods of the nations.

18. Διαπονηθεὶς . . . being grieved . . . Paul was under an apprehension that the people might be led to imagine that the preachers of the Gospel acted in a confederacy with the evil spirit, to whom the heathen worship was addressed. See διαπονέομαι above iv. 1. 2.

20. Καὶ προσαγαγόντες . . . εἶπον . . . And brought them to the magistrates, saying . . .

11.

2 F

- 21 Ἰουδαῖοι ὑπάρχοντες· Καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.
- 22 ^q Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν.
- 23 Πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς.
- 24 ^a Ὃς παραγγελίαν τοιαύτην εἰληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς
- 25 τὸ ξύλον. ^r Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουσαν τὸν Θεόν· ἐπηκραῶντο δὲ αὐτῶν οἱ
- 26 δέσμιοι. ^s Ἀφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνέῴχθησάν τε παρακρήμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.

^q 2 Cor. xi. 25. 1 Thess. ii. 2. Phil. i. 13.^r Supra iv. 31.^s Supra v. 19. xii. 7. 10.

24 || τοιαύτην λαβὼν

The *στρατηγοὶ* were the *duumviri*, who presided in the Roman provinces. The *ἄρχοντες* appear to have been inferior officers. Ἰουδαῖοι ὑπάρχοντες, *being Jews*. The Jews do not seem to have been at this time forbidden the exercise of their religion in the cities of the empire, so that the accusation was wholly malicious. And under the name of Jews, who were held in great contempt, they comprehended Christians, not discerning the difference between them.

22. Καὶ συνεπέστη . . . ῥαβδίζειν. *And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded (the lictors) to beat them.* These proceedings against Paul are confirmed by the allusion which he makes himself to them, when he reminds the Philippians in their being joined with himself in the endurance of persecution for the sake of Christ. See Phil. i. 29. 30. Περιρρήξαντες . . . *rent off their clothes . . .* The Roman magistrates usually commanded the lictors to rend open the garments of the criminals, that they might the more easily be beaten with rods: and this was generally done suddenly and with violence. See note at Phil. i. 29. 30.

24. καὶ τοὺς πόδας . . . ξύλον. *and made their feet fast in the stocks.* The situation of Paul and Silas must have been much

more painful than that of offenders, *sitting in the stocks*, among us. For these stocks were probably the *cippi*, or large pieces of wood, used among the Romans, which not only loaded the legs of the prisoners, but sometimes distended them in a very painful manner. We may suppose also that they lay, with their bare necks so lately and severely scourged, on the hard and dirty ground. See Doddridge. The Greek writers also mention a kind of stocks, *πεντεσόρυγγον ξύλον*, i. e. as interpreted by the Scholiast on Aristoph. *Equit. πέντε ὁπὰς ἔχων*, δι' ὧν οἱ πόδες, καὶ αἱ χεῖρες, καὶ ὁ τράχηλος ἐνεβάλλετο. See ἀσφαλίζω above v. 23.

26. Ἀφνω . . . ἀνέθη. *And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.* Elsner has shown by most apposite quotations, that each of these three things was esteemed, even by the Pagans, a token of some divine appearance in favour of the oppressed and afflicted, who suffered wrongfully, and who were dear to the gods. Ἀνέθη, from ἀνέημι, *to remit, to loosen or unloose.* The word is also applied to captives who are liberated or released from prison. In Heb. xiii. 5. it is used metaphorically for *to forsake, to leave* destitute and bereaved of assistance.

Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας 27
 τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν
 ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους.
 Ἐφώνησε δὲ φωνῇ μεγάλη ὁ Παῦλος, λέγων, Μηδὲν 28
 πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἔσμεν ἐνθάδε. Αἰτή- 29
 σας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος, προσέ-
 πεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ. Καὶ προαγαγὼν αὐτοὺς 30
 ἔξω, ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; Οἱ δὲ εἶπον, 31
 Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ
 καὶ ὁ οἶκός σου. Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυ- 32
 ρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ παραλαβὼν 33
 αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἔλουσεν ἀπὸ τῶν
 πληγῶν, καὶ ἐβαπτίσθη αὐτὸς, καὶ οἱ αὐτοῦ πάντες παρα-
 χρῆμα. Ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέ- 34
 θεκε τράπεζαν, καὶ ἡγαλλιάσατο πανοικί πεπιστευκῶς τῷ
 Θεῷ. Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς 35

^t Luke iii. 10. Supra ii. 37. ix. 6. John iii. 16. 36. vi. 47. 1 John v. 10.

^u Luke v. 29. xix. 6.

31 † Χριστὸν

32 || σὺν πᾶσι

34 || ἡγαλλιᾶτο

27. νομίζων . . . δεσμίους· *supposing that the prisoners had been fled.* See note above xii. 19. The jailor would have killed himself for fear of a severer punishment. This naturally reminds us of the epigram: *Hic, rogo, nonne furor? ne moriari, mori.*

28. Μηδὲν πράξης σεαυτῷ κακόν· *Do thyself no harm.* Paul was aware of the desperate deed which his rashness intended, either by his exclamations, or by a divine monition. Ποιεῖν and πράττειν though usually found with the accusative of the person, are also sometimes joined with the dative; as above ix. 13. See Zeun. in Vig. c. v. s. x. r. 11.

30. Κύριοι . . . σωθῶ; *Sirs, what must I do to be saved?* i. e. What methods shall I take for my security, in the midst of dangers and misery, both temporal and spiritual? He seems to conceive, from the words of the Pythoness, which had been often repeated, that these servants of the most high God, were appointed to show to others the way of salvation. Probably a vast multitude of ideas rushed into his mind at once. And the extraordinary circumstances which had occurred must strike powerfully on a mind so passionate as his

seems to have been, and must tend to convince him, that these men were indeed divine messengers, and that the divine displeasure was falling on the city, and particularly on himself, for persecuting them.

33. ἔλουσεν ἀπὸ τῶν πληγῶν . . . and washed their stripes . . . τὰ σώματα is understood. This implies bathing the whole body, for the sake both of cleaning their wounds, and administering some relief to their persons. There is an ellipsis of οἰκείας at οἱ αὐτοῦ πάντες.

34. ἡγαλλιάσατο πανοικί . . . and rejoiced, believing in God with all his house. The jailor felt that conscious joy and inward satisfaction, which St. Peter, 1 Ep. i. 8. well expresses by ἀγαλλιάσθε χάρα ἀνεκκαλήτω: the joy appeared in his outward behaviour: see ἀγαλλιᾶω at John viii. 56. A comma might be placed at ἡγαλλιάσατο, so that what follows may more fully express the cause of his joy; of his having, with his whole family, been blessed with the light of the Gospel, and having professed his belief in the true God. Πανοικί, *with all his house*, q. d. σὺν παντὶ οἴκῳ, for which below xviii. 8. he has σὺν ὅλῳ τῷ οἴκῳ.

- ῥαβδούχους, λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
 36 Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν
 Παῦλον, Ὅτι ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε.
 37 νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. ^x Ὁ δὲ Παῦλος
 ἔφη πρὸς αὐτοὺς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους,
 ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ
 νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες
 38 αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. Ἀνήγγειλαν δὲ τοῖς στρατη-
 γοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν
 39 ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι. ^y Καὶ ἐλθόντες παρεκά-
 λεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πό-
 40 λεως. ^z Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν
 Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς,
 καὶ ἐξῆλθον.

^x Infra xxii. 25.^y Matt. viii. 34.^z Supra vér. 14.

38 || ἀπήγγειλαν

40 = πρὸς τὴν Λυδίαν

37. Δείραντες . . . ἐξαγαγέτωσαν. *They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; (rather, no truly;) but let them come themselves and fetch us out.* Paul thought it concerned the innocence and reputation of Silas and himself, as God's envoys, that this public amends should be made them by the *duumviri*, who he knew had greatly exceeded their authority, in publicly scourging, and then committing to prison Roman citizens, without any legal process. This plea, if it had been made before, would scarcely have been attended to, in the midst of a riotous mob, and during so great a tumult. A Roman citizen, at the place of execution, at Messina, exclaimed, *Civis Romanus sum*. The Valerian law forbade that a Roman citizen should be bound, and the Sempronian that he should be beaten with rods: *facinus est vinciri civem Romanum; scelus verberari*. Cic. in Verr. See below xxii. 25. 28. A man who claimed this privilege falsely ex-

posed himself to the severest punishment. Οὐ γάρ, *non ita*: see note Mark xi. 13.

40. Ἐξελθόντες . . . Λυδίαν . . . *And they went out of the prison, and entered into the house of Lydia . . .* Paul and Silas wisely comply with the request of the magistrates, and candidly excusing what had been done in prejudice of their rights, they departed, after having visited and encouraged the new converts. The Epistle to the Philippians shows what a flourishing church was at this time planted, and in what happy manner these troubles terminated. Εἰσελθεῖν is usually with a genitive, *οἶκον* being und. Lysias however has, *εἰσελθὼν εἰς τὸν πατέρα τὸν ἐμόν*. And Aristoph. in Plut. has *εἰς φειδωλὸν εἰσελθὼν*. But the reading *πρὸς τὴν Λυδίαν* is supported by the evidence of most Mss. Παρακαλέω is here *to comfort*, and *to exhort*. We have now the third person, as *ἐξῆλθον*; from which it may be concluded that Luke remained at Philippi, most probably to encourage and confirm the converts in the faith.

Κεφ. ιζ'. 17.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον 1
εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων.

^a Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ 2
ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν,

^b Διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν 3
καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς
Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. ^c Καί τινες ἐξ αὐτῶν 4
ἐπίσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ
Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν

^a Luke iv. 16. Supra ix. 20. xiii. 5. 14. xiv. 1.
Luke xxiv. 26. 46. Infra xviii. 28. Gal. iii. 1.
27. 32. 40.

^b Ps. xxii. Isa. liii.
^c Infra xxviii. 24. Supra xv. 22.

2 || αὐτοῖς, ἀπὸ τῶν γραφῶν διανοίγων

CHAP. XVII.

1. 2. ἦλθον Ἰουδαίων *they came to Thessalonica, where was a synagogue of the Jews*: or, the synagogue of the Jews; i. e. where the Jews of the surrounding district had their synagogue. Thessalonica was the city in which the Roman governor of Macedonia resided. It stood on the Thermian bay, and was anciently called Thermæ. But it received its name of Thessalonica, now Saloniki, in consequence of Philip's victory over the Thessalians. Κατὰ τὸ εἰωθὸς, *as his manner was*: see above xiii. 46. St. Paul resorted to the synagogue only three Sabbath-days; but he remained in the city, and in the exercise of his ministry among the Gentile citizens, much longer, as it appears from his Epistles to the Thess. 1 Ep. ii. 9. 2 Ep. iii. 8. and also Phil. iv. 16.; until his preaching provoked the Jews to excite the tumult and insurrection by which he was driven away; ver. 5. 10. See διαλέγομαι below at note xix. 9.

3. Διανοίγων νεκρῶν *Opening and alledging that Christ must needs have suffered, and risen again from the dead* . . . Some place the comma at αὐτοῖς in the former verse, so that ἀπὸ τῶν γραφῶν may connect with διανοίγων καὶ παρατιθέμενος: opening, i. e. explaining or making it plain

from the Scriptures, and setting before them, the Thessalonians, that it was necessary the Messiah should suffer, and rise again from the dead. See note at Mark xv. 28. Παρατίθημι is here in the same sense as Matt. xiii. 24. 31. *to set before any one, to propose*; hence *to teach and demonstrate* by proof and argument. Ὅν ἐγὼ καταγγέλλω . . . *whom I preach* . . . There is a similar enallage of persons above i. 4. which see. Φησὶ is und. according to some, (see in Bos,) in the same manner as the ellipsis is supplied in Mark ii. 10.

4. Καὶ τινες ὀλίγων *And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.* The Alex. and Camb. Mss. read καὶ between σεβομένων and Ἑλλήνων, and the reading is confirmed by the Vul. Lat. The reading is moreover supported by the following consideration, that οἱ σεβόμενοι alone, i. e. without Ἕλληνες, is used in the same sense below, ver. 17. The words σεβόμενοι and Ἕλληνες nowhere come together. The expression would be redundant. The οἱ σεβόμενοι must be Ἕλληνες. See note above, xiii. 43. 50. Besides the καὶ is much more likely to have been left out *incuriâ manûs* than to have been put in. Or, after all, if we be not allowed to change the present reading, by which the difficulty between

- 5 τε τῶν πρώτων οὐκ ὀλίγαι. ^d Ζηλώσαντες δὲ οἱ ἀπει-
 θοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς
 ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν·
 ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν
 6 εἰς τὸν δῆμον. ^e Μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσωνα
 καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες, Ὅτι οἱ
 τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν,
 7 ^f Οὐς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν
 δογμάτων Καίσαρος πράττουσι, βασιλεῖα λέγοντες ἕτερον
 8 εἶναι, Ἰησοῦν. Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρ-
 9 χας ἀκούοντας ταῦτα. Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ
 Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.
 10 ^g Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε
 Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι,

^d Rom. xvi. 21.^e Supra xvi. 20.^f Luke xxiii. 2. John xix. 12.^g Supra ix. 25.

5 = Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι τῶν ἀγοραίων τινὰς, omissis ζηλώσαντες et οἱ ἀπειθοῦντες et καὶ

this passage, and what we read 1 Thess. i. 9. *ye turned to God from idols*, will be obviated and reconciled, may not this passage in the history be considered as describing only the effects of St. Paul's discourses during the three Sabbath-days in which he preached in the synagogues? And may it not be true, as remarked above ver. 1. 2. that his application to the Gentiles at large, and his success among them, was posterior to this? See Paley. Προσκληρώω is properly to take by lot; hence, to associate: προσκληρόμαι, to consort, or join oneself with; in which sense the verb is often used by Philo.

5. Ζηλώσαντες . . . πονηροὺς . . . But the Jews which believed not, moved with envy, took unto them certain lewd (rather, idle) fellows of the baser sort . . . Ἀγοραῖοι, loose fellows, spending their time idly, and loitering in the market-place, and about the courts; called by the Lat. *circumforanei*, *subrostranei*. Cic. says, pro Flacc. *Opifices, tabernarios, atque omnem illam civitatis faciem, quid est negotii concitare?* But the word here ἀγοραῖοι is to be distinguished from the ἀγόροι below, xix. 38. the forensic, or court days.

6. Ὅτι . . . πάρεισιν These that have turned the world upside down, are come

hither also: ἀναστατώω is properly to drive any one from his habitation, ἀνάστατον ποιῶ: here metaphorically, to disturb the civil order and tranquillity, and below, xxi. 38. In Gal. v. 12. it is to agitate and disturb men's minds by the dissemination of error. Τὴν οἰκουμένην signifies here the Roman empire. Jason appears by Rom. xvi. 21. to have been a relation of Paul.

7. καὶ οὗτοι . . . Ἰησοῦν and these all do contrary to the decrees of Cæsar, saying, That there is another king, one Jesus. This might be said to be contrary to the decrees of Cæsar, because the senate first, and afterwards the emperors, suffered none to be called kings without their permission.

9. Καὶ λαβόντες . . . αὐτούς And when they had taken security of Jason, and of the other, they let them go. Λαβόντες τὸ ἱκανόν, to take sufficient security of, satis accipere, is a phrase taken from the Roman law, similar to that at Mark xv. 15. which see. Jason and his friends gave security for their peaceable behaviour, and probably to make their appearance, if further called on. Berea, mentioned in the next verse, is a town of Macedonia, not far from Thessalonica.

εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν. ^h Οὗτοι δὲ 11
 ᾗσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν
 λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντας
 τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. Πολλοὶ μὲν οὖν ἐξ 12
 αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν
 εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. Ὡς δὲ ἔγνωσαν οἱ 13
 ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ
 κατηγγέλῃ ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον ἀάκει
 σαλεύοντες τοὺς ὄχλους. ⁱ Εὐθέως δὲ τότε τὸν Παῦλον 14
 ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν.
 ὑπέμενον δὲ ὁ, τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ^k Οἱ δὲ 15
 καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ
 λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς
 τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήεσαν.

ⁱ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, 16

^h Isa. xxxiv. 16. Luke xvi. 29. John v. 39.

ⁱ Matt. x. 23.

^k Infra xviii. 5.

^l 2 Pet. ii. 8.

13 × σαλεύοντες καὶ ταρασσόντες

15 † αὐτὸν prius

11. Οὗτοι δὲ ᾗσαν εὐγενέστεροι τῶν
These were more noble than or rather,
 more ingenuous than Εὐγενής is properly
 one whom fortune has made illustrious
 by nobility of birth; but it also denotes the
 good qualities of mind and disposition, and,
 as here, signifies *ingenuous, well-disposed*:
 φύσις εὐγενής, a liberal, ingenuous disposi-
 tion, Diog. Laert. Ἀνακρίνοντας τὰς γρα-
 φὰς, searched the Scriptures: ἀνακρίνω is
 properly a forensic term; see above, note
 iv, 9.

12. γυναικῶν τῶν εὐσχημόνων of
 honourable women See note above, xiii.
 50.

14. ὡς ἐπὶ τὴν θάλασσαν to go, as it
 were, to the sea: consulting his safety,
 they directed him to the road which led
 towards the sea, that if he did not think it
 proper to embark, his malicious enemies
 might at least be discouraged by the report
 or the probability of it from any further at-
 tempt to pursue him; which they were
 more likely to have done, if they had
 known that he travelled by land. The par-
 ticiples ὡς is not a pleonasm here, as Ro-
 senmüller supposes; but it signifies *quasi*,
perinde ac si. Simulantes iter per mare,
 says Hoogveen, urbe egressi tendebant

*versus mare, hoc est, versus sinum Ther-
 maicum, ut hostes insidiantes eluderent.*

15. Οἱ δὲ καθιστῶντες And they
 that conducted Paul The verb καθ-
 ἵστημι or καθιστάω, which is properly to
 place, is here to accompany one, to conduct
 him safely to a place; in which sense we
 find it used by Arrian and Herodian. It has
 here the same signification as προπέμπω;
 see above xv. 3. λαβόντες ἐντολὴν, receiv-
 ing a commandment, sc. from Paul. From
 this message to Silas and Timothy it ap-
 pears that Paul intended to have made a
 longer stay at Athens, expecting probably
 much greater success there than he met
 with. It was in luxurious Corinth, rather
 than in philosophical and systematical
 Athens, that God had much people; see
 below, xviii. 10. And there it was Silas
 and Timothy met Paul; and there he
 stayed one year and a half: with what suc-
 cess, his two Epistles to the Corinthians
 show. But at Athens, where he stayed
 probably only one Sabbath-day, ver. 17. he
 gained only one Areopagite, one woman of
 fashion, but not one learned man or philo-
 sopher, that we are sure of. See Mark-
 land.

- παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδω-
 17 λον οὔσαν τὴν πόλιν. Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ
 τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ
 18 πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. Τινὲς δὲ τῶν
 Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον
 αὐτῷ· καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος
 λέγειν; Οἱ δὲ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·
 ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο.
 19 Ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἀρειον πάγον ἤγαγον,
 λέγοντες, Δυνάμεθα γνῶναι, τίς ἢ καινὴ αὕτη ἢ ὑπὸ σοῦ
 20 λαλουμένη διδασχὴ; Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς

16 — θεωροῦντος

18 × καὶ ante τῶν Ἐπικουρείων

ib. † αὐτοῖς

16. παρωξύνετο . . . πόλιν' his spirit was stirred in him, when he saw the city wholly given to idolatry. Παρωξύνετο is a very emphatic word, signifying to be provoked, to be exasperated; see 1 Cor. xiii. 5. But in this passage of the Acts, the excitement of the mind is not so much to be referred to indignation, as to sorrow. Κατείδωλον, given to idolatry, rather, filled or abounding with idols, i. e. statues of gods, temples, altars. Κατὰ in composition often denotes multitude, fulness of any thing; as καταφύβος full of fear, κάθυδρος full of water, κατάρφον abounding or thickly planted with trees; see Zeun. at Vig. c. ix. s. v. r. 8. Livy xlv. 27. says, *Athenas inde plenas videm et ipsas vetustate famæ, multa tamen visenda habentes simulacra deorum hominumque, omni genere et materiæ et artium insignia.*

18. Τινὲς δὲ . . . Then certain . . . The Epicureans were philosophers, who placed happiness in pleasure. They denied a Divine Providence and the immortality of the soul. Whatever were the doctrines of Epicurus their founder, who lived 300 years before Christ, his later disciples adopted the sensual import of their master's expressions, rather than the spiritual power of his principles. *Epicuri de grege porci*, says Horace of himself. The Stoics, so named from *στοά*, a porch or *portico*, because Zeno, their head, held his school in a porch of Athens, placed the supreme happiness of man in living agreeably to nature and reason. Josephus says, that the Pharisees approached very near to the sentiments of the Stoics, affecting the same stiffness, patience, apathy, austerity, and insensibility. Συμβάλλω, properly to cast or throw together, is applied by Greek writers for holding

controversial or familiar conferences with philosophers. There seems to be an ellipsis of λόγους, which is supplied in Eurip. Iphig. in Aul. 830. αἰσχροὺν δέ μοι γυναῖκα συμβάλλειν λόγους. Σπερμολόγος, this babbler . . . σπερμολόγος ἄνθρωπος, an idle impertinent prater, Dionys. Halicarn. Hesych. σπερμολόγος· φλύαρος. Σπείρειν λόγους is a familiar phrase with the Greeks, to express colloquial conversation, which Virg. has imitated, *Æn. vi. 160. Multa inter sese vario sermone serebant.* Ξένων δαιμονίων . . . he seemeth to be a setter-forth of strange gods, or demons. By the law of Athens no foreign god was to be admitted till approved and licensed by the Areopagus, which had the sole power in religious matters. The reason of this charge is added, because he preached to them Jesus and the resurrection, τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν; with a capital, Ἀνάστασιν, according to Chrysostom and Ecumenius. They supposed the former to be a male, and the latter a female divinity; for it was customary with them to deify abstract qualities, making them either gods or goddesses, as suited the gender of the name. On the same charge Socrates was condemned, as we learn from Xenoph. Ἀδικεῖ Σωκράτης, οὗς μὲν ἡ πόλις νομίζει θεοῖς, οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρον. Mem. i. 1.

19. Ἐπιλαβόμενοί τε . . . λέγοντες . . . And they took him, and brought him unto Areopagus, saying . . . or to the court of Areopagus. The name of the senate and court of Areopagus was taken from the place in which it was wont to be assembled, being a hill not far distant from the citadel, called Ἀρειονπάγος, or Ἀρειος πάγος, Mars's hill, from Mars, the god of war and blood, be-

ἀκοὰς ἡμῶν. Βουλόμεθα οὖν γινῶναι, τί ἂν θέλοι ταῦτα εἶναι. Ἀθηναῖοι δὲ πάντες, καὶ οἱ ἐπιδημοῦντες ξένοι, εἰς 21 οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τί καὶ ἀκούειν καινότερον. Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, 22 Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα 23 ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἀγνώστῳ Θεῷ· Ὁν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω

cause all wilful murders came under the cognizance of this court; or, as fables tell us, from the arraignment of Mars, who was the first criminal that was tried in it. Some make the institution of this court as ancient as Cecrops; others bring it down to the times of Solon. See Potter. They do not seem to have used any violence in conducting Paul, nor to have brought any formal accusation, but from the desire of knowing what *that strange thing* his *new doctrine* was. Ἐπιλαβόμενοι, quasi τῆς χειρὸς, in a friendly manner. There is an ellipsis of δαιμόνια at ξενίζοντα in the next verse, *strange things*, or rather, gods or demons; see note above ver. 18. and quotation from Xenophon.

21. Ἀθηναῖοι . . . καινότερον. (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.) The character here given of the Athenians by the sacred historian is finely illustrated and confirmed by Demosth. Philipp. i. περιῶντες αὐτοῦ, πυνθάνεσθαι, κατὰ τὴν ἀγορὰν, — Λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινότερον, ἢ . . . The strangers who sojourned among them, were some of the young nobility and persons of fortune, who, it is well known, came from different countries, particularly from Italy, and studied at Athens, where were the most celebrated professors in all the liberal arts and sciences. Εὐκαίρῳ is to have or be at leisure, but here to spend one's leisure time; also to have convenient opportunity: this word is condemned by the old grammarians as barbarous, supposed to be of Macedonian origin: Etym. M. τὸ εὐκαίρῳν βάρβαρον. But Polybius uses it.

22. Σταθεῖς . . . ἔφη . . . Then Paul stood in the midst of Mars' hill, and said . . . rather, in the midst of the Areopagus . . . σταθεῖς, having been placed. Ὡς δεισιδαιμονεστέρους . . . ye are too superstitious . . . or rather, very religious, i. e. very pious votaries of religion. St. Paul did not design to affront and incense the Athenians in the very first sentence he delivered. Δει-

Gr. Test.

σιδαιμονία is often used in a good sense, and signifies religion; see below xxv. 19. Claudius in his edict commands the Jews not to vilify the religions of other countries, δεισιδαιμονίας; Josephus. Hesych. δεισιδαίμων· ὁ τὰ εἰδωλα σέβων, ὁ εὐσεβῆς καὶ δειλὸς παρὰ Θεοῖς. From δέδω to fear, and δαίμων a deity, a god. The Apostle, says Dr. Campbell, knew that in addressing the Athenians, he employed a term which could not be offensive to them. Indeed, his manner of introducing his subject, shows a desire of softening the disapprobation which his words imply, and from which he took occasion to expound the principles of a more sublime theology. The Athenians gloried in the character of being more religious than any other Grecian state, δεισιδαιμονεστέροι. Paul's concession of this point in their favour, would rather gratify than offend them, and would serve to alleviate the censure of carrying their religion to excess. Every thing, in the turn of his expression, shows that it was his intention to tell them, in the mildest terms, what he found censurable in their devotion, and thence to take occasion of preaching to them the only true God. Accordingly he employed a word, which he knew no pagan could take amiss; and to denote the excess with which he thought them chargeable, he chose to use the comparative degree, which was the gentlest manner of doing it. Nay, he even abates the import of the comparative, by the particle ὥς. Beza has properly rendered the expression, quasi religiosiores.

23. Ἀγνώστῳ Θεῷ. To the unknown God. Various opinions have been entertained concerning the origin and purport of this inscription. The following has appeared satisfactory to the learned. Diogenes Laertius, in his life of Epimenides, tells us, that the Athenians, being afflicted with a pestilence, invited Epimenides to lustrate their city. The method he took was to carry several sheep to the Areopagus; from whence they were left to wander as they pleased, under the observation of

II.

2 G

- 24 ὑμῖν. ^m Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν
αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χειρο-
25 ποιήτοις ναοῖς κατοικεῖ, ⁿ Οὐδὲ ὑπὸ χειρῶν ἀνθρώπων
θεραπεύεται, προσδεόμενος τινός, αὐτὸς διδούς πᾶσι ζωὴν
26 καὶ πνοὴν καὶ τὰ πάντα. ^o Ἐποίησέ τε ἐξ ἑνὸς αἵματος
πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς
γῆς, ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς
27 κατοικίας αὐτῶν. ^p Ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλα-
φήσειαν αὐτὸν καὶ εὔροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς
28 ἐκάστου ἡμῶν ὑπάρχοντα. ^q Ἐν αὐτῷ γὰρ ζῶμεν, καὶ

^m Gen. i. 1. Supra vii. 48. xiv. 15. Isa. lxvi. 1. Ps. cxlvi. 6. Rev. xiv. 7.

ⁿ Gen. ii. 7. Ps. l. 8. Job xii. 10. Isa. xlii. 5. Zech. xii. 1. ^o Deut. xxxii. 8.

^p Rom. i. 20. Supra xiv. 17.

^q Col. i. 17.

25 — χειρῶν ἀνθρώπων ib. πνοὴν κατὰ πάντα 26 † αἵματος
ib. * προστεταγμένους 27 = ζητεῖν τὸν Θεὸν ib. — καίγε οὐ μακρὰν

persons sent to attend them. As each sheep lay down, it was sacrificed on the spot, to the propitious God. By this ceremony the city was relieved. But it was still unknown what god was propitious. An altar therefore was erected at every place where a sheep had been sacrificed, to the unknown God. Bp. Middleton accedes to the opinion of Mr. Wakefield, who has rendered the words, *To an unknown God*, on account of the omission of the article. Against their opinion Dr. Hales defends the common translation. But admitting that the inscription was *To an unknown God*, the discourse of the Apostle is still extremely pertinent. And there is no where in the whole N. T. a more sublime and affectionate summary of the Christian doctrine, than in this discourse of St. Paul to the men of Athens. He makes also an admirable apology for himself. He had been accused of setting forth strange gods:—to which charge he answers, that he found among them an altar inscribed *To the unknown God*. Longinus, in a fragment, mentions Paul of Tarsus, among the orators of his time. Jortin's Serm. vol. iv. *Σεβδόματα*, your devotions, i. e. the objects of your worship.

24. οὐκ ἐν χειροποίητοις ναοῖς κατοικεῖ dwelleth not in temples made with hands. Minucius in Octavio: *Templum quod ei (Deo) exstruam, quum totus mundus, ejus opere fabricatus, eum capere non possit: et quum homo laxius maneam, intra unam ædiculam vim tantæ majestatis includam?* The proposition that God made the world,

contradicted the opinions of the Epicureans and Peripatetics, who maintained either that the world was the result of a fortuitous concurrence of atoms, or that all things were eternally and independently existing.

26. ὀρίσας . . . αὐτῶν and hath determined the times before appointed, and the bounds of their habitation: or rather, having fixed the appointed times, and the boundaries of their habitation. This great God, who is the common father of all mankind, has distributed the several nations over the face of the earth, having limited the portions of time for their existence, and the places of their abode on earth. *Ὀροθεσία* is properly the position or designation of boundaries.

27. Ζητεῖν . . . ὑπάρχοντα That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. Now the great design of man's creation, was that he should be a religious being: that men should look after him that created them, and worship him. And though they were left through their sins, as in the dark, in gross ignorance, yet was God so palpably to be discerned, that by feeling, or groping, as blind men, in that dark, they might, if they would but seek, find him, who is indeed very near every one of us, even as the soul that animates every one. See ψηλαφῶ at note Luke xxiv. 37.

28. 29. Ἐν αὐτῷ, . . . For in him . . . i. e. by him; ἐν used for ὑπὸ, as Luke iv. 1. Ἐν αὐτῷ, says Markland, either must signify the same as ἐξ αὐτοῦ, δι' αὐτοῦ, by

κινούμεθα καὶ ἔσμεν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν
εἰρήκασι, Τοῦ γὰρ καὶ γένος ἔσμεν. Ἦ γένος οὖν ὑπάρχοντες 29
τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν, χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ,
χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
ὅμοιον. Ὁ τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπερίδων ὁ 30
Θεὸς, τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
μετανοεῖν. Ὅτι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν 31
τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν
παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. Ἀκού- 32
σαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον,
Ἀκουσόμεθά σου πάλιν περὶ τούτου. Καὶ οὕτως ὁ Παῦλος 33
ἐξηλήθεν ἐκ μέσου αὐτῶν. Τινὲς δὲ ἄνδρες, κολληθέντες 34
αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,
καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

† Isa. xl. 18.

* Supra xiv. 16. Luke xxiv. 47. Tit. ii. 11. 12. 1 Pet. i. 14. iv. 3.

† Supra ii. 24. x. 42. Rom. ii. 16. xiv. 10.

28 † ποιητῶν

31 || καθότι

him or from him; or one of these expressions must be understood after καὶ ἔσμεν, otherwise the quotation out of Aratus, which is to prove that we were created by God, will not be argumentative, nor what follows, γένος οὖν, conclusive. Τοῦ γὰρ καὶ γένος ἔσμεν For we are also his offspring. This is a part of a verse from the Phænomena of Aratus, who was a Cilician poet, the countryman of Paul. The passage was originally spoken of Jupiter, and is dexterously applied to the true God by Paul, who draws a very conclusive inference from it. Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ... Forasmuch then as we are the offspring of God... i. e. if then man be God's handiwork, or creation, as your own poet says; sure it must be absurd to imagine, that God can be man's handiwork, or creation. Χάραγμα is a sculpture, engraving; from χαράσσω to engrave.

— 30. Τοὺς... Θεὸς... And the times of

this ignorance God winked at... or, overlooked. Ὑπερίδων has been differently understood, though hardly any reasonable doubt can be entertained that it signifies, having overlooked, or having regarded with lenity. Wetstein: *condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summæ*. It is ἀπαξ λεγόμενον in the N. T.

31. ἐν ἀνδρὶ... νεκρῶν by that man, whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Paul rests the proof of the general resurrection, upon the resurrection of Jesus Christ himself, of which God had given the fullest assurance to all men, πίστιν, which is used also by Greek writers in this sense of proof, evidence. Thus the Lat. use *fides*; Virg. *Æn.* iv. 12. Ἔστησεν ἡμέραν, he hath appointed a day; see Ἰστημι above at note vii. 59. 60.

Κεφ. ιη'. 18.

- 1 Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηναίων,
 2 ἦλθεν εἰς Κόρινθον. ^a Καὶ εὐρών τινα Ἰουδαῖον ὀνόματι
 Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ
 τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ δια-
 τεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ
 3 τῆς Ῥώμης, προσῆλθεν αὐτοῖς. ^b Καὶ διὰ τὸ ὁμοτέχνην
 εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο. ἦσαν γὰρ σκηνο-
 4 ποιοὶ τὴν τέχνην. ^c Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ
 5 πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἑλληνας. ^d Ὡς
 δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ, τε Σίλας καὶ ὁ Τιμό-
 θεος, συνέιχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρούμενος

^a Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.^b Infra xx. 34. 1 Cor. iv. 12.

1 Thess. ii. 9. 2 Thess. iii. 8.

^c Supra xvii. 2.^d Supra xvii. 14. 15. Infra ver. 28.

5 || συνέιχετο τῷ λόγῳ

CHAP. XVIII.

1. Μετὰ δὲ ταῦτα . . . Κόρινθον. *After these things Paul departed from Athens, and came to Corinth.* As Paul had little prospect of success at Athens, (see note above xvii. 15.) he left it, and came to Corinth, the capital of Achaia, a city remarkable for opulence, luxury, and licentiousness. It had been destroyed by Mummius the Roman general; but having been restored by Julius Cæsar, it had from the advantages of its situation nearly recovered its former greatness and magnificence. Χωρίζω to separate, to sever; from *χωρῶς sine*, and *χωρίζομαι to separate oneself, to withdraw, to depart.*

2. διὰ τὸ διατεταχέναι . . . Ῥώμης . . . (because that Claudius had commanded all Jews to depart from Rome) . . . The decree of Claudius, which commanded all Jews to depart from Rome, and which was the cause of Aquila and his wife Priscilla leaving Italy and proceeding to Corinth, was issued in the eleventh year of that emperor's reign, answering to A. D. 51. Aquila and Priscilla returned to Rome, and were there at the time Paul wrote his Epistle to the Romans; see Rom. xvi. 3. Suetonius makes mention of the decree: *Judæos, im-*

pulsore Chresto (Christo) assidue tumultuantes, Româ expulit. The banishment of the Jews was in consequence of the thieves in Judea having assaulted Stephen, the servant of Cæsar; having taken his baggage, and killed the Roman soldiers; as both Tacitus and Josephus inform us. Προσφάτως, recently, lately, nuperrimè, from *πρὸς and φάω dico, or occido.* Alberti Gloss. προσφάτως ἐν τῷ παρόντι. Polybius uses the word in the same sense. We meet with πρόσφατον, new, recent, Heb. x. 20.

3. ἦσαν . . . τέχνην (for by their occupation they were tent-makers.) It was a received custom among the Jews, and also adopted by other nations in the East, for every man, of what rank or quality soever, to learn some trade, or handicraft: one of their proverbial expressions is, that whoever teaches not his son a trade, teaches him to be a thief. Chrysostom explains it by σκηνοβάτης, because the tents were usually made of skins or leather sewed together.

5. Ὡς δὲ κατήλθον . . . And when Silas and Timotheus were come . . . This is conformable with what Paul says, 2 Cor. xi. 9. Συνείχετο τῷ πνεύματι . . . was pressed in the spirit . . . i. e. either his own, or the

τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ^e Ἀντιτασσομένων δὲ 6
αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια εἶπε
πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθα-
ρὸς ἐγὼ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. Καὶ μεταβὰς 7
ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομέ-
νου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.
^f Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ, σὺν 8
ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες
ἐπίστευον, καὶ ἐβαπτίζοντο. ^g Εἶπε δὲ ὁ Κύριος δι' ὁρά- 9
ματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ
μὴ σιωπήσης· ^h Διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς 10
ἐπιθήσεται σοι, τοῦ κακῶσαί σε· διότι λαὸς ἐστὶ μοι
πολὺς ἐν τῇ πόλει ταύτῃ. Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας 11
ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ. Γαλλίωνος δὲ 12
ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ
Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,

^e Supra xiii. 45. 46. 51. 1 Pet. iv. 4. Neh. v. 13. Matt. x. 14. Lev. xx. 9. 11. 12.
2 Sam. i. 16. Ezek. iii. 18. 19. xviii. 13. ^f 1 Cor. i. 14. ^g Infra xxiii. 18.

^h Jer. i. 19. Matt. xxviii. 20.

Holy Spirit, so powerfully urged or con-
strained him, that he could not refrain from
speaking. See note above vii. 57. 58.
Griesbach has introduced into his text
λόγῳ, which some Mss. have, for πνεύματι:
and the Vulg. renders the expression *instabat*
verbo, was earnestly employed in preach-
ing the word; and Krebsius translates it,
magna orationis vi disputabat.

6. Ἀντιτασσομένων . . . And when they
opposed themselves . . . Ἀντιτάσσομαι is pro-
perly to oppose one another, as soldier
against soldier, in military array, in which
sense it is used by Demosth. It signifies
in general, to resist. βλασφημούντων, and
blasphemed . . . See note above xiii. 45.
Ἐκτιναξάμενος τὰ ἱμάτια, he shook his rai-
ment, as a testimony to them, that he now
renounced any further dealings with them of
that place, as being a refractory people;
adding, that now their blood or ruin would
lie upon their own heads, they only being
guilty of it. The command of our Saviour
was to shake off the dust from their feet;
and so Paul and Barnabas do, above xiii.
51. The action of Paul was symbolical,
not passionate, and intimated that God
would shake them off as unworthy of being
his people. Ἐπὶ τὴν κεφαλὴν ὑμῶν, be

upon your own heads, *τραπέσθω* or *ἐλθέτω*
und. See Bos. Καθαρὸς ἐγὼ, I am clean:
rather, I am clear of it.

8. Κρίσπος δὲ ὁ ἀρχισυνάγωγος . . . And
Crispus, the chief ruler of the synagogue
. . . See note at Mark v. 35. In St. Paul's
exculpation of himself, 1 Cor. i. 14—17.
against the possible charge of having as-
sumed the character of the founder of a
separate religion, this Crispus is mentioned
by him amongst the few, who being dis-
tinguished by some circumstance, either of
eminence, or of connexion with him, were
baptized by the Apostle himself.

10. Διότι ἐγὼ εἰμι . . . For I am with
thee . . . Jesus appears to Paul in a vision,
to encourage him in his labours, to order
him to continue where he was, amidst a
well-disposed people, and to assure him of
his protecting presence; according to the
promise he had given, Matt. xxviii. 20.
Χεῖρας is und. after ἐπιθήσεται, see Bos.
Λαὸς ἐστὶ μοι πολὺς . . . for I have much
people in this city. Christ saw they were
disposed to believe, and by faith become
his people.

12. Γαλλίωνος . . . βῆμα· And when Gal-
lio was the deputy of Achaia, the Jews
made insurrection with one accord against

- 13 Λέγοντες, "Οτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀν-
 14 θρώπους σέβεσθαι τὸν Θεόν. ¹ Μέλλοντος δὲ τοῦ Παύλου
 ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ
 μὲν οὖν ἦν ἀδίκημά τι, ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι,
 15 κατὰ λόγον ἂν ἤνεσχόμην ὑμῶν. Εἰ δὲ ζήτημά ἐστι περὶ
 λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί.
 16 κριτῆς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. Καὶ ἀπήλασεν
 17 αὐτοὺς ἀπὸ τοῦ βήματος. ^k Ἐπιλαβόμενοι δὲ πάντες οἱ
 Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον, ἔτυπτον ἔμπροσθεν
 τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν.
 18 ¹ Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς
 ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν
 αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν

¹ Infra xxv. 11.^k 1 Cor. i. 1.¹ Num. vi. 18. Infra xxi. 24. Rom. xvi. 1.

14 † οὖν

17 † οἱ Ἕλληνες

Paul, and brought him to the judgment-seat. Ἀνθυπατεύοντος, being proconsul . . . this is perfectly classical; ὑπατεύοντων being often used by the Greek writers of Roman affairs, as corresponding to *consulibus* in Latin, for marking, by the names of the consuls in office, the date of an event or transaction mentioned. Gallio was the elder brother of Seneca the philosopher, and the tutor of Nero. Having been adopted by Lucius Junius Gallio, he took the name of his adoptive father. His brother Seneca dedicated to him his books " of Anger." He was of a mild agreeable temper. See ἀνθύπατος above xvii. 7. and βῆμα vii. 5.

13. οὗτος ἀναπείθει . . . this fellow persuadeth men . . . Ἀναπείθω, from ἀνὰ back again, and πείθω, is to seduce, *primam persuasionem novis rationibus labefactatam evellere*.

14. Εἰ μὲν οὖν . . . ὑμῶν If it were a matter of wrong or wicked lewdness, (injustice or wicked propensity,) O ye Jews, reason would that I should bear with you. See note above xiii. 10. If any mischief or wicked fraud had been committed, it would have been reasonable, according to the duties of his office, to have attended to the fact. Κατὰ λόγον, agreeably to reason; a sense common to profane authors: Kypke renders it *ex voto, ex animi sententiâ*. Ἀνέχουμαι is to bear patiently, to listen patiently to any one; from ἀνέχω, which is

properly to support.

15. Εἰ δὲ ζήτημά ἐστι . . . αὐτοί. But if it be a question of words, and names, and of your law, look ye to it; περὶ λόγον καὶ ὀνομάτων, i. e. concerning doctrine, and names, as whether Jesus is to be called and acknowledged the Messias. Κριτῆς . . . for I will be no judge . . . The Romans have granted religious liberty to the Jews even in Greece; but if there arise any controversies among themselves about religion, let them settle that themselves; that comes not under my cognizance. There had been no edict yet against the Christians, who were comprehended under the name of Jews.

17. Ἐπιλαβόμενοι . . . ἀρχισυνάγωγον . . . Then all the Greeks took Sosthenes the chief ruler of the synagogue . . . This is probably the Sosthenes, who is joined with Paul in his salutation of the Corinthian church, 1 Cor. i. 1. But there arises a difficulty. If Sosthenes was a Christian at the time of this uproar, why should the Greeks beat him? The assault upon the Christians was made by the Jews. It was the Jews who had brought Paul before the magistrate. There seems to be some error in the text. The Alex. Ms. gives πάντες alone without οἱ Ἕλληνες, so does the Copt. vers., the Ar., and Vul. And the Greek Mss. as well as Chrysostom give οἱ Ἰουδαῖοι, in the place of οἱ Ἕλληνες. See Paley.

18. Ὁ δὲ Παῦλος . . . And Paul . . .

Κεγχρεαῖς· εἶχε γὰρ εὐχὴν. Κατήντησε δὲ εἰς Ἔφεσον, 19
κακέινους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συν-
αγωγὴν, διελέχθη τοῖς Ἰουδαίοις. Ἐρωτῶντων δὲ αὐτῶν 20
ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·
^m Ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, Δεῖ με πάντως τὴν ἑορ- 21
τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνα-
κάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ
τῆς Ἐφέσου. Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς καὶ 22
ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.
ⁿ Καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς 23
τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας
τοὺς μαθητάς.

Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ 24
γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν
ταῖς γραφαῖς. ^p Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ 25
Κυρίου· καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν

^m Infra xix. 21. xx. 16. 1 Cor. iv. 19. Heb. vi. 3. Jam. iv. 15. ⁿ Supra xiv. 22.
xv. 32. 41. ^o 1 Cor. i. 12. iii. 5. 6. iv. 6. ^p Rom. xii. 11. Infra xix. 3.

21 † δεῖ usque δὲ

25 || ὁδὸν τοῦ Ἰησοῦ

ἀποταξάμενος, took his leave... See note at Mark vi. 46. Κεράμενος... having shorn... The shaving of the head denoted the expiration of the Nazaritic vow, which some imagine this to have been; though it does not correspond with the Levitical institution, which required the Nazarite to shave his head at the door of the tabernacle of the congregation, Num. iv. 18.; see Gilpin. But if the person who had entered into this engagement was then in a foreign country, the laws respecting the Nazarite's vow required that he should go up to Jerusalem to accomplish it. See below xxi. 23—27. It is also commonly thought to have been a vow for some signal deliverance. There is an incidental and undesigned coincidence between this passage and Rom. xvi. 1—3. for which see Paley. Cenchrea adjoined to Corinth.

19. Κατήντησε δὲ εἰς Ἔφεσον... And he came to Ephesus... See καταντῶ above xvi. 1. Ephesus was the principal city of Proconsular Asia: it overlooked a beautiful plain, watered by the Caister.

21. Δεῖ με... Ἱεροσόλυμα... I must by all means keep the feast that cometh at Jerusalem... Not from any principle of

conscience to celebrate the Jewish feasts; but to promote the glory of Christ, to preach the Gospel in general, and to see and further to instruct his own converts. Ποιεῖν ἑορτὴν is a periphrasis for ἐορτάζειν; see note above at v. 34. 35.

22. ἀναβάς... Ἀντιόχειαν and gone up and saluted the church, he went down to Antioch: i. e. he went up immediately to Jerusalem, and there attended at the feast. Ποιήσας χρόνον, after he had spent some time there. See note above xv. 33. Διερχόμενος καθεξῆς... went over all the country... in order... Most commentators allow four years for this journey, including his stay at Ephesus.

24. ἀνὴρ λόγιος... γραφαῖς an eloquent man, and mighty in the Scriptures, came to Ephesus. Λόγιος is either a man of eloquence, or of erudition, and as here possessing an intimate knowledge of the Jewish religion. Lex. Constant. λόγιος, eloquens, doctus. Hesych. λόγιος· ὁ τῆς ἱστορίας ἐμπειρος, πεπαιδευμένος. Δυνατὸς... mighty in the Scriptures... who had diligently studied, and had an excellent faculty of expounding the Old Testament.

25. Οὗτος ἦν κατηχημένος... This man

ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπ-
 26 τισμα Ἰωάννου. Οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ
 συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσ-
 κιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέ-
 27 θεντο τὴν τοῦ Θεοῦ ὁδόν. ^a Βουλομένου δὲ αὐτοῦ διελθεῖν
 εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς
 28 μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος, συνεβά-
 λετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. ^r Εὐτόνως
 γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ
 τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

Κεφ. ιθ'. 19.

- 1 ^a Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ,
 Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον.
 2 Καὶ εὐρών τινας μαθητὰς, ^b Εἶπε πρὸς αὐτοὺς, Εἰ Πνεῦμα

^a 1 Cor. iii. 6.^r Supra ix. 22. xvii. 3.^a 1 Cor. i. 12. iii. 5. 6. Supra xviii. 24.^b Supra viii. 16.

26 || τὴν ὁδὸν τοῦ Θεοῦ

was instructed See *κατηχέω* at note Luke i. 4. 'Ὁδὸν ... in the way See above note ix. 2. Apollos was a disciple of John the Baptist, and taught the doctrine which John had taught. Being fervent in spirit, he spoke and taught in the synagogue the Scripture doctrine concerning the Lord's coming, according to the knowledge he had received, with much diligence. Then Aquila and Priscilla took him up and instructed him more accurately in the Christian religion. See 1 Cor. iii. 6. For *ἐκτίθηναι*, which occurs in the next verse, see note above xi. 4.

27. *προτρεψάμενοι* ... *χάριτος*: exhorting the disciples to receive him: who, when he was come, helped them much, which had believed through grace. *Προτρέπω*, from *πρὸ* and *τρέπω*, is properly to propel, to incite, or urge on; metaphorically, to excite, to exhort, admonish, in which sense it is used, both in the act. and midd. by Demosth., Ælian, and Diog. Laert. *Διὰ χάριτος* is connected with *συνεβάλετο*; for it is not,

helped those who had believed through grace, but helped by his powerful grace those who had believed, *multum iis qui crediderant contulit, quâ præditus erat gratiâ*. *Συμβάλλομαι* is here *conferre, conducere*, in the sense of assisting, profiting; so Xenoph. μέγα δὲ καὶ εἰς τοῦτο συμβάλλεται, Cyrop. i. 2. 8.

28. ἐπιδεικνὺς ... Ἰησοῦν: showing by the Scriptures that Jesus was Christ; rather that Jesus is the Christ, or the Messiah. See *εὐτόνως* at note Luke xiii. 6. *Διακατελέγχομαι*, to confute strenuously; from *διὰ* which is often intensive, *κατὰ* against, and *ἐλέγχω* to argue, to convince.

CHAP. XIX.

1. διελθόντα τὰ ἀνωτερικὰ μέρη ... having passed through the upper coasts ... i. e. Galatia and Phrygia, (see above xviii. 23.) upper, with respect to Ephesus. *Εὐρών τινας μαθητὰς*, finding certain disciples; i. e. a Christian church or community, the male

ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτὸν, Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἤκούσαμεν. ^c Εἶπέ τε πρὸς 3 αὐτοὺς, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. ^d Εἶπε δὲ Παῦλος, Ἰωάννης μὲν 4 ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι· τοῦτ' ἐστιν, εἰς τὸν Χριστὸν Ἰησοῦν. ^e Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ 5 ὄνομα τοῦ Κυρίου Ἰησοῦ. ^f Καὶ ἐπιθέντος αὐτοῖς τοῦ 6 Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. ^g Ἦσαν δὲ οἱ 7 πάντες ἄνδρες ὡσεὶ δεκαδύο.

^h Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαρρησιάζετο, ἐπὶ 8 μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ⁱ Ὡς δέ τινες ἐσκληρόνουντο καὶ ἠπειθουν, κακο- 9 λογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν, ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. ^j Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, 10

^c Supra xviii. 25.^d Matt. iii. 11. Supra i. 5. xi. 16. xiii. 24. 25.^e Supra viii. 16.^f Supra ii. 4. vi. 6. viii. 17. x. 46. xi. 15.^g Supra xvii. 2. xviii. 4.

Infra xxviii. 23.

^h 2 Tim. i. 15. 2 Pet. ii. 2. Jude 10. Supra ix. 2. Infra xxii. 4.

xxiv. 14.

ⁱ Infra xx. 31.

2 † εἶπον

3 † πρὸς αὐτοὺς

4 † μὲν

ib. Χριστὸν

members of which amounted to twelve, ver. 7. They probably were some pious Jews, who, having been before baptized by John, or some of his disciples, had believed in Jesus, but having lived in some remote part, had not heard of the late effusions and gifts of the Holy Spirit, till Paul now visited them.

2. Εἰ Πνεῦμα . . . Have ye received the Holy Ghost . . . See note at Luke xiii. 23. 24. Ἀλλ' οὐδὲ . . . We have not so much as heard . . . They knew there was a Holy Ghost; but they had not heard that the Holy Ghost was yet given, ἐκχυνόμενον, or δίδόμενον und. See note at John vii. 39.

4. Ἰωάννης . . . μετανόας . . . John verily baptized with the baptism of repentance . . . The correspondent particle to the μὲν here, is not the δὲ which begins the next verse, and which is there transitive; but this is a kind of aposiopesis, or ellipsis, with this sense: John's baptism indeed engaged men to repentance, till the appearing of the Messiah; but on that event it was expected they should immediately be baptized into the Christian faith. The distinc-

Gr. Test.

tion between the two baptisms is fully stated at Matt. iii. 11.

5. εἰς τὸ ὄνομα . . . in the name . . . See note at Matt. xxviii. 19. 20. And for the imposition of hands mentioned in the next verse, see note at 1 Tim. iv. 14.

9. ἀφώρισε . . . τινός· separated the disciples, disputing daily in the school of one Tyrannus. Ἀφώρισε, he separated, i. e. he organised them as a complete church. See above xiii. 46. This man, whose proper name was Tyrannus, not an appellative as some imagine, was not a Jew, as the preceding words prove, but most likely a sophist of the Ephesian school, a rhetorician. Τὴν ὁδὸν, that way. See note above ix. 2. Διαλεγόμενος, disputing, or rather, teaching or discoursing: διαλέγομαι is to discourse, to reason, to hold forth in public, concionor, publicè verba facio; in the same sense as above xvii. 2. Hence διάλεξις is used by ecclesiastical writers for homilies delivered to the people. Διαλέγομαι signifies to dispute, Mark ix. 34. and below xxiv. 12.

10. ἐπὶ ἔτη δύο . . . by the space of two

II.

2 H

- ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας.
- 11^k Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν
- 12 χειρῶν Παύλου. ^l Ὡστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ
- 13 πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν. ^m Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος
- 14 κηρύσσει. Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως
- 15 ἑπτὰ, οἱ τοῦτο ποιοῦντες. Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπί-
- 16 σταμαι· ὑμεῖς δὲ τίνες ἐστέ; Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς

^k Mark xvi. 20. Supra xiv. 3.^l Supra v. 15.^m Mark ix. 38. Luke ix. 49.10 † Ἰησοῦ
omissis ἀπ' αὐτῶν

12 || ἀποφέρεισθαι

ib. = τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι,

13 = τινες καὶ τῶν περιερχομένων

ib. = ὀρκίζω ὑμᾶς

ib. † ὁ

years The three years mentioned below xx. 31. must be reckoned from Paul's first coming to Ephesus, above xviii. 19. Ἐπὶ often signifies the duration of time; as ἐδήουν τὴν γῆν ἐπὶ δύο ἡμέρας, *vastarunt agrum per biduum*, Thucyd. ii. 35.

11. Δυνάμεις τε οὐ τὰς τυχοῦσας And God wrought special miracles οὐ τυχοῦσας, *non vulgares*, i. e. special, or very extraordinary; by the figure Litotes, as, *haud incerta cano*, for certain, which will indubitably come to pass.

12. σουδάρια ἢ σιμικίνθια handkerchiefs or aprons See σουδάριον at note Luke xix. 20. Σιμικίνθιον is also a Latinism, *semicinctium*, which surrounded half the body; and though these aprons made no part of the ordinary dress of the Greeks, they might be used to protect the other clothes by many persons, as they are among us. It corresponds nearly to the *περίσσωμα* of the Greeks. Χρῶσις here used for the whole body: Suid. χρῶσις σῶμα, ἰδέα.

13. Ἐπεχείρησαν δέ τινες Then certain of the vagabond Jews, exorcists See notes at Matt. xii. 27. and Mark ix. 38. Josephus makes mention of some Jews exorcising devils, by the adjuration taught

by Solomon, and one particular instance in the presence of Vespasian, his sons, and his captains. These persons made a trade of such exorcisms, and travelled from place to place to carry it on. Magic was much practised at Ephesus. Suidas mentions the Ἐφέσια γράμματα, as amulets or obscure incantations, which he says Cræsus used when he was placed on the burning pile. See ὀρκίζω at Mark v. 7. and ἐξορκίζω at Matt. xxvi. 63.

15. Τὸν Ἰησοῦν . . . ἐστέ; *Jesus I know, and Paul I know; but who are ye?* The words are ambiguous. The evil spirit, under whose operation this man was, seems either to have been compelled by a superior power to bear an unwilling testimony to Jesus; or the words may imply a confederacy with Jesus and Paul, in consequence of which the evil spirit would have gone out, had Paul thus spoken to him: if it was thus intended to bring the Gospel into suspicion by the insinuation, God over-ruled this artifice of Satan to the destruction of his own cause and kingdom. The same distinction between the words γινώσκω and ἐπίσταμαι to know and understand, is found in Eurip. Hippol. τὰ χρῆστος ἐπιστάμεθα καὶ γινώσκωμεν.

ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ^η Τοῦτο δὲ 17 ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι, τοῖς κατοικοῦσι τὴν Ἔφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ^ο Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο, ἐξομολογούμενοι 18 καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. Ἰκανοὶ δὲ τῶν τὰ 19 περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὔρον ἀργυρίου μυριάδας πέντε. ^ρ Οὕτω κατὰ κράτος ὁ 20 λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.

^α Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύ- 21 ματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν, ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με

^η Luke i. 65. vii. 16. Supra ii. 43. v. 5. 11.
Supra vi. 7. xii. 24.
xxiii. 11.

^ο Matt. iii. 6. ^ρ Isa. lv. 11.
^α Rom. xv. 24-28. Gal. ii. 1. Supra xviii. 21. Infra xx. 22.

16 ‡ καὶ ante κατακυριεύσας

ib. — κατακυριεύσαν ἀμφοτέρων

16. Ἰσχυσε κατ' αὐτῶν . . . prevailed against them . . . but here it rather signifies to treat with violence, as it is to be distinguished from the preceding κατακυριεύσας, and on account of the words which follow, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν.

19. 20. Ἰκανοὶ δὲ τῶν τὰ περίεργα πραξάντων . . . Many of them also which used curious arts . . . The circumstance mentioned here was a great triumph of the Gospel over the prejudices of men, who thus committed to the flames these books containing the rules and forms of the incantations, (which might have been sold for much money,) lest they should do further mischief. Τὰ περίεργα are here magic arts, magic, as curiosus, Hor. Epod. xvii. 77. Irenæus calls magic arts, perierga. Περίεργος, from περὶ which in comp. has often an intensive force, and ἔργον, is properly one who bestows too much labour in any thing, especially trifles; hence one impertinently meddling, and curious, as 1 Tim. v. 13. so also περιεργάζομαι, 2 Thess. iii. 11. The Vul. has rendered this passage; qui fuerant curiosa sectati. Καὶ συνεψήφισαν . . . and they counted . . . i. e. What they might have been sold for was computed. Ἀργυ-

ρίου μυριάδας πέντε, fifty thousand pieces of silver. If the pieces of silver were shekels, the value would be about 5900l. the shekel at 2s. 4½d. each. If they were denarii, at 7¾d. each, the value would be about 1600l. Perhaps the account should be made in the money of the country, according to the cistophori, a small piece of silver coin, of near half the weight of a Roman denarius. Κατὰ κράτος, mightily; not as Schleusner thinks, Θεοῦ und. Deo juvante; but κατὰ κράτος is here admodum, valde.

21. ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι . . . Paul purposed in the spirit . . . placed it in his spirit, or mind; so above v. 4. ἔθου ἐν τῇ καρδίᾳ σου. There is a perfect and at the same time undesigned conformity between the history in this verse and Paul's Epistle, Rom. i. 13. and xv. 23-25.; for which see Paley. When the Epistle was written Paul had executed so much of his plan, as to have passed through Macedonia and Achaia; and was preparing to pursue the remainder of it, by speedily setting out towards Jerusalem. And he tells his friends at Rome, that, when he had completed the business which carried him to Jerusalem, he would come to them. "In what a plain unambitious manner," says

- 22 καὶ Ῥώμην ἰδεῖν. ῥ' Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν
 δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς
 23 ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. ῥ' Ἐγένετο δὲ κατὰ τὸν
 24 καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ῥ' Δημή-
 τριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς
 Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην.
 25 Οὗς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν,
 ῥ' Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία
 26 ἡμῶν ἐστι. ῥ' Καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον
 Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
 πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων, ῥ' Ὅτι οὐκ εἰσὶ θεοὶ
 27 οἱ διὰ χειρῶν γινόμενοι. Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν

^ῥ Supra xiii. 5. Rom. xvi. 23. 2 Tim. iv. 20. ^ῥ 2 Cor. i. 8. Supra ix. 2.

^ῥ Supra xvi. 16. 19.

^ῥ Ps. cxv. 4. Isa. xlv. 10-20. Jer. x. 3.

25 || ἡμῖν

Hervey, "does he relate a series of labours, the most signally successful, and most extensively useful? Nothing in human conduct ever surpassed the greatness of the one, and perhaps nothing in human composition ever equalled the simplicity of the other. If we consider the nature of his enterprise, xx. 22. 23. I believe nothing will appear so humble and so exalted; so modest, yet so magnanimous, as the turn and air of his expression, 'After I have been at Jerusalem, I must also see Rome.'"

22. Ἀποστείλας δὲ . . . So he sent into Macedonia . . . The narrative also in this passage agrees, and that without any appearance of design, with Paul's first Epistle to the Corinthians, 1 Cor. iv. 17—19.; see Paley. As Paul himself purposed to go into Achaia, it is highly probable that they were to go thither also. But they are said only to have been sent into Macedonia, because Macedonia was in truth the country to which they went immediately from Ephesus. Erastus was a Corinthian, and was only returning home, and as Timothy was the messenger charged with St. Paul's orders, and therefore he is not mentioned in the Epistle. Ἐπέχω to restrain, either used simply, or with ἐναντὶν and χρόνον, is to check or stop one's course, to delay some time; so Xenoph. Cyrop. v. 4. ἐγὼ γὰρ ἐπισχέσω, ego autem morabor.

24. ποιῶν . . . Ἀρτέμιδος . . . which made silver shrines for Diana . . . rather, of Di-

ana. Chrysostom makes them to be ὡς κιβώτια μικρὰ, as little cases or shrines. These were probably small portable models of the temple, with the image of the goddess in them, made for the curiosity and devotion of strangers, like the models of the *Santa casa* for the use of pilgrims. Ἀργυροκόπος, from ἄργυρος silver, and κόπτειν to beat, is a silver-beater; but it is used by the Greeks with great latitude, for a worker in silver in general, as a silver beater, smith, engraver. Ἐργασίαν, gain; see ἐργασία at note Luke xii. 57.

25. καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας . . . with the workmen of like occupation . . . such as engravers, carvers, founders, statuary, and all who were employed in making or embellishing gods or goddesses.

26. οὐ μόνον Ἐφέσου . . . not alone at Ephesus . . . or rather, much people, not only of Ephesus, but of all Asia . . . See μεθίστημι above xiii. 22. Οὐκ εἰσὶ θεοὶ . . . they be no gods . . . This plainly shows, that the contrary opinion generally prevailed, namely, that there was a kind of divinity in the image of their supposed deities.

27. Οὐ μόνον δὲ τοῦτο κινδυνεύει . . . So that not only this our craft is in danger . . . Τοῦτο τὸ μέρος is here πρᾶγμα, the business or employment which we have hitherto pursued. Ἀπέλεγμος is properly a refutation, from ἀπελέγχω to refute; and because an opinion refuted by arguments is apt to fall into disrepute and contempt, hence ἀπέλεγ-

τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν· ἀλλὰ καὶ τὸ τῆς μεγάλης
 θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ
 καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ
 ἡ οἰκουμένη σέβεται. Ἀκούσαντες δὲ, καὶ γενόμενοι πλή- 28
 ρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφε-
 σίων. * Καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν 29
 τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ
 Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. Τοῦ δὲ 30
 Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν
 οἱ μαθηταί. Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ 31
 φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν
 εἰς τὸ θέατρον. Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γάρ 32
 ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος
 ἕνεκεν συνεληλύθεισαν. Ὑ Ἐκ δὲ τοῦ ὄχλου προεβίβασαν 33
 Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ
 Ἀλέξανδρος κατασείσας τὴν χεῖρα, ᾔθελεν ἀπολογεῖσθαι

* Rom. xvi. 23. 1 Cor. i. 14. Infra xx. 4. xxvii. 2. Col. iv. 10. Philem. 24.

† Supra xii. 17. xiii. 16. Infra xxi. 40. 1 Tim. i. 20. 2 Tim. iv. 14.

27 || τῆς μεγαλειότητος 29 — τῆς συγχύσεως ib. * τοῦ Παύλου
 33 || προβαλλόντων ib. τῇ χειρὶ

mos signifies contempt. See μεγαλειότης at Luke ix. 43. And when in the next verse they cry out, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων, Great is Diana of the Ephesians, it is the same as acknowledging the power and majesty of the goddess. Xenoph. Ephes. i. ἀμύνω τε τὴν πάτριον ἡμῖν θεὸν, τὴν μεγάλην Ἐφεσίων Ἀρτεμιν.

29. συναρπάσαντες . . . Παύλου having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel . . . We find this Aristarchus upon his journey with St. Paul to Rome, below xxvii. 2. And see Col. iv. 10. Συνέκδημος, companion in travel, from σύν and ἐκδημος one who is absent from his country. Gloss. Vet. συνέκδημος comes. See 2 Cor. viii. 19.

31. Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν . . . And certain of the chief of Asia . . . These were officers or ministers of the provinces of Asia, who presided over the games, whose office was sacerdotal. Hence it is probable the public games were now celebrating. They were called Asiarchæ, Syriarchæ, Bithyniarchæ, from the name of each province. In the epistle of the church of Smyrna, concerning Polycarp's martyrdom,

Philip the Asiarcha, who presided there in their *spectacula*, their *θηριομαχίαι*, is hence styled Philip the chief-priest. Δοῦναι ἑαυτὸν εἰς . . . that he would not adventure himself . . . This expression is illustrated by several places in Demosth. de Cor. Cicero says, *se populo dedit*. Ἀγγέλους is und. after πέμψαντες, see Bos.

33. Ἐκ δὲ τοῦ ὄχλου . . . And they drew Alexander out of the multitude . . . τινὲς und. This probably is the same person mentioned 2 Tim. iv. 14. who opposed the Gospel, and being now put forward by the Jews, would without doubt have loaded Paul and the Christians with blame and infamy, if he could have been heard. See προβιβάζω at Matt. xiv. 8. Schleusner gives to προβάλλω here the sense of, I nominate or appoint; in which sense the verb is used by Demosth. and Xenoph. but that which our translators have given it, to put forward, is to be preferred. See κατασείω above xii. 17. Ἀπολογεῖσθαι is to defend or offer any thing in one's defence. Schleusner renders this, *ad populum dicere, aut, volebat suam nationem purgare*. The Jewish inhabitants wished Alexander to ex-

34 τῷ δήμῳ. Ἐπιγινόντες δὲ ὅτι Ἰουδαῖός ἐστι, Φωνὴ ἐγένετο
μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ
35 Ἀρτεμις Ἐφεσίων. Καταστείλας δὲ ὁ γραμματεὺς τὸν
ὄχλον, φησὶν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς
οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγά-
36 λης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς; Ἀναντιρρήτων
οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρ-
37 χειν, καὶ μηδὲν προπετὲς πράττειν. Ἠγάγετε γὰρ τοὺς
ἄνδρας τούτους, οὔτε ἱεροσύλους, οὔτε βλασφημοῦντας τὴν
38 θεὸν ὑμῶν. Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῶ-
νται πρὸς τινα λόγον ἔχουσιν, ἀγόραιοι ἄγονται, καὶ ἀν-
39 θύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις. Εἰ δέ τι περὶ
ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.
40 Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς
σήμερον, μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ δυνησόμεθα
ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. Καὶ ταῦτα
εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

34 * ἐπιγινόντων

35 † θεᾶς

37 * τὴν θεὸν

ib. || ἡμῶν

38 = ἔχουσιν πρὸς τινα λόγον, ἀγοραῖοι ἄγονται

40 × οὐ post περὶ οὗ

ib. || δοῦναι

plain the matter to the people, as Gilpin interprets this passage, lest they too should suffer as Christians.

35. Καταστείλας δὲ ὁ γραμματεὺς . . . *And when the town-clerk had appeased the people . . .* Γραμματεὺς is literally the scribe or secretary, but here it signifies the chief magistrate of the city, *præses civitatis*. He appears by this speech a person of considerable prudence, and great abilities; for he urges in a few words, that they should not do any thing rashly or precipitately, and not to imagine that the worship of the great goddess could be brought into contempt, (see ver. 27.) for every body knew that that could not be, and that they were the true votaries of Diana. Thus the ellipsis may be supplied in, τίς γάρ ἐστιν ἄνθρωπος; see Hoogeveen. He urges at the same time that the persons accused were not guilty of any breach of the laws, or public offence, ver. 37. that if they were, this was not a legal method of prosecuting them, ver. 38. 39. and that they were themselves liable to prosecution for such a tumultuous proceeding, ver. 40. Καταστέλλω is properly to contract, and particularly applied to the furling of sails: and metaphorically, to repress, to still: Phavor. καταστέλλας· ἀντὶ τοῦ κατασιγά-

σας. Πόλιν νεωκόρον, a worshipper, or rather, the guardian of the temple; from νεῶς for ναὸς a temple, and κορέω to sweep. Those cities were called νεωκόροι of those gods or goddesses who were particularly worshipped in them, and who were their tutelary deities. Τοῦ Διοπετοῦς, and of the image which fell down from Jupiter. The avarice of the Pagan priests framed this superstitious legend. The same was said of the Palladium at Troy, of the statue of Minerva at Athens, and of the Ancilia, or sacred shields, in the reign of Numa.

38. ἀγόραιοι ἄγονται... the law is open... or rather, the courts are open, *ἡμέραι und*. See above note xvii. 5. Ἐγκαλέω with a dative, is to call to a judicial account, *in jus vocare, to indict*; i. q. κατηγορεῶ.

39. ἐν τῇ ἐννόμῳ . . . it shall be determined in a lawful assembly. Ἐπιλυθήσεται, it shall be determined, *lis dirimetur*; not *explicabitur*, the sense in which it occurs at Mark iv. 34. Τοῦ ἡ ἐννομος ἐκκλησία, the assembly convened according to law, is opposed ἡ σήμερον ἐκκλησία, this day's assembly: by which is truly hinted that this last is *ἄνομος, not according to law*. For συστροφή, which occurs in the next verse, see below note xxiii. 12.

Κεφ. κ'. 20.

^a Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ¹ ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. Διελθὼν δὲ τὰ μέρη ἐκεῖνα, ² καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. ^b Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ³ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. ^c Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βε- ⁴ ροιαῖος· Θεσσαλονικέων δὲ, Ἀρίσταρχος, καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος. Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. ⁵ ^d Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν Ἀζύμων ⁶ ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα

^a 1 Cor. xvi. 5. 1 Tim. i. 3. ^b Supra ix. 23. Infra xxiii. 12. xxv. 3. 2 Cor. xi. 26. ^c Supra xvi. 1. xix. 29. Infra xxi. 29. xxvii. 2. Col. iv. 7. 10. Eph. vi. 21. 2 Tim. iv. 12. 20. Tit. iii. 12. ^d Exod. xii. 14. 15. xxiii. 15. Supra xvi. 8. 2 Cor. ii. 12.

4 × Πόρρου post Σώπατρος

CHAP. XX.

1—5. Μετὰ δὲ . . . And after . . . We have now an account of St. Paul's second visit to the peninsula of Greece. And it appears that his intention was, when he should leave that country, to proceed from Achaia directly by sea to Syria; but that to avoid the Jews, who were lying in wait to intercept him in his route, he so far changed his purpose as to go back through Macedonia, embark at Philippi, and pursue his voyage from thence to Jerusalem. In this journey into Greece, Paul seems to have traversed the whole country of Macedonia, διελθὼν τὰ μέρη ἐκεῖνα, as far as the confines of Illyricum, if he did not enter Illyricum itself. This will account for, and agree with what he says himself, Rom. xv. 19. that he had *fully preached the gospel of Christ from Jerusalem, and round about Illyricum*. This geographical coincidence between the history and the epistle is of so

much importance, that Dr. Lardner considers it as a confirmation of the whole history of St. Paul's travels. Illyricum was the part of the circle, κύκλος, which he mentions in an epistle to the Romans, because it lay in a direction from Jerusalem towards that city, and pointed out to the Roman readers the nearest place to them, to which his travels from Jerusalem had brought him. The name of Illyricum does not occur in the Acts; no suspicion therefore can be received that the mention of it in the epistle was borrowed from thence. See Paley. Ποιήσας μῆνας τρεῖς, *abode three months*; see note above xv. 33. Γάϊος Δερβαῖος, *Gaius of Derbe*; he might reasonably be called a Thessalonian, from residence, though he was of Derbe in Lycaonia. Ἀσιανοὶ, *of Asia*, i. e. from Ephesus. It appears, from various instances in the Acts, to have been the practice of many converts, to attend St. Paul from place to place.

6. Ἡμεῖς δὲ . . . And we . . . Luke was

- 7 ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. * Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον· παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου.
- 8 Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ, οὗ ἤμεν συνηγμένοι. Καθήμενος δέ τις νεανίας ὀνόματι Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ῥήθη νεκρός. † Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας
- 12 ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. Ἦγαγον δὲ τὸν παῖδα ζῶντα,

* 1 Cor. x. 16. xi. 20. xvi. 2. Supra ii. 42. 46.

† Supra i. 13.

‡ 1 Kings xvii. 21. 2 Kings iv. 34. Matt. ix. 24.

7 = συνηγμένων ἡμῶν κλάσαι ib. * τοῦ κλάσαι 8 * οὗ ἤσαν
9 || καθεζόμενος

with St. Paul at this time, as the historian uses the first person. Ἄχρις ἡμερῶν πέντε, *in five days*; ἄχρις is *intrā*, as μέχρις and ἄχρις, says Hoogveen, denote the uninterrupted continuation of any thing, up to its prescribed termination. See also above note iii. 19—21.

7. Ἐν δὲ τῇ μιᾷ . . . αὐτοῖς . . . And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . . See note at Matt. xxviii. 1. In the Jewish way of speaking, says Bp. Pearce, to break bread is the same as to make a meal: and the meal here meant seems to have been one of those which was called ἀγάπαι, *agapæ*, *love-feasts*. Such of the heathens as were converted to Christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the heathen cities. The Christians, therefore, who were rich, seem very early to have begun the custom of those ἀγάπαι, *love-feasts*, which they made on every first day of the week, chiefly for the benefit of the poorer Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices. It was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist,

or holy communion. See διαλέγομαι above xix. 9.

9. ἐπὶ τῆς θυρίδος, καταφερόμενος . . . and there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep . . . or rather, the window; for from the article it may be inferred that the ὑπερῶν had only one window. Καταφέρω is properly to bring or throw down, to depress, overpower: καταφέρεσθαι ὕπνῳ, to be overpowered with sleep. The other phrase καταφέρεσθαι ἀπὸ or ὑπὸ τοῦ ὕπνου is applied to those who through sleep lose their balance and stumble. Below xxi. 10. where καταφέρω is used for the simple φέρω, it is not, I gave my vote for their condemnation, but I gave my voice or approbation of their execution; in the same sense as xxii. 20. ἡμην συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. Δώματος seems to be und. at τριστέγου, a third story, which is from τρίς thrice, and στέγη a roof. See Bos.

11. κλάσας ἄρτον . . . and had broken bread . . . The breaking of bread seems not here to be meant of the Eucharist, but only of taking ordinary refreshment. Αὐγῇ, *light*, ἡλίου or ἡμέρας und. which we find supplied in Polyæn. iv. κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. Οὕτως, *so*; rather, *then*; οὕτως answering to τότε, *tum demum*: so Rom. xi. 26. 1 Thess. iv. 17. See θορυβεῖσθε, which occurs in the preceding verse, at Matt. ix. 23.

καὶ παρεκλήθησαν οὐ μετρίως. Ἡμεῖς δὲ προελθόντες ἐπὶ 13
τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες
ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος,
μέλλων αὐτὸς πεζεύειν. Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν 14
Ἀσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην· Κα- 15
κεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ
Χίου· τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες
ἐν Τρωγυλλίῳ, τῇ ἑχομένῃ ἦλθομεν εἰς Μίλητον. ^h Ἐκρινε 16
γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται
αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν
ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱερο-
σόλυμα.

Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο 17
τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ⁱ Ὡς δὲ παρεγένοντο 18
πρὸς αὐτὸν, εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης
ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν
πάντα χρόνον ἐγενόμην, δουλεύων τῷ Κυρίῳ μετὰ πάσης 19
ταπεινοφροσύνης, καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν
συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ^k Ὡς 20

^h Supra ii. 1. xviii. 21. xix. 21. Infra xxi. 4. 12. xxiv. 17.

ⁱ Supra xviii. 19. xix. 1. 10.

^k Infra ver. 27.

15 † καὶ μείναντες ἐν Τρωγυλλίῳ

16 = κερρίκει γὰρ

19 † πολλῶν

13. ἐπὶ τὸ πλοῖον ... *to ship* ... No ship has been recently mentioned: above, however, ver. 6. mention was made of sailing from Philippi: this therefore, says Bp. Midd., is *the ship*, which was there implied, and in which St. Luke and his party performed their coasting voyage, touching at Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, and finishing at Patara: there they embark on board another vessel, a trader bound to Phœnicia. See next chap. ver. 1. Michaelis in his *Anmerk.* adduces some plausible reasons to show that *the ship* here spoken of was one, which Paul had hired in order to have it entirely at the disposal of himself and his friends. Ἦν διατεταγμένος, *he had appointed*, pass. for active. Πεζεύειν, *to travel by land*, is opposed to πλεῖν; it does not imply that *he travelled on foot*. Συμβάλλειν, which occurs ver. 14. with a dative following is, *to come to, to*

Gr. Test.

come up with. Hom. Od. Ω. 259. Xen. Cyr. vi. 2. 41.

15. παρεβάλομεν εἰς Σάμον· *we arrived at Samos.* Παραβάλλω, as a term of navigation, *appello navem in portum*, is used by Diod. Sic. i. 12. Polyb. xii. 3. Aristoph. Ran. v. 128. where the Schol. παραβάλον, ἀντὶ τοῦ ὄρμισον τῇ γῇ τὴν ναῦν.

17. πέμψας ... *he sent* ... ἀγγέλους und. See πρεσβυτέρους at note above xi. 30. Irenæus thinks that St. Paul called together not only the elders of the church of Ephesus, but likewise the bishops and presbyters of the neighbouring cities.

18—21. Ὑμεῖς ἐπίστασθε ... *Ye know* ... Compare this and the three following verses with 1 Thess. ii. 1—12. This discourse of St. Paul exhibits a pathetic application to the feelings and affections of the persons whom he addresses. It is observable, says Paley, that these pathetic effusions, drawn for the most part from his own sufferings

II.

2 I

- οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι
 21 ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους · ¹ Δια-
 μαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησι τὴν εἰς τὸν Θεὸν
 μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν
 22 Χριστόν. ^m Καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι,
 πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσουτά μοι
 23 μὴ εἰδώς, ⁿ Πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν
 διαμαρτύρεται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν.
 24 ^o Ἀλλ' οὐδεὶς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν μου
 τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς,
 καὶ τὴν διακονίαν, ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ,
 διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.
 25 ^p Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν
 μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν

¹ Supra xviii. 5. Mark i. 15. Luke xxiv. 47.

^m Supra xix. 21.

ⁿ Infra xxi. 4. 11.

^o Infra xxi. 13. Rom. viii. 35. 2 Tim. iv. 7. Gal. i. 1. Tit. i. 3.

^p Infra ver. 38.

21 † τὴν post πίστιν ib. ἡμῶν ib. Χριστόν 23 × μοι post διαμαρτύρεται
 24 † μου post ψυχὴν ib. || ὥστε τελειῶσαι ib. † μετὰ χαρᾶς 25 † ἰδοὺ

and situation, usually precede a command, soften a rebuke, or mitigate the harshness of some disagreeable truth. Ἰποστέλλω, ver. 20. *to withdraw, conceal or dissemble*, through fear, shame, or any other cause, has a meaning opposed to παρῆρσιάζεσθαι. It is used in that sense by Greek writers. It is also *to decline, to shun*, as below ver. 27. From which is ὑποστολή, *a withdrawing, a drawing back*, Heb. x. 39. See διαμαρτύρομαι above ii. 40. : it is here *to urge a thing with great earnestness* from the conviction of its truth and importance.

22. ἐγὼ δεδεμένος τῷ πνεύματι . . . *I go bound in the spirit* . . . This resembles συνέχετο τῷ πνεύματι above, xviii. 5. which see. In both places τὸ πνεῦμα may be understood, not of the Holy Spirit, but of the spirit, or mind of Paul.

23. Πλὴν ὅτι . . . μένουσιν. *Save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me.* These prophetic intimations, to which Paul refers, had probably been received by him in the course of his journey, and were probably similar to what we know he received in the remaining part of it at Tyre, below xxi. 4.; and afterwards from Agabus at Cæsarea, xxi. 11. These are the apprehensions to which he refers in his Epistle to

the Rom. which was written immediately before St. Paul set forwards upon this journey from Achaia; when, xv. 30. 31. he intreats the Roman Christians *to strive together with him in their prayers to God for him, that he might be delivered from them which do not believe in Judæa*. There is an ellipsis of ἐν or ἐνδς after πλὴν in πλὴν ὅτι, *excepto hoc uno, quod* . . . Thus Hor. *Excepto quod non simul esses, cætera lætus*. Hoc uno und. See Hoogeveen.

24. ὥς τελειῶσαι τὸν δρόμον . . . *so that I might finish my course* . . . This is an allusion to the Olympic race. From these exercises the Apostle frequently takes very beautiful and expressive images. Thus 2 Tim. iv. 7. See also note above xiii. 25. Οὕτω seems to be und. before τιμίαν, to which ὥς answers: as in Josephus *Ἀντίq. xvi. 4. οὐχ οὕτως ὁ βίος ἡμῶν τίμιος, ὥς ἔχειν*, &c. Καὶ τὴν διακονίαν . . . *and the ministry* . . . see note above vi. 1. See note at Phil. iii. 12. 13.

25. ἐγὼ οἶδα . . . τὸ πρόσωπόν μου. *I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.* Paul appears contrary to this sad presage to have come to Ephesus after his liberation at Rome. We must not therefore consider this as an infallible pre-

τοῦ Θεοῦ. ^q Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, 26
 ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων. ^r Οὐ γὰρ 27
 ὑπεστείλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν
 τοῦ Θεοῦ. ^s Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, 28
 ἐν ᾧ ὑμεῖς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν
 τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου
 αἵματος. ^t Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ 29
 τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ
 ποιμνίου. ^u Καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες 30
 λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω
 αὐτῶν. ^x Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα 31
 καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα

^q Supra xviii. 6. 2 Cor. vii. 2. ^r Luke vii. 30. Eph. i. 11. ^s 1 Tim. iv. 16.
 1 Pet. i. 19. v. 2. Eph. i. 7. 14. Col. i. 14. Heb. ix. 12. Rev. v. 9. ^t 2 Pet. ii. 1.
 Matt. vii. 15. ^u 1 Tim. i. 20. 1 John ii. 19. ^x Supra xix. 10.

25 † τοῦ Θεοῦ 28 † οὖν ib. || ἐκκλησίαν τοῦ Κυρίου
 || ἐκκλησίαν τοῦ Κυρίου καὶ Θεοῦ ib. τοῦ αἵματος τοῦ ἰδίου 29 † γὰρ et τοῦτο

diction; but to be merely the desponding inference which he drew from strong and repeated intimations of approaching danger; and to be the offspring of human conjecture; the expression, οἶδα, not conveying, says Paley, when applied to future events, so positive and absolute an assertion as we may at first sight apprehend.

28. ἐν ᾧ ὑμεῖς . . . over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. See note above xi. 30. There are several variations in this passage; no less than six readings. The best supported is τοῦ Θεοῦ, the reading of the received text, in favour of which both the external and internal evidence preponderate. Indeed, as Michaelis observes, the other readings, τοῦ Κυρίου, τοῦ Χριστοῦ, τοῦ Κυρίου Θεοῦ, τοῦ Θεοῦ καὶ Κυρίου, and τοῦ Κυρίου καὶ Θεοῦ, (the next best supported of which are τοῦ Κυρίου and τοῦ Κυρίου καὶ Θεοῦ,) are to be considered as corrections or scholia; because Θεοῦ might easily give occasion to any of these, whereas none could so easily give occasion to Θεοῦ. St. Luke writing Θεοῦ, the origin of Κυρίου and Χριστοῦ may be explained either as corrections of the text, or as marginal notes, because the blood of God is a very extraordinary expression; but if he had written Κυρίου, it is inconceivable how any one should alter it into Θεοῦ, and on this

latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each corrected according to his own judgment. The church of God, also, is a phrase very frequent in the New Testament. By the phrase διὰ τοῦ ἰδίου αἵματος is plainly intended and indicated the sacrifice and atonement made by the blood of Christ; as in Heb. ix. 12. and xiii. 12. Περιποιῶμαι, to acquire, to gain, to purchase, to make any thing one's own, sibi vindicare, suum facere. So also 1 Tim. iii. 13. Hence περιποίησις, acquisition, vindictio. Suid. περιποίησιν κτήσιν.

29. εἰσελεύσονται . . . ποιμνίου after my departure shall grievous wolves enter in among you, not sparing the flock. See notes at Matt. vii. 15. 16. Ἀφίξις is used for departure by the purest Greek writers. Herodot. ix. 17. μετὰ τὴν ἀφίξιν τὴν εἰς Θήβας. Dionys. Halic. περὶ τῆς Ἡρακλέους ἀφίξεως εἰς Ἰταλίαν διελθεῖν.

30. Καὶ ἐξ ὑμῶν . . . διεστραμμένα . . . Also of your own selves shall men arise, speaking perverse things . . . or rather, among your own selves . . . See διαστρέφωμαι at note Matt. xvii. 17. The verb properly signifies to be twisted or distorted, as applied to the limbs of the body; applied to the mind, it is to be so perverted by false opinions and principles as to re-

- 32 ἕκαστον. ^y Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ
 Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποι-
 κοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις
 33 πᾶσιν. ^z Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύ-
 34 μησα· ^a Αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου, καὶ τοῖς
 35 οὔσι μετ' ἐμοῦ, ὑπηρέτησαν αἱ χεῖρες αὐται. ^b Πάντα
 ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι
 τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου
 Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι μᾶλλον διδόναι, ἢ
 36 λαμβάνειν. ^c Καὶ ταῦτα εἰπὼν, θεῖς τὰ γόνατα αὐτοῦ, σὺν
 37 πᾶσιν αὐτοῖς προσηύξατο. ^d Ἰκανὸς δὲ ἐγένετο κλαυθμὸς
 πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου,
 38 κατεφίλουν αὐτόν· ^e Ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ

^y Supra ix. 31. Eph. i. 18. Col. i. 12. Heb. ix. 15. 1 Pet. i. 4. ^z 1 Sam. xii. 3.
 1 Cor. ix. 12. 2 Cor. vii. 2. xi. 9. xii. 17. ^a Supra xviii. 3. 1 Cor. iv. 12.
 1 Thess. ii. 9. 2 Thess. iii. 8. ^b 1 Cor. ix. 12. Eph. iv. 28. 1 Thess. iv. 11, v. 14.
^c Infra xxi. 5. ^d Gen. xlv. 14. xlvii. 29. ^e Supra ver. 25.

32 † ἀδελφοί

ib. || οἰκοδομῆσαι

34 * αὐτοὶ δὲ

35 * διδόναι μᾶλλον

nounce the truth. For the three years mentioned in the next verse, see note above xix. 10.

32. Καὶ τανῦν παρατίθεμαι ὑμᾶς . . . And now, brethren, I commend you to God . . . He recommends them to God, and to the word of his grace, to the Gospel, as the rule of their conduct, which, if adhered to, will be able to instruct and perfect them, and to bring them to the bliss of saints. See παρατίθμι at Luke xii. 47. and οἰκοδομέω above ix. 31. but ἐποικοδομέω here is to render more and more perfect; as Cic. uses *superedificatio*. Properly it is *superstruo*, *superedifico*.

34. 35. Αὐτοὶ γινώσκετε ὅτι . . . Yea, ye yourselves know, that these hands . . . There is an undesigned correspondency between this passage and what he says to the Corinthians, 1 Cor. iv. 11. 12. which Ep. was written near the conclusion of his residence at Ephesus. For though St. Paul be now at Miletus, it is to the elders of the church of Ephesus he is speaking, when he says, Ye yourselves know that these hands have ministered unto my necessities; and the whole discourse relates to his conduct during his last preceding residence at Ephesus. That manual labour, therefore, which he had exercised at Corinth, he continued at Ephesus, and during that residence, when

he wrote the Epistle. See Paley. See ὑπηρετῶν above xiii. 34—37. Ὅτι οὕτω κοπιῶντας δεῖ . . . how that so labouring ye ought . . . There is a conformity here and 2 Thess. iii. 8. The Apostle not only reminds the Thessalonians that he had not been chargeable to any of them, but he states likewise the motive which dictated this reserve, to make ourselves an ensample unto you to follow us. This conduct, and, what is much more precise, the end which he had in view by it, was the very same as that which the history attributes to St. Paul in this discourse to the elders at Miletus. The sentiment in the Epistle and in the speech is in both parts so much alike, and yet the words which convey it show so little of imitation or even of resemblance, that the agreement cannot well be explained without supposing the speech and the letter to have really proceeded from the same person. See Paley. See ἀντιλαμβάνομαι at note Luke i. 46. Μακάριόν ἐστι . . . it is more blessed . . . These words of our blessed Saviour are not recorded by any of the Evangelists; but as, without doubt St. Paul had them on good authority, they must be considered as making a part of the Evangelical history. See note at John xxi. 25.

ὡ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν.
Προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

Κεφ. κα'. 21.

Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐ- 1
τῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς
τὴν Ῥόδον, καὶ κεῖθεν εἰς Πάταρα. Καὶ εὐρόντες πλοῖον 2
διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. Ἀναφα- 3
νέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐάνυμον,
ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε
γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. ^a Καὶ 4
ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ·
οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαί-
νειν εἰς Ἱερουσαλὴμ. ^b Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι 5
τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς
πάντων σὺν γυναίξιν καὶ τέκνοις, ἕως ἔξω τῆς πόλεως· καὶ
θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα. Καὶ 6
ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ

^a Supra xx. 23. Infra ver. 12.

^b Supra xx. 36.

1 * Κῶν

4 = Ἱεροσόλυμα

38. Προέπεμπον . . . And they accom-
panied him . . . See note above xv. 3.

CHAP. XXI.

1—7. Ὡς δὲ ἐγένετο ἀναχθῆναι . . . And
it came to pass, that after we were gotten
from them, and had launched . . . See note
above xx. 13.: and ἀνάγειν at note Luke
viii. 23. Ἀναφανέντες . . . when we had dis-
covered . . . is a nautical phrase. Thus
Theophanes: ἀναφανέντων δὲ αὐτῶν τὴν
γῆν. When the sailor sees land at a dis-
tance, it is said ἀναφαίνεσθαι, to be discovered.
Here it is taken in an active sense: thus it
is common for the sailor to say, we opened
such a bay, meaning, it appeared to open to
us. Ἀποφορτιζόμενον . . . was to unlade . . .
This participle present signifies something

future. See note at John xx. 17.: from
ἀπὸ and φόρτος οὐς. Suid. ἀποφορτίσασ-
θαι ἀποβαλεῖν φορτίον. Διὰ τοῦ Πνεύματος,
through the Spirit . . . i. e. by revelation
of the Holy Ghost. See above note xx. 23.
Ἐξαρτίσαι τὰς ἡμέρας . . . and when we had
accomplished those days . . . Ἐξαρτίξω, from
ἐκ and ἔρτιος perfect, to bring to an end,
to complete; (Ecumenius, πληρῶσαι. And,
as 2 Tim. iii. 17. to fit perfectly or com-
pletely, Hesych. τελειῶσαι. See προπέμω
above note xv. 3. and σὺν γυναίξιν, with wives,
rather, with their wives, above note, i. 13.
14. Εἰς τὰ ἴδια, home, οἰκήματα und. See
Bos. As in this verse, 6. we have the arti-
cle before πλοῖον, it is probable that when
the ship had unladen her cargo at Tyre,
St. Paul hired it in order to make a day's
voyage to Ptolemais, a town of Phœnicia,
which afterwards, in Turkish times, took the

- 7 ὑπέστρεψαν εἰς τὰ ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.
- 8 Τῇ δὲ ἐπαύριον ἐξελθόντες ἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος
- 9 ἐκ τῶν ἐπτά, ἐμείναμεν παρ' αὐτῷ. ^d Τούτῳ δὲ ᾗσαν
- 10 θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. ^e Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβος· ^f Καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε, Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἔστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας
- 12 ἐθνῶν. Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.
- 13 ^g Ἀπεκρίθη δὲ ὁ Παῦλος, Τί ποιεῖτε, κλαίοντες καὶ συν-

^c Supra vi. 5. viii. 26. 40. Eph. iv. 11.^d Joel ii. 28. Supra ii. 17.^e Supra xi. 28.^f Supra xx. 23. Infra ver. 33.^g Supra xx. 24.

8 * ἐξελθόντες οἱ περὶ τὸν Παῦλον ἤλθομεν ib. τοῦ ὄντος

11 || ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας

name of Acra. Τὸν πλοῦν διανύσαντες... *when we had finished our course ... διανύω, to complete, or finish entirely.* Here at Ptolemais the δ πλοῦς, the sailing part of their journey, ended; and afterwards they journeyed by land to Cæsarea, as is generally understood: though some interpret ἤλθομεν, ver. 8. *we came* by sea, on to Cæsarea.

8. τοῦ εὐαγγελιστοῦ... *the Evangelist ...* St. Paul, Eph. iv. 11. speaks of Evangelists, and ranks them after Apostles and Prophets. He exhorts Timothy, 2 Tim. iv. 5. to perform the duty of an Evangelist. In the beginning of Christianity, they were *Evangelists*, and preachers, who, without being fixed to any church, preached wherever they were led by the Holy Spirit. We are told above viii. 40. that Philip lived at Cæsarea. And thus about 30 years after the circumstances which we are there told attended Philip's ministry, he here entertains St. Paul in his last journey to Jerusalem. But it is not to be doubted that here at Cæsarea a church mixed of Jews and Gentiles would be formed under so

zealous a pastor, whose observation of the grace of God in the case of the eunuch must have opened his mind to an affectionate reception of Gentile converts.

9. προφητεύουσαι· *which did prophesy.* God had endowed them with the spirit of prophecy, the gift of foretelling things to come, which was communicated sometimes to women as well as to men. See above ii. 17. 18.

11. Καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην... *And when he was come unto us, he took Paul's girdle ...* This Agabus was the same who foretold the famine, above xi. 21. See also note above xx. 23. This action was after the manner of prophets of old, who often prophesied by symbols, or significant expressions of what they foretold. See Isa. xx. 2—4. Jer. xiii. 1. 4.

12. ἡμεῖς τε καὶ οἱ ἐντόπιοι... *both we and they of that place ...* Ἐντόπιοι, *incolæ, indigenæ*, are the Christians inhabiting the place, viz. Cæsarea, as opposed to Paul and his companions.

13. Τί ποιεῖτε... *καρδίαν; What mean ye to weep and to break my heart?* This

θρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. ^h Μὴ πειθομένου δὲ αὐτοῦ, 14 ἡσυχάσαμεν εἰπόντες, Τὸ θέλημα τοῦ Κυρίου γενέσθω. Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν 15 εἰς Ἱερουσαλήμ. Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Και- 16 σαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο 17 ἡμᾶς οἱ ἀδελφοί. ⁱ Τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν 18 ἡμῖν πρὸς Ἰάκωβον· πάντες τε παρεγένοντο οἱ πρεσβύτεροι. ^k Καὶ ἀσπασάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἓν ἕκαστον, ὧν 19 ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ^l Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον, εἰπὼν τε αὐτῷ, 20 Θεωρεῖς, ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι.

^h Matt. vi. 10. xxvi. 42. Luke xi. 2. xxii. 42.ⁱ Supra xv. 13. Gal. i. 19. ii. 9.^k Supra xv. 4. 12. xx. 24. Rom. xv. 18. 19.^l Infra xxii. 3. Rom. x. 2. Gal. i. 14.

15 || ἐπισκευασάμενοι ib. εἰς Ἱεροσόλυμα 20 || τὸν Θεὸν
ib. εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων

seems to be taken from the vulgar manner of speaking; the same as τί κλαίετε. So Mark xi. 5. τί ποιεῖτε λύοντες τὸν πᾶλον; i. e. τί λύετε; Γὰρ which follows gives the reason of a proposition understood, *ye give yourselves and me all this trouble to no purpose; For I am ready, &c.* See γὰρ at note Matt. i. 18. Συνθρύπτω is properly to break, and because the hardest things become soft by much beating, hence metaphorically it is to soften, to afflict. The Vul. renders συνθρύπτοντες affligentes, i. e. says Wetstein, *animi mei robur frangentes, cor meum molle reddentes*. Plato has τὰς ψυχὰς ἀποτεθρυμμένοι.

15. ἀποσκευασάμενοι . . . *we took up our carriages* . . . rather, we took up our baggage, or, we prepared ourselves . . . The word signifies to take up, or collect the baggage, and things necessary for a journey, to prepare oneself for it. In the Anabasis we have, ἐπεὶ ἡρίστησαν συσκευασάμενοι ἐπορεύοντο, *after they had dined they moved on with the baggage*. The substantive ἀποσκευή, formed from ἀποσκευάσθαι, signifies every kind of apparatus, or furni-

ture. Raphelius gives the preposition its usual force, and explains ἀποσκευάζομαι by *sarcinas deponere ut expeditiores simus, to lay down one's baggage for the sake of greater expedition*. Chrysostom says, τὰ πρὸς τὴν ὁδοπορίαν λαβόντες.

16. Συνῆλθον δὲ καὶ τῶν . . . *There went with us also certain of the disciples* . . . *τινὲς und.* See Bos and Vig. at τίς. Ἄγοντες . . . Μνάσωνί τινι . . . *and brought with them one Mnason of Cyprus, with whom we should lodge*. This construction is something similar to, *urbem, quam statuo, vestra est, for urbs, quam urbem*, the latter substantive being expressed by a kind of attraction with the relative, and the antecedent understood: ἄγοντες (Μνάσωνα) παρ' ᾧ Μνάσωνί τινι, Κυπρίῳ, &c. Some have interpreted it, that they brought Paul to a certain Mnason . . . but the former is the proper sense. He was one of the converts made by Paul and Barnabas at Cyprus; see above xiii. 4.

20. 21. καὶ πάντες . . . ὑπάρχουσι *and they are all zealous of the law*. See above xv. 1. There were great multitudes of con-

- 21 Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν.
- 22 Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ
- 23 ὅτι ἐλήλυθας. Τοῦτο οὖν ποίησον, ὃ σοι λέγομεν· Εἰσὶν
- 24 ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. ^m Τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι ὢν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ
- 25 αὐτὸς τὸν νόμον φυλάσσω. ⁿ Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό, τε εἰδωλόθυτον καὶ τὸ
- 26 αἷμα καὶ πνικτὸν καὶ πορνείαν. ^o Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσΐει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν

^m Supra xviii. 18. Num. vi. 2. xiii. 18.ⁿ Supra xv. 20. 29.^o Num. vi. 13. Infra xxiv. 18.

21 † πάντας

24 = καὶ γνῶσονται πάντες

25 † μηδὲν . . . εἰ μὴ

verted Jews, who, though they had received the Gospel, yet closely adhered to the observance of the Mosaic law. (*Μυριάδες* is put for any indefinite and undetermined number, very great, and unlimited. Schleusner.) They knew the law to be of divine original, and therefore they thought they could not throw off the observance of it, without apostacy from God, as is insinuated in the next verse, *thou teachest ἀποστασίαν from Moses*. They were prejudiced against Paul for his supposed opposition to them. But they had been misinformed on this point. For though the Apostle had shown the insufficiency of the ceremonial law, and that they must not place any dependence on such obedience for justification; he had never forbidden the Jewish converts to observe it, as a matter of expediency, when their communion with their Gentile brethren would admit of it. The Apostolic decree did not prohibit the Jewish ritual to the zealots; it only exempted the Gentile Christians from it, except in the reserved cases, as unnecessary to salvation. The Apostles had no scruple of conscience in conforming to it. Paul celebrated the feast of Pentecost, as he had the Passover before, xviii. 21. though it had been super-

seded when Christ *our passover* was sacrificed on the cross, according to Paul's own doctrine, 1 Cor. v. 7. 8. See Dr. Hales. See *κατηχέω* at Luke i. 4. and *περιπατέω* Mark vii. 5.

24. *Τούτους . . . κεφαλὴν . . . Them take, and purify thyself with them, and be at charges with them, that they may shave their heads . . .* See note above xviii. 18. Among the Jews it was accounted meritorious to contribute to the expenses of the sacrifices and offerings, which those who had taken upon them a vow of Nazaritism were to make when the time of their vow came to be accomplished. Thus Josephus, to magnify the zeal and devotion of Herod Agrippa, tells us, that he caused several Nazarites to be shaved, meaning that he bore the expense of the whole ceremony; and Maimonides asserts that he who did it partook of the merits of the vow. Schleusner renders *δαπάνησον ἐπ' αὐτοῖς*, *præsta impensas in legitima sacrificia, in victimas offerendas, peractis voti diebus*. *Τούτους παραλαβὼν*, *his te adijunge, make common cause with them*.

25. *κρίναντες . . . concluded . . . or, decreed . . .* See notes above, xv. 20. 29.

26. *διαγγέλλων . . . προσφορά· to signify*

τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν
ἡ προσφορά.

^p Ὡς δὲ ἔμελλον αἱ ἐπὶ τὰς ἡμέρας συντελεῖσθαι, οἱ ἀπὸ 27
τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον
πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν,
^q Κράζοντες, Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν 28
ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου
τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἑλληνας
εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τού-
τον. ^r Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν 29
τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ
Παῦλος. ^s Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ 30
τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἴλκον αὐτὸν ἔξω
τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. Ζητούντων 31
δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπει-
ρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ· ^a Ὡς ἐξαυτῆς 32
παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν
ἐπ' αὐτούς. Οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρα-
τιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. ^u Τότε ἐγγί- 33

^p Infra xxvi. 21.^q Infra xxiv. 5. 6.^r Supra xx. 4.^s Infra xxvi. 21.^t Infra xxiii. 27. xxiv. 7.^u Supra ver. 11. xx. 23.

28 || πανταχῇ

29 || ἑωρακότες

33 || Ἐγγίσας δὲ

the accomplishment of the days of purification, until that an offering should be offered for every one of them. Not signifying that the days were already accomplished, for that is contrary to the following verse, which shows that Paul was apprehended in the temple before the seven days were ended; but signifying that he would accomplish seven days of purification, even to the time that the sacrifices were to be offered for them, with whom he had thus joined in this purification, according to the law, which appoints that the day in which they shaved their heads and so concluded their purification, should be the same for the oblation of their offerings, Numb. vi. 13. 14. 18. The article is emphatical before προσφορά, i. e. the offering commanded in the law. See Bos.

29. Ἦσαν γὰρ . . . Παῦλος For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul

Gr. Test.

II.

had brought into the temple. This Trophimus had attended Paul in his late journey. See above xx. 4. There was a court appropriated to the Gentiles, in which Trophimus might legally have worshipped; but the insurgents supposed, that Paul had taken him into the courts, which none but Jews and circumcised proselytes might enter.

31. ἀνέβη . . . Ἱερουσαλήμ tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. The word χιλιάρχος, a military tribune, properly determines the extent of this officer's command, viz. over a thousand men, as ἑκατόνταρχος, centurio, over a hundred men. There were six cohorts to a legion; but it is difficult to ascertain the number of men of which a cohort consisted in our Saviour's time. Συγχέομαι, confunder, here is to be in confusion, as a tumultuous assembly.

2 K

σας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι
 ἀλύσει δις· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι
 34 πεποιηκώς. Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. Μὴ
 δυνάμενος δὲ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν
 35 ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. Ὅτε δὲ ἐγένετο ἐπὶ
 τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν
 36 στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. * Ἠκολούθει γὰρ τὸ
 37 πλῆθος τοῦ λαοῦ, κράζον, Αἴρε αὐτόν. Μέλλων τε εἰσά-
 γεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος, λέγει τῷ χιλιάρχῳ,
 Εἰ ἕξεστί μοι εἰπεῖν τι πρὸς σε; ὁ δὲ ἔφη, Ἑλληνιστὶ
 38 γινώσκεις; Οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν
 ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς
 39 τετρακισχιλίους ἄνδρας τῶν σικαρίων; † Εἶπε δὲ ὁ Παῦ-
 λος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς, τῆς Κιλι-
 κίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν
 40 μοι λαλῆσαι πρὸς τὸν λαόν. ‡ Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ
 Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν, κατέσεισε τῇ χειρὶ τῷ

* Luke xxiii. 18. John xix. 15. Infra xxii. 22.

† Supra ix. 11. 30. xxii. 3.

‡ Supra xii. 17. xiii. 16. xix. 33.

36 || κρᾶζοντες 37 † τε

33. δεθῆναι ἀλύσει δις· *to be bound with two chains.* See note above xii. 4.

35. Ὅτε δὲ ἐγένετο . . . ὄχλου· *And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.* The castle of Antonia overlooked the temple, and was therefore a great check over it. The soldiers could descend by a flight of stairs, on any alarm, into the portico of the temple, with which the castle was connected. Συνέβη βαστάζεσθαι αὐτὸν seems to be here a pleonasm, for ἐβαστάζετο. See Zeun. on Vig. c. v. s. xi. r. 18.

37. 38. Ἑλληνιστὶ . . . Αἰγύπτιος . . . *Canst thou speak Greek? Art not thou that Egyptian . . .* The question Ἑλληνιστὶ γινώσκεις implies admiration: Thou speakest Greek? Then (ἔρα) thou art not that Egyptian . . . But afterwards, xxii. 2. it is said the people attended to him, because he spoke in the Hebrew or Syriac tongue to them. Josephus tells us that this Egyptian got together a tumultuary army, whom he persuaded to believe, that he would mira-

culously take Jerusalem, as Jericho had formerly been taken. With this view he led them to the mount of Olives. But here they were attacked and defeated by Felix, the Roman governor. The Egyptian himself was among the fugitives, and not having been afterwards heard of, was now supposed by Lysias to have made another attempt. This man was followed at first by about four thousand, which number afterwards increased to thirty thousand. See ἀναστατώω above at xvii. 6. Σικάριοι is a Latinism. *Sicarii* is often used by Cicero. Hesych. σικάριοι ληστῶν γένος· σίκας δὲ τὰ ἐπικαμπῇ ξίφη Ῥωμαῖοι καλοῦσιν, οἷς οἱ χρώμενοι λέγονται σικάριοι. οἱ τοὺς παρατυγχάνοντας ἔκτεινον ἐπὶ Κλαυδίου τοῦ βασιλέως, οὗς Αἰγύπτιος ληστὴς ἐπὶ τὴν ἔρημον ἐξήγαγεν, οὗς ἐτιμωρήσατο Φηλῆς.

39. Ταρσεὺς . . . of Tarsus . . . See above note viii. 1. Paul, by saying he was a Jew of Tarsus, proved that he had a right to be in the temple. See κατασεῖω, which occurs in the next verse, at note above, xii. 17.

λαῶ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ, λέγων,

Κεφ. κβ'. 22.

^a Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς 1
 ὑμᾶς νυνὶ ἀπολογίας. Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι 2
 διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν.
 Καί φησιν, ^b Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος 3
 ἐν Ταρσεῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει
 ταύτῃ, παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος κατὰ
 ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ,
 καθὼς πάντες ὑμεῖς ἐστέ σήμερον· ^c Ὅς ταύτην τὴν ὁδὸν 4
 ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλα-
 κὰς ἄνδρας τε καὶ γυναῖκας· ^d Ὡς καὶ ὁ ἀρχιερεὺς μαρ- 5
 τυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς
 δεξάμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμην,

^a Supra vii. 2.

Deut. xxxiii. 3. Gal. i. 14. Rom. x. 2.

Phil. iii. 6. 1 Tim. i. 13.

^b Supra ix. 11. xxi. 39. 2 Cor. xi. 22. Supra v. 34.

^c Supra vii. 3. ix. 1. Infra xxvi. 9-11.

^d Supra ix. 2. 3. Infra xxvi. 10-13.

1 * νῦν

CHAP. XXII.

1. 2. Ἄνδρες ἀδελφοὶ καὶ πατέρες
Men, brethren, and fathers In the
 same words Stephen addresses the Sanhe-
 drim, above vii. 2. But the address is not
 as in our version to three different ranks of
 people, but ἄνδρες ἀδελφοὶ is as above ii.
 29. the same as ἄνδρες Ἰουδαῖοι, at ver. 14.
 of the same chapter: Ἀπολογία is a de-
 fence or exculpation. . . Phavor. ἀπολογία
 λέγεται, ὅταν τινὸς κατηγορῇ τις, καὶ ἀπο-
 λογέιται ὁ κατηγορούμενος. Παρέσχον ἡσυ-
 χίαν, kept the more silence, or, were more si-
 lent: it is a periphrasis for σιγᾶν to be si-
 lent.

3. Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος . . . I am
 verily a man which am a Jew . . . or ra-
 ther, I am verily a Jew . . . Παρὰ τοὺς πό-
 δας Γαμαλιὴλ . . . at the feet of Gamaliel
 . . . See note Luke x. 40. and above v. 34.
 Philo says, that among the Essenes, the
 children sat at the feet of their masters,
 who interpreted the law, and explained the

figurative and allegorical sense of it, after
 the manner of the ancient philosophers. St.
 Paul in the early part of his life had ad-
 dicted himself to the study of the Jewish
 religion, and was distinguished by his zeal
 for the institution and for the traditions
 which had been incorporated with it. His
 Epistle to the Gal. i. 14. bears testimony to
 these particulars. Ζηλωτὴς, a zealot, was
 applied to those who defended with zeal,
 and strictly observed the law: from ζηλόω
 to desire zealously or vehemently, and that
 from ζέω to be hot.

5. Ὡς καὶ ἀρχιερεὺς . . . πρεσβυτέριον . . .
 As also the high-priest doth bear me witness,
 and all the estate of the elders . . . The
 high-priest to whom St. Paul makes this
 appeal might perhaps have been only at
 that time an inferior member of the Sanhe-
 drim. See note at Matt. xvi. 21. St. Paul
 then lays before them the singular and mi-
 raculous event of his conversion, entering
 into the circumstances of it, as related
 above in chap. ix.

ἄξων καὶ τοὺς ἐκείσε ὄντας, δεδεμένους εἰς Ἱερουσαλήμ,
 6 ἵνα τιμωρηθῶσιν. Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγί-
 ζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν ἑξαίφνης ἐκ τοῦ
 7 οὐρανοῦ περιαστράψαι φῶς ἰκανὸν περὶ ἐμέ· Ἐπεσόν τε
 εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ,
 8 Σαούλ, τί με διώκεις; Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, Κύριε;
 Εἰπέ τε πρός με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ
 9 διώκεις. ^ε Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ
 ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός
 10 μοι. Εἶπον δὲ, Τί ποιήσω, Κύριε; Ὁ δὲ Κύριος εἶπε πρός
 με, Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθήσε-
 11 ται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. Ὡς δὲ οὐκ
 ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγού-
 12 μενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν. ^ι Ἀνα-
 νίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος
 13 ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, Ἐλθὼν πρός με
 καὶ ἐπιστὰς εἶπέ μοι, Σαούλ ἀδελφε, ἀνάβλεψον. Καγὰ
 14 αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ^ς Ὁ δὲ εἶπεν, Ὁ Θεὸς
 τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα
 αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ
 15 στόματος αὐτοῦ. ^h Ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας
 16 ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας. ^ι Καὶ νῦν τί μέλ-
 λεις; ἀναστὰς βάπτισαι, καὶ ἀπόλυσαι τὰς ἁμαρτίας

^ε Supra ix. 7. Dan. x. 7.^ι Supra ix. 17. x. 22. 1 Tim. iii. 7.^ς Supra iii. 13.

14. v. 30. vii. 52. ix. 15. Infra xxvi. 16. 1 Cor. xi. 23. Gal. i. 12. 1 John i. 1.

^h Supra iv. 20. Infra xxiii. 11.^ι Supra ii. 38. ix. 14. Rom. x. 13. Heb. x. 22.

7 — ἔπεσα

9 † καὶ ἔμφοβοι ἐγένοντο

12 — κατοικούντων ἐν Δαμασκῷ Ἰουδαίων

9. τὴν δὲ φωνὴν οὐκ ἤκουσαν . . . but they heard (understood) not the voice of him that spake to me. See note above ix. 7.

12. εὐσεβὴς κατὰ τὸν νόμον . . . a devout man according to the law . . . See above ix.

10. Whose acceptance of the Gospel had by no means destroyed his regard to the Mosaic institutions, and who on that account had an honourable character among all the Jews at Damascus; or perhaps it may be that he had formerly been a devout observer of the law, and was then highly esteemed by the Jews. For they could scarcely now esteem him as a Christian.

Μαρτυρούμενος, i. e. εὖ μαρτυρούμενος: see Bos.

14. Ὁ Θεὸς . . . τὸν Δίκαιον . . . The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One . . . See note at Luke xxiii. 44—47. Προχειρίζω is to deliver or cause any thing to be ready to be done; to prepare beforehand. Metaphorically to decree, to destine; also to choose, to appoint. See below xxvi. 16.

16. ἀναστὰς . . . αὐτοῦ arise, and be baptized, and wash away thy sins, calling on the name of the Lord. See note above v.

σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου. ^k Ἐγένετο δέ 17
 μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου
 ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἑκστάσει, Καὶ ἰδεῖν αὐτὸν 18
 λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ,
 διότι οὐ παρεδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. ^l Καὶ 19
 γὰρ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων
 καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·
^m Καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, 20
 καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ ἀναιρέσει
 αὐτοῦ, καὶ φυλάσσω τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.
ⁿ Καὶ εἶπε πρὸς με, Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν 21
 ἐξαποστελῶ σε.

^k Supra ix. 26. 2 Cor. xii. 2.^l Supra ver. 4. viii. 3.^m Supra vii. 58. viii. 1.ⁿ Supra ix. 15. xiii. 2. 46. 47. xviii. 6. Gal. i. 15. 16. ii. 7. 8. Eph. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.

16 = τὸ ὄνομα αὐτοῦ.

20 † τῇ ἀναιρέσει αὐτοῦ

17. God did not ordinarily give any particular person any public and visible token of pardon, till he submitted to baptism; and this may explain, says Doddridge, in what sense baptism might be said to wash away sins, and elsewhere to save. See note above ii. 38. The inference of Chrysostom from these words, ἐπικαλεσάμενος . . . is this, that Christ is shown by them to be God, from the interpretation of Ananias, because it is not lawful to invoke any besides God.

17. γενέσθαι με ἐν ἑκστάσει. *I was in a trance.* This happened while St. Paul sojourned at Jerusalem, as mentioned Acts ix. 28. Ἐκστασις, from ἐξίσταμαι, is *mentis alienatio, cum hominis vigilantis sensus externi pland cessant, et animus totus convertitur ad imagines intus objectas, seu*, says Schleusner, *ut verbis Apuleii utar, ad naturam eam redit, quæ est immortalis et divina, seu, cum quis êκτός τοῦ σώματος est.*

19. Κύριε, αὐτοὶ ἐπίστανται ὅτι . . . *Lord, they know that I imprisoned . . .* To the divine injunction St. Paul intimates that he thus ventured to reply, from his unwillingness to leave his countrymen, and to give them up as desperate: Lord, my former zeal against those that believed in thee is so well known to them all, that they must be convinced that it is upon irresistible grounds of persuasion, that I am now become a preacher of that faith I formerly persecuted with so much zeal, and therefore I cannot

but hope that my addresses to them will be attended with success. See note at Matt. x. 17.

20. 21. Καὶ ὅτε ἐξεχεῖτο . . . *And when the blood of thy martyr Stephen was shed . . .* See above viii. 1. The word μάρτυρ, though signifying no more originally than *witness*, in which sense it is always used in the N. T., came by degrees, in ecclesiastical use, to be considerably restrained in its signification. The phrase οἱ μάρτυρες τοῦ Ἰησοῦ, *the witnesses of Jesus*, was at first in the church applied, by way of eminence, only to the Apostles. See above i. 8. &c. Afterwards it was extended to include all those, who, for their public testimony to the truth of Christianity, especially when emitted before magistrates and judges, were sufferers in the cause, whether by death or by banishment, or in any other way. Lastly, the word μάρτυρ (the name of martyr was adopted also in other languages) became appropriated also to those who suffered death in consequence of their testimony. See Campbell. Πορεύου . . . *depart . . .* Christ in his infinite wisdom seeing that this would not persuade but exasperate the Jews, commanded me to depart from Jerusalem, telling me that he would give me commission, as an Apostle, to go and preach to the Gentiles, who would more cheerfully receive me. See συνευδοκῶ at Luke xi. 48.

- 22 °"Ηκουόν δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον·
 23 οὐ γὰρ καθῆκεν αὐτὸν ζῆν. Κραυγαζόντων δὲ αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν
 24 ἄερα, Ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μᾶστιξιν ἀνετάζεσθαι αὐτὸν, ἵνα ἐπι-
 25 γνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. Ρ' Ὡς δὲ προέ-
 τειναν αὐτὸν τοῖς ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἑκατόν-
 26 ταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον, ἔξεστιν ὑμῖν μαστίξιν; Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων, Ὅρα τί μέλ-

° Supra xxi. 36. Infra xxv. 24.

Ρ Supra xvi. 37.

22 * καθῆκον 23 || κραζόντων 24 = εἰσάγεσθαι 25 * προέτεινεν 26 † ὕρα

22. ἄχρι τούτου τοῦ λόγου . . . unto this word . . . i. e. what he had said above of his being sent to go and preach to the Gentiles, and his open avowal of that mission; for it was that which constituted the intolerable part of the Apostle's crime. And though when the regular charge was brought by his accusers before a Roman magistrate, the profanation of the temple was the article they chose to rely upon, yet in his discourse before Agrippa, below xxvi. 21. St. Paul considered his ministry among the Gentiles as the actual source of the enmity that had been exercised against him. The seizing therefore of St. Paul's person, from which he was never discharged till his final liberation at Rome, was not in consequence of any general persecution set on foot against Christianity; but it was distinctly and specifically brought upon him by his activity in preaching to the Gentiles, and by placing them upon a level with the once-favoured and still self-flattered posterity of Abraham. With this agree several passages in St. Paul's Epistles, particularly to the Coloss. and Ephes. See Col. i. 24. iv. 3. Ephes. iii. 1.

23. 24. ῥιπτούντων . . . ἄερα and cast off their clothes, and threw dust into the air . . . Sir John Chardin tells us, that the Persian peasants carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand. They repair to that gate of the palace near which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments,

and throwing dust into the air, at the same time demanding justice. The king then enquires into the nature of their grievances, and promises them justice. Throwing the dust into the air might be the effect of their frantic rage; or that it might fall and cover them, to denote the greatness of their horror at what Paul had said. Μᾶστιξιν ἀνετάζεσθαι that he should be examined by scourging. The Romans put criminals to the question, or endeavoured to extort confession from them by scourging them. Ἀνετάζω is to examine. It is properly applied to the trying of gold and metals; and has the same signification as βασανίζω. See βάσανος at notes Matt. iv. 24. and βασανιστῆς at Matt. xviii. 34.

25. Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν . . . And as they bound him with thongs . . . i. e. the soldiers. The article is not here without meaning, says Bp. Midd.: there is a reference to the thongs or cords usually employed. Προτείνω does not import binding; nor does ἱμάσιν mean the thongs with which they were binding, but those with which they were going to scourge him. Προτείνω is protendere, to stretch out; and the import of the passage is: But as they (the soldiers) were extending him (at a pillar or post) to be scourged by the thongs or whips. Wetstein renders it postquam cum exposuerant loris. Improperly by the Vul. Cum autem loris adstrinxissent cædendum. Εἰ ἄνθρωπον Ῥωμαῖον . . . Is it lawful for you to scourge a man that is a Roman . . . See note above xvi. 37, and εἰ interrog. at Luke xiii. 23. 24.

λεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. Προσ- 27
 ελθὼν δὲ ὁ χιλιάρχος, εἶπεν αὐτῷ, Λέγε μοι, σὺ Ῥωμαῖος
 εἶ; Ὁ δὲ ἔφη, Ναί. Ἀπεκρίθη τε ὁ χιλιάρχος, Ἐγὼ 28
 πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην· ὁ δὲ
 Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. Εὐθέως οὖν 29
 ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάξιν. Καὶ
 ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ
 ὅτι ἦν αὐτὸν δεδεκώς.

Τῇ δὲ ἐπαύριον, βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ, τί 30
 κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν
 δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ
 συνέδριον αὐτῶν. Καὶ καταγαγὼν τὸν Παῦλον, ἔστησεν
 εἰς αὐτούς.

Κεφ. κγ'. 23.

^a Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ, εἶπεν, Ἄνδρες 1
 ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ

^a Infra xxiv. 16. 2 Cor. i. 12. 2 Tim. i. 3. Heb. xiii. 18.

27 * εἰ σὺ Ῥωμαῖος εἶ 30 † ἀπὸ τῶν δεσμῶν ib. || συνελθεῖν
 ib. καὶ πᾶν τὸ συνέδριον ib. † αὐτῶν

28. Ἐγὼ . . . γεγέννημαι. *With a great sum obtained I this freedom. And Paul said, But I was free born.* Κεφάλαιον is often used for a sum of money; so Demosth. τὸ σύμπαν κεφάλαιον, *the whole sum, or sum total.* It is also used for a summary, recapitulation, or chief point of a discourse, as Heb. viii. 1. The chief captain might easily have purchased his freedom; for at this time the citizenship of Rome was become very cheap. Messalina had introduced the sale of it. Tarsus did not appear to have been a *municipium*, i. e. a place where all the natives were free of Rome by birth. It is therefore probable that Paul's father, or some other of his ancestors, might have been rewarded with the freedom of the city for his fidelity and bravery in some military service, as an auxiliary to the Romans; as Josephus says, that several Jews were. See Doddridge.

29. ἐφοβήθη . . . *was afraid* . . . The fear of the officer seems to have proceeded not from his having ordered Paul to be bound, but for having ordered him to be bound in the ignominious manner in which he had been bound for scourging, before too he had been convicted of any crime. For it appears from the next verse, 30. that Paul was still in bonds; and Felix likewise left him δεδεμένον, xxiv. 27. in which condition he was carried to Rome, notwithstanding his being a Roman citizen.

CHAP. XXIII.

1. 2. Ἀτενίσας δὲ ὁ Παῦλος . . . *And Paul, earnestly beholding the council* . . . See ἀτενίσας at Luke xxii. 56. Πολιτεύομαι is to rule or govern a city or state; hence it is used in the sense of *living or conversing, according to the laws or customs of a state.*

- 2 ἄχρι ταύτης τῆς ἡμέρας. ^b Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα.
- 3 ^c Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ Θεός, τοίχῃ κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; Οἱ δὲ παρ-
 5 εστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; ^d Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδην, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ, Ἀρχοντα τοῦ λαοῦ σου οὐκ ἔρεῖς κακῶς.
- 6 ^e Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος
 7 καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδ-
 8 δουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. ^f Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα·

^b 1 Kings xxii. 24. Jer. xx. 2. John xviii. 22.^c Lev. xix. 35. Deut. xxv. 1. 2.

John vii. 51.

^d Infra xxiv. 17. Exod. xxii. 28. 2 Pet. ii. 10. Jude 8.^e Infra xxiv. 15. 21. xxvi. 5. 6. Phil. iii. 5.^f Matt. xxii. 23. Mark xii. 18. Luke xx. 27.

6 || υἱὸς Φαρισαίων

7 † τῶν ante Σαδδουκαίων

So Phil. i. 27. And in this sense the passage here is commonly understood. But Schleusner interprets it in this place according to the former and proper signification of discharging the public duties of any magistracy, and in the case of St. Paul, of his apostleship. So it is used by Greek writers; by Ælian, Diog. Laert., &c. Τύπτειν αὐτοῦ τὸ στόμα, to smite him on the mouth; see note at Matt. v. 39.

3. τοίχῃ κεκονιαμένε . . . τύπτεσθαι; thou whitened wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? Τοίχος κεκονιαμένος is a proverbial expression designating a hypocrite, *introrsum turpem, speciosum pelle decorā*; and corresponding to whitened sepulchres, applied by our Lord to the hypocritical Pharisees: see note at Matt. xxiii. 27. This appellation was very apposite to the high-priest, as on the great day of atonement for the sins of the people, he wore a large white robe. St. Paul's denunciation of God's wrath against this wicked high-priest was fulfilled about six years after, in the beginning of the Jewish war; when, a sedition having arisen, he was dragged out of an old aqueduct, where he had concealed himself, and was put to death.

5. Οὐκ ᾔδην . . . I wist not . . . i. e. I did not consider. St. Paul thought it right to apologize for the warmth and impropriety of his behaviour; saying, the word of God enjoined him not to speak disrespectfully of the ruler of the people. Οὐκ ᾔδην may however mean that he in fact did not know him, as he was not the high-priest. He had been deposed, and his successor having been murdered, he officiated, in the vacancy, on his own authority. See Michaelis c. xi. sect. ii. and Gilpin.

6. Γνοὺς δὲ ὁ Παῦλος . . . But when Paul perceived . . . Μέρος is here, and below ver. 9. secta, a party, according to Schleusner: i. e. Paul well knowing that the members of the Sanhedrim were divided into two parties, the Pharisees and the Sadducees. Περὶ ἐλπίδος . . . κρίνομαι of the hope and resurrection of the dead I am called in question; or rather, of the hope of the resurrection . . . by a hendiadys. St. Paul to extricate himself from his enemies avails himself here of the wisdom of the serpent; a conduct which the Lord himself approves of, as appears from ver. 11.

8. λέγουσι μὴ εἶναι . . . ἀμφοτέρᾳ say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. See note at Matt. xxii. 23. Πνεῦμα and

Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. ^g Ἐγένετο δὲ 9
 κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους
 τῶν Φαρισαίων, διεμάχοντο, λέγοντες, Οὐδὲν κακὸν εὕρισ-
 κομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν
 αὐτῷ, ἢ ἄγγελος, μὴ θεομαχῶμεν. Πολλῆς δὲ γενομένης 10
 στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος, μὴ διασπασθῇ ὁ Παῦλος
 ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν
 ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

^h Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, 11
 Θάρσει, Παῦλε· ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς
 Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

ⁱ Γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων 12
 συστροφὴν, ἀναθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν
 μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. Ἦσαν δὲ 13
 πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποι-
 ηκότες· Οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς 14

^g Supra v. 39. xxii. 7. 17. 18. Infra xxv. 25. xxvi. 31.

^h Supra xviii. 9. Infra xxvii. 23. 24.

ⁱ Infra ver. 21. 30. xxv. 3.

9 † οἱ ante γραμματεῖς ib. μὴ θεομαχῶμεν 11 † Παῦλε
 12 = ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι 13 — συνωμοσίαν ποιησάμενοι

ἄγγελος are considered as falling under the same head; the two things referred to, being the resurrection, and the existence of immaterial beings. And as Hoogeveen observes, when several particulars are to be denied, those which are homogeneous are denied by the particle *μήτε*, and those which are not so, by the particle *μηδέ*. Here are two particular classes, one of which respects the doctrine, and the other the immaterial beings. Ἀμφότερα is not used of things which are more than two.

9. *μὴ θεομαχῶμεν* let us not fight against God. See note above at v. 39. But the genuineness of the words is doubted.

10. *καταβὰν* . . . to go down . . . to go to him at the bar, where he was, as a prisoner, answering for himself. *Εὐλαβέομαι*, to act circumspectly; but in this verse, and Heb. xi. 7. to fear, or to avoid. It is properly said of those who take hold of any thing that is brittle with great circumspection and care; from *εἶδ*, and *λαβὴ* a handle; or it may be said of the things themselves, as vessels, which can be easily taken hold of.

Gr. Test.

In the passage of the Hebrews however it may be rendered, to be impressed with a religious awe or fear.

12. *ποιήσαντες συστροφὴν* . . . banded together . . . or rather, formed a conspiracy. *Συστροφὴ* is an assemblage, and particularly, as above xix. 40. a tumultuary or seditious assemblage; but here it signifies a conspiracy. Suid. *συστροφὴ ἡ ὁμόνοια, καὶ ἐπὶ κακῷ συμφωνία*. See *ἀναθεματίζω* at note Mark xiv. 70. It was not uncommon among the zealots of the Jews to cut off, without any judicial process, those whom they looked upon as transgressors of their laws, and enemies to the Jews. Josephus mentions a case, not much unlike to this, of some Jews that bound themselves with an oath to kill Herod, because he had violated the ancient customs of their nation. In the present instance the chief priests and elders are so far from blaming the conspirators, when they acquainted them with their design, that not long after they themselves renewed the same. See below xxv. 2. 3.

II.

2 L

- πρεσβυτέροις, εἶπον, Ἀναθέματι ἀνθεματίσαμεν ἑαυτοὺς, μηδεὶς γεύσασθαι, ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.
- 15 Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐρίον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.
- 16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ
- 17 Παύλῳ. Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων, ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. Ὁ μὲν οὖν παραλαβὼν αὐτόν, ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος Παῦλος, προσκαλεσάμενός με, ἠρώτησε τοῦτον τὸν
- 19 νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαί σοι. Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο, Τί ἐστίν, ὃ ἔχεις ἀπαγγεῖλαί
- 20 μοι; ^k Εἶπε δὲ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὐρίον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς
- 21 μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. Σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνθεματίσαν ἑαυτοὺς, μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν
- 22 ἑτοιμοὶ εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας
- 23 μηδεὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με. Καὶ

^k Supra ver. 12.

15 † αὐρίον

16 || τὸ ἐνέδρον

15. ἐμφανίσατε . . . signify . . . Ἐμφανίσω is properly to show, to make to appear; pass. ἐμφανίζομαι, to appear. In a forensic sense, ἐμφανίζω is to appear in court or before a judge, as below xxiv. 1. with the omission of ἑαυτὸν, and xxv. 2. Here it is to signify, or make known; Vul. nunc autem notum facite tribuno et senatui. See διαγινώσκω at Mark xvi. 1. Ὡς, quasi; see Hoogeveen.

19. Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ . . . Then the chief captain took him by the hand . . . Lysias seems to have conducted this

whole affair, like a man of great integrity and prudence. Ἀναχωρέω is here to make to retire, or lead aside, for which the Greeks also use ἀναχωρίζω. Suid. ἀναχωρίζει ἀντὶ τοῦ ἀναχωρεῖν ποιεῖ Ξενοφῶν. Πυνθάνομαι is here to ask, to enquire. But in the next verse it is used in a forensic sense, for to examine a cause, to institute a judicial investigation; and below ver. 34. it is to be informed on enquiry, to hear: Suid. πυνθάνεσθαι ἀκούειν.

22. ὅτι ταῦτα ἐνεφάνισας . . . that thou hast showed these things . . . See a similar

προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων, εἶπεν,
 Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως
 Καισαρείας, καὶ ἵππεῖς ἑβδομήκοντα, καὶ δεξιολάβους δια-
 κοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· Κτήνη τε παρα- 24
 στήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς
 Φήλικα τὸν ἡγεμόνα· Γράψας ἐπιστολὴν περιέχουσιν τὸν 25
 τύπον τοῦτον· Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι 26
 Φήλικι χαίρειν. ¹ Τὸν ἄνδρα τοῦτον, συλληφθέντα ὑπὸ 27
 τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπι-
 στάς σὺν τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι
 Ῥωμαῖός ἐστι. ^m Βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι' ἣν 28
 ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν·
ⁿ Ὁν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, 29
 μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. ^o Μη- 30
 νυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν εἰσεσθαι
 ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρὸς σε, παραγγείλας

¹ Supra xxi. 33. Infra xxiv. 7.^m Supra xxii. 30.ⁿ Supra xviii. 15.

Infra xxv. 19. xxvi. 31.

^o Supra ver. 20. Infra xxiv. 8. xxv. 6.

29 † δὲ

transition from the oblique to the direct style, at Luke v. 14. and note ver. 13.

23. δεξιολάβους διακοσίους . . . and *spear-men two hundred* . . . It is difficult to determine who the δεξιολάβοι were. We may however conclude, that they were soldiers carrying spears or lances in their right hand, whose duty it was not only to attend as guards on their king or commander, but also to guard prisoners, who were bound by a chain to their right hand. This will easily reconcile the conjecture of those who, following the authority of Suidas, understand them to be παραφύλακας (παρὰ τοῦ λαβεῖν τὴν τοῦ βασιλέως καὶ χιλιάρχου δεξιάν), and of those who with Etym. M. interpret δεξιολάβους to be τοξοβόλους, sagittarios, who throw darts with the right hand. In the next verse διασώζω, followed by πρὸς, εἰς, &c. is to carry or convey safe, as also below xxvii. 44. In the same sense we find it used by Polyb. viii. 11. διεσώζοντο πρὸς τὴν πόλιν.

25. Γράψας . . . τοῦτον· And he wrote a letter after this manner. Τύπος is with the Greeks the impress made on metals or the like from any mould or model. It is

therefore here very applicable to the letter of the ancients, which received the impression of the stilus on the waxen tablet. It may be rendered a form of writing. Schleusner rightly interprets this passage, *epistolam hujus argumenti, or in hanc sententiam*. Vul. has, *scribens epistolam continentem hæc*.

27. ἐπιστάς . . . ἐστὶ· then came I with an army, and rescued him, having understood that he was a Roman. See ἐπίστημι at note Luke xx. 1. It would seem that μαθὼν is here put for καὶ ἔμαθον, implying that Lysias had since learnt that Paul was a Roman citizen; for when he rescued him from the populace, he does not appear from the story to have so much as imagined him to be one. He now intimates that he had on the whole been more solicitous to provide for Paul's security, out of regard to his being a Roman citizen. Μέλλοντα ἀναρεῖσθαι, should have been killed, or, more properly, was on the point of being killed.

30. Μηνυθείσης . . . Ἰουδαίων . . . And when it was told me how that the Jews laid wait for the man . . . The construction of this passage is more to the sense than to

καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἐρ-
 31 ῥωσο· Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον
 αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς
 32 εἰς τὴν Ἀντιπατρίδα. Τῇ δὲ ἐπαύριον, ἑάσαντες τοὺς
 ἰππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμ-
 33 βολήν. Οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀνα-
 δόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν
 34 Παῦλον αὐτῷ. ^p Ἀναγνοὺς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας
 ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας·
 35 ^q Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παρα-
 γένωνται. Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώ-
 δου φυλάσσεσθαι.

Κεφ. κδ'. 24.

1 ^a Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας
 μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες
 2 ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. Κληθέντος δὲ
 3 αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων, Πολλῆς
 εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων

^p Supra xxi. 39.^q Infra xxiv. 1. 10. xxv. 16. Matt. xxvii. 27.^a Supra xxiii. 2. 35. Infra xxv. 2.

30 † ἔρρωσο

34 † ὁ ἡγεμὼν

35 † τοῦ ante Ἡρώδου

3 — διορθωμάτων

the words. He uses *μηνυθείσης* as if he had been going to say *μελλούσης*, and says *μέλλειν* as if he had said *μηνυθέντος* δέ μοι... Ἐρῶσο, Farewell; see note above xv. 29. Διακούσομαι, in ver. 35, is to *hear through*, to give a diligent and impartial hearing.

plaining at the same time, that Lysias had by his interposition prevented them, the Jews, from judging him according to their law; or rather, in fact, from dealing with him without any process of law at all; i. e. putting him to death in a tumultuary manner.

3. 4. Πολλῆς... εὐχαριστίας. *Seeing, that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness.* The orator pays the proconsul many compliments on the great happiness which the Jewish nation had long enjoyed under his government; but these compliments are at the expense of truth; for Josephus and Tacitus both in-

form us, how very corrupt a governor Felix
 1. οἵτινες... Παύλου· who informed the governor against Paul: i. e. who preferred their accusation against Paul. See ἐμφανίζω above xxiii. 15. Tertullus then, in an oration almost every word of which is false, brought his charges; 1. for sedition, 2. for heresy, as a ringleader of the Nazarenes, and 3. for profanation of the temple; com-

CHAP. XXIV.

τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντα τε καὶ παντα-
 χοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχα-
 ριστίας. Ἴνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ 4
 ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ^b Εὐρόντες 5
 γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινουῦντα στάσιν πᾶσι
 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε
 τῆς τῶν Ναζωραίων αἱρέσεως. ^c Ὃς καὶ τὸ ἱερὸν ἐπέι- 6
 ρασε βεβηλῶσαι. ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέ-
 τερον νόμον ἠθελήσαμεν κρίνειν. ^d Παρελθὼν δὲ Λυσίας 7
 ὁ χιλιάρχος, μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν
 ἀπήγαγε. ^e Κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι 8
 ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας, περὶ πάντων
 τούτων ἐπιγινῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. Συνε- 9
 πέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.
 Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος 10

^b Luke xxiii. 2. Supra vi. 13. xvi. 20. xvii. 6, xxi. 28.

^c Supra xxi. 28. John xviii. 31.

^d Supra xxi. 33.

^e Supra xxiii. 30.

5 — στάσεις

6—8 ‡ καὶ κατὰ usq. ἐπὶ σέ

9 * συνέθεντο

was. Κατόρθωμα, an illustrious action suc-
 cessfully achieved, chiefly in war, as used
 by Diod. Sic. from κατορθόω to bring a
 thing to a successful issue, which in this
 sense is used by Ælian and Xenoph. Ἀπο-
 δέχομαι referring to benefits, is to receive or
 accept them gratefully. Philo uses ἀποδέ-
 χεσθαι and ἐπαινεῖν as synonymous; thus:
 ἀποδέχομαι πάντας ὑμᾶς, ἔφη, τῆς εὐσεβείας.
 Hence it is conjectured by Wakefield that
 the pronoun σε was originally written by
 Luke with ἀποδεχόμεθα. In ver. 4. ἐγκόπτω
 is to interrupt, from ἐν and κόπτω to strike.
 Tertullus begins with nearly as courtly an
 address as Horace: in publica commoda
 peccem, Si longo sermone morer tua tem-
 pora, Cæsar. Συντόμως, from συντέμνω to
 cut short, is concisely, briefly, concisè, by
 the same analogy of language, from the
 same derivation, concido: συντόμως εἰπεῖν,
 to speak concisely. Τῇ σῇ ἐπιεικείᾳ, pro tuâ
 humanitate: ἐπιεικεία, gentleness, clemency;
 from ἐπι intens. and εἰκω to yield.

5. Εὐρόντες . . . For we have found this
 man . . . This participle is an anacolouthon,
 similar to John vii. 38. which might have
 been avoided by using αὐτὸν at ver. 6. in-
 stead of ὃν. But this use of participles is
 familiar to the Hebrews. See this inchoa-

tive use of the particle γὰρ at Matt. i. 18.
 Λοιμὸν, a pestilent fellow; the abstract for the
 concrete. Thus often Cicero: pestem civi-
 tatis; pestem patriæ; pestes imperii. Πρω-
 τοστάτης is a military term, antesignanus.
 Hesych. ὁ πρῶτος παρὰ τὸ κέρας τῆς παρα-
 τάξεως τεταγμένος. In this passage the
 Vulg. renders it, auctorem; the Syr. caput,
 i. e. principem. Gloss. Vet. πρωτοστά-
 τής· princeps. Cicero uses dux and sig-
 nifier to the same purport. See ἀλρεσις
 above v. 17.

6. Ὃς καὶ τὸ ἱερὸν ἐπέειρε . . . Who
 also hath gone about to . . . i. e. attempted
 to . . . See note above ver. 1. and the ac-
 count of the transaction related xxi. 28,
 31. For ἀνακρίνας, by examining of whom,
 which occurs below ver. 8. see note at
 chap. iv. 9.

9. Συνέθεντο . . . ἔχων. And the Jews
 also assented, saying, That these things are
 so. But the preferable and genuine read-
 ing appears to be συνεπέθεντο, i. e. the
 Jews joined Tertullus in attacking Paul,
 viz. by accusation. The best Greek writ-
 ters use συνεπιτίλημα in this sense of jointly
 attacking any one, whether by words or
 action.

- λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἑμαυτοῦ ἀπολογοῦμαι·
- 11 ^f Δυναμένου σου γινῶναι, ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλήμ.
- 12 ^g Καὶ οὐτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὐτε ἐν ταῖς συναγωγαῖς,
- 13 οὐτε κατὰ τὴν πόλιν· Οὐτε παραστήσαι δύνανται περὶ
- 14 ὧν νῦν κατηγοροῦσί μου. ^h Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρίῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν
- 15 τοῖς προφήταις γεγραμμένοις· ⁱ Ἐλπὶδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν

^f Supra xxi. 26. ^g Infra xxv. 8. xxviii. 17. ^h 2 Tim. i. 3. Infra xxvi. 22. xxviii. 23.

ⁱ Supra xxiii. 6. Infra xxvi. 6. 7. xxviii. 20. Dan. xii. 2. John v. 28. 29.

10 = εὐθύμως

11 — ἐπιγινῶναι

ib. * ἡ δεκαδύο

ib. = εἰς Ἱερουσαλήμ

14 X καὶ τοῖς ἐν τοῖς προφήταις

10—13. Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν . . . *Forasmuch as I know that thou hast been of many years a judge unto this nation* . . . His own experience therefore and the history of the nation must have taught Felix, how prone the Jews were to tumultuary and seditious movements. Paul therefore expresses his satisfaction that he had to defend his own cause in his presence, as especially he must be well acquainted with their customs. His answer exactly corresponds to the three articles of Tertullus' charge,—sedition, heresy, and profanation of the temple. With regard to the first he suggests that he had not been long enough in Jerusalem to form a party, and attempt an insurrection, and challenges them in fact to produce any evidence of such practices. See *διαλέγομαι* note above xix. 9. and *ἐπισύστασιν* at note 2 Cor. xi. 28.

14. 15. κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν . . . *that after the way which they call heresy* . . . See *αἵρεσις* at note above v. 17. Paul is very solicitous, on entering on this part of the charge, to prove, that his belonging to the *sect of the Nazarenes* did not imply any defection from the religion of his ancestors; and thus to prevent any mistaken judgment, on this article of his arraignment, into which a heathen judge must have otherwise unavoidably fallen. The Apostle with great address refutes the charge of having revolted from the reli-

gious institution of Moses, and at the same time is so far from disclaiming that he glories in the name of a follower of Christ. See Campbell. *Τῷ πατρίῳ Θεῷ . . . the God of my fathers* . . . This is a classical phrase, which, in the plural number, often occurs in Thucydides, and the best Greek authors; and in the Latin likewise, thus: *Dii patrii, quorum sub numine Troja est*. Virg. By the Roman law, no man might introduce or worship foreign gods, not allowed by public authority. *Qui novas et usu. et ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportentur, humiliores capite puniuntur*. Yet Christians were protected by law, because they worshipped the God of heaven and earth, the God whom the Jews worshipped; and whose worship was every where established. St. Paul's reasoning therefore was this: They call Christianity a new sect. Be it so: but in this way I worship the same God which they do; and therefore am entitled to protection equally with them. *Δικαίων τε καὶ ἀδίκων, both of the just and unjust*. This was the opinion of the most rational part of the Jewish nation; though, according to Josephus, the Pharisees restrained the resurrection to the just, condemning the unjust to perpetual torments without any resurrection. See John v. 29. Matt. xxv. 31. This therefore seems necessarily added by St. Paul. The absence of the article does

ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων. ^k Ἐν τούτῳ δὲ 16
αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν
καὶ τοὺς ἀνθρώπους διαπαντός. ^l Δι' ἐτῶν δὲ πλειόνων 17
παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου, καὶ
προσφοράς. ^m Ἐν οἷς εὖρόν με ἡγνισμένον ἐν τῷ ἱερῷ, 18
οὐ μετὰ ὄχλου, οὐδὲ μετὰ θορύβου, τινὲς ἀπὸ τῆς Ἀσίας
Ἰουδαῖοι. ⁿ Οὗς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ 19
τι ἔχοιεν πρὸς με. Ἡ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὖρον ἐν 20
ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου. ^o Ἡ περὶ 21
μιας ταύτης φωνῆς, ἧς ἔκραξα ἐστὼς ἐν αὐτοῖς, ὅτι περὶ
ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.
Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, ἀκρι- 22
βέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, Ὅταν Λυσίας ὁ

^k Supra xxiii. 1.^l Supra xi. 29. 30. Rom. xv. 25. 2 Cor. viii. 4. Gal. ii. 10.^m Supra xxi. 26. 27. Infra xxvi. 21. ⁿ Supra xxiii. 30. Infra xxv. 16.^o Supra xxiii. 6. Infra xxviii. 20.

15 † νεκρῶν 16 || ἐν τούτῳ καὶ et ἐν τούτῳ δὲ καὶ ib. ἔχων 18 × δὲ post τινὲς
19 || οὓς δεῖ 20 * εἴ τι εὖρον 22 || Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,

not render these nouns indefinite; but it is the anomaly of enumeration; see note Matt. xv. 4.

16. Ἐν τούτῳ . . . διαπαντός. And herein do I exercise myself, to have always a conscience void of offence towards God and towards men. Ἐν τούτῳ, ἐν ᾧ have usually a mutual reference to each other, and are rendered by *intercū dum*. But in the N. T. ἐν τούτῳ is *propterea*; i. e. through or on account of this confidence and hope. See Zeun. in Vig. c. ix. s. iii. r. 7. Ἀσκῶ, I exercise myself, ἐμᾶνδν und. Ἀπρόσκοπος, void of offence, from a priv. and προσκόπτω to stumble or impinge against any thing, has both an active and a passive signification. Here intransitively, it is *irreprehensible*, *irreproachable*, denoting a mind conscious of no fault, a man *integer vitæ, scelerisque purus*. Transitive; 1 Cor. x. 32. ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι, i. e. affording or giving them no occasion to fall into sin; properly interpreted by Theodoret: ἐξ ὑμῶν πρόφασις σκανδάλου μηδεμία γινέσθω.

17—19. Δι' ἐτῶν δὲ πλειόνων . . . Now after many years . . . See this force of διὰ at Matt. xxvi. 61. St. Paul refutes the charge of profaning the temple. The absence of the Asian Jews who assaulted him when he was purifying himself peaceably in

the temple, and who ought to have appeared as witnesses on this trial, must be considered, he insists, as a tacit acknowledgment of his innocence. See above xxi. 24. 26. Ἐν οἷς . . . whereupon . . . *inter quæ*. There is here an ellipsis of πράγμασι, see Bos: scil. ἐν τῷ ἐλεημοσύνας με ποιῶν, &c.

20. 21. Ἡ αὐτοὶ οὗτοι . . . Or else let these same here . . . i. e. my accusers. St. Paul challenges the chief priests themselves to bring forward any misdemeanor he had committed before the Sanhedrim, save his declaration concerning the resurrection of the dead; see above xxiii. 6. But this was clearly such a circumstance as no judge could turn into crime. Ἡ περὶ μιας . . . except it be for this one voice . . . Ἡ, than or except, is here the same as εἰ μή; as John xiii. 10.

22. ἀνεβάλετο . . . Ὅταν . . . and when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When . . . These words beginning at ἀκριβέστερον are by Beza, Grotius, and Hammond attributed to Felix, by a transposition of εἰπὼν, thus: he postponed them, saying, After informing myself more fully concerning this way, when Lysias shall come, I will determine . . . But they may be considered as the words of Luke.

- 23 χιλιάρχος καταβῆ, διαγνώσομαι τὰ καθ' ὑμᾶς. ^p Διαταξάμενός τε τῷ ἑκατοντάρχη τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν, ἢ προσέρχεσθαι αὐτῷ.
- 24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ οὔσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.
- 25 Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας, καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφορος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μετα-
- 26 λαβὼν μετακαλέσομαί σε. Ἄμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος, ὠμίλει αὐτῷ.
- 27 ^q Διέτίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον

^p Infra xxvii. 3. xxviii. 16.

^q Supra xii. 3. Infra xxv. 9. 14.

23 || τηρεῖσθαι αὐτόν ib. † ἢ προσέρχεσθαι 24 † αὐτοῦ ib. || τῇ ἰδίᾳ γυναικὶ
25 † ἔσεσθαι ib. || καιρὸν δὲ λαβὼν 26 * ἄμα δὲ καὶ ib. † ὅπως λύσῃ αὐτόν

Felix having his residence at Cæsarea, where Cornelius and his friends were converted, where Philip the Evangelist dwelt, and where there were many disciples, (see above xxi. 8. 16.) became thus acquainted with the way of Christianity. Ἀναβάλλομαι is here *ampliare*, to put off or adjourn the pleading or decision of a cause.

23. Διαταξάμενός τε τῷ ἑκατοντάρχη . . . And he commanded a centurion . . . or rather, the centurion. The article here has its meaning. It is plain that the centurion here spoken of as a person known to the reader, was no other than the commander of the horse, who had the sole charge of Paul, after the captain of infantry, who made part of the escort as far as to Antipatris, had returned to Jerusalem. See the preceding chap. ver. 23. 32. That Felix should remand Paul to the same officer, who had brought him to Cæsarea, is the conduct we should expect. See Bp. Midd. Ὑπηρετεῖν does not here denote personal service, but those offices of kindness and liberality which consist in supplying the wants and necessities of others; in which sense the verb is used by Xenoph. and Eurip.

25. Διαλεγομένου . . . μετακαλέσομαι σε And as he reasoned of righteousness, temperance, and judgment to come, Felix trem-

bled; and answered, Go thy way for this time; when I have a convenient season I will call for thee. Δικαιοσύνη here, is justice; and ἐγκράτεια continence, or castitas, as it is rendered by the Vul. Felix had great reason to shudder at the representation of a future judgment, for he was a man of a most abandoned character. Tacitus informs us, that *per omnem sævitiam et libidinem jus regium servili ingenio exercuit*. Josephus informs us that Drusilla leaving her husband, king Isis, married the heathen Felix, doing evil, and transgressing τὰ πατριὰ νόμιμα. If Drusilla did not also tremble, it was an argument of her Jewish confidence that she might escape, by being a daughter of Abraham. See note at Matt. ii. 1. and διαλέγομαι above xix. 9. Τὸ νῦν ἔχον is *in præsentī*, ἔχον being a pleonasm; or it may be rendered, *in præsentī ut nunc se res habet, abi*.

26. Ἄμα καὶ ἐλπίζων . . . He hoped also . . . Felix imagined the Apostle had money, from his declaring in his apology that he had taken a journey to Jerusalem to distribute a charitable collection among his indigent countrymen. See ὀμιλεῖν at note Luke xiv. 16.

27. Διέτίας . . . δεδεμένον But after two years Portius Festus came into Felix's room: (succeeded Felix;) and Felix, will-

Φῆστον· θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ
Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

Κεφ. κε'. 25.

Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη 1
εἰς Ἱεροσόλυμα ἀπὸ Καίσαρείας. ^a Ἐνεφάνισαν δὲ αὐτῷ 2
ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου,
καὶ παρεκάλουν αὐτὸν, ^b Αἰτούμενοι χάριν κατ' αὐτοῦ, 3
ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ· ἐνέδραν ποι-
οῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. Ὁ μὲν οὖν Φῆστος 4
ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καίσαρείᾳ, ἑαυτὸν δὲ
μέλλειν ἐν τάχει ἐκπορεύεσθαι. ^c Οἱ οὖν δυνατοὶ ἐν ὑμῖν, 5
φησὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ,

^a Supra xxiv. 1. Infra ver. 15.

^b Supra xxiii. 12. 15.

^c Supra xviii. 14. Infra ver. 18.

2 || οἱ ἀρχιερεῖς

4 || εἰς Καίσαρείαν

5 — ἄτοπον ἐν τῷ ἀνδρὶ

ib. † τούτῳ

ing to show the Jews a pleasure, (to gratify the Jews,) left Paul bound. But this was to no purpose, for he was disgraced for mal-administration; and it was with difficulty he obtained his pardon from Nero, through the interest of his brother Pallas. The two years plainly relate to St. Paul's being taken in the temple by the Jews, and put into the castle by Lysias the chief captain; when at the end of two years from that time, Portius Festus was appointed proconsul, in the room of Felix. The phrase καταθέσθαι χάριτας τινὶ is to do a favour to any one, to gratify him; collocare gratiam, beneficium, apud aliquem, gratum ei facere; a phrase used by the best Greek, as hence likewise by Latin, authors.

CHAP. XXV

1—3. Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ . . . Now when Festus was come into the province . . . Festus had no sooner taken possession of his government, than he went from Caesarea, which was the residence of the Roman governors, to Jerusalem, both to visit so celebrated a city, and to inform himself there of the state of the Jewish affairs. Ἐπαρχοὶ and ἐπαρχία, or ἡγεμονία, Gr. Test.

are used by the Greeks to denote the governors or government of any province: though Josephus calls the prefecture or government of Judea ἐπιτροπὴν, and this very Festus ἐπίτροπον. See ἐμφανίζω note above xxiii. 15. i. e. they presented themselves before him, Festus, bringing an accusation against Paul. Ἐνέδραν ποιοῦντες, laying wait, see above note xxiii. 12. Some commentators understand ποιοῦντες to be the part. of the 2d fut. *facturi*: but there is no necessity to go from the present; for though ἐνέδρα is properly, *latibulum*, *locus insidiarum*, according to Phavorinus, ἐν ᾗ κἀκρηταί τινες, μέχρις ἂν ἔλωσιν οὓς ἂν ἐπιβουλεύσωσιν, yet it is used with greater latitude as, *insidiæ*, *consilium subdolum*: i. e. they formed a plan to kill him on the road. Thucyd. uses this same phrase, ἐνέδραν ποιεῖσθαι.

5. Οἱ οὖν δυνατοὶ . . . αὐτοῦ. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness (guilt) in him. Οἱ δυνατοὶ ἐν ὑμῖν, which among you are able, εἰσὶν und. i. e. the best informed among you, from your knowledge of his crimes. Εἴ τι ἐστὶν . . . if there be any wickedness . . . Several Mss. read εἴ τι ἐστὶν

- 6 κατηγορεῖτωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι.
- 7 ^d Παραγενομένου δὲ αὐτοῦ, περίεστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ᾧ οὐκ ἴσχυον ἀποδείξαι,
- 8 ^e Ἀπολογουμένου αὐτοῦ, Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρά τι ἥμαρτον.
- 9 ^f Ὁ Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, Θέλεις, εἰς Ἱεροσόλυμα ἀνα-
- 10 βὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; Εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἐστῶς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ κάλλιον
- 11 ἐπιγινώσκεις. ^g Εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς

^d Supra xxiv. 12. 13.^e Infra xxviii. 17.^f Supra xxiv. 27. Infra ver. 20.^g Infra ver. 25. xxvi. 31. 32. xxviii. 19. Supra xviii. 14. xxiii. 29.

6 * ἡμέρας πλείους ἢ δέκα

7 * αἰτιώματα

11 || εἰ μὲν οὖν

ἀποπον, rejecting τούτῳ, and the Vul. renders it *in viro crimen*. The Comp. ed. reads ἀποπον after τούτῳ, which reading appears to have been followed by our translators. Bos makes here an ellipsis of αἰτίωμα, founded upon ver. 7.

6. Διατρίψας δὲ . . . δέκα . . . And when he had tarried among them more than ten days . . . But the genuine reading appears to be οὐ πλείους ὀκτὼ ἢ δέκα, he tarried no more than eight or ten days; and this is the opinion of several learned critics, as Grotius, Wetstein, Griesbach, &c. The words were written οὐ πλείους ἢ ἢ ἰ, and the former ἢ in time was omitted. Neither Festus, nor the Jews who attended him, seem determined to lose any time, and the very next day after his arrival at Cæsarea, he proceeded in the affair.

8. οὔτε εἰς Καίσαρα . . . nor yet against Cæsar . . . Tertullus had called Paul a mover of sedition. See the chief heads of his accusation and defence, above notes xxiv. 1. and 10—13.

9. θέλων χάριν καταθέσθαι . . . willing to do the Jews a pleasure . . . See note above xxiv. 27. It does not appear that Festus knew any thing of the intended assassina-

tion of Paul, on the road. But his proposal to Paul was partly to gratify the Jews, who he saw were so earnest in their desire to get Paul to Jerusalem; and partly because he was at a loss, as he pretends ver. 20. how to proceed in the case, and willing to shift the matter from himself; for he plainly saw that Paul was innocent. But he durst not disoblige the Jews. Paul, however, was so well acquainted with their temper, that he chose to trust himself to heathens, rather than to those of his own religion; and he had reason to suspect that Festus would give him up, rather than incur the displeasure of the Jews; so that his safest way was to appeal to the emperor, as a Roman citizen. See the force of ἐπὶ with a Gen. at note Matt. xxviii. 13—15. in the sense in which it is here used.

11. οὐδεὶς με . . . ἐπικαλοῦμαι no man may deliver me unto them. I appeal unto Cæsar. Under the word οὐδεὶς, Festus knew that he himself was comprehended, as much as if Paul had called upon him by name. And the privilege of appealing seems to have been so fully established by the Roman laws, that Festus durst not deny Paul's demand. These appeals were generally

χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. Τότε ὁ Φῆστος, 12
συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, Καίσαρα
ἐπικέκλησαι· ἐπὶ Καίσαρα πορεύσῃ.

Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς 13
καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν
Φῆστον. ^h Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος 14
τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, Ἄνῃρ τις
ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος· Περὶ οὗ, 15
γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ
οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην.
ⁱ Πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις, χαρί- 16
ζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατήγοροῦ-

^h Supra xxiv. 27.

ⁱ Supra ver. 4. 5.

15 — καταδίκην

16 || χαρίζεσθαί τινα

ib. ‡ εἰς ἀπώλειαν

made in writing, by appellatory libels given into the court, and containing an account of the appellant, and the person from whose sentence he appealed; but where it was done in open court, it was enough for the criminal verbally to declare that he did appeal. In great and weighty cases, the appeal was made to the prince himself, whereupon, not only at Rome, but in all the provinces of the empire, every proconsul and governor was strictly forbidden to execute, scourge, bind, or put any badge of servility upon a citizen, who had made his appeal, or any ways to hinder him from going to Rome to obtain justice at the hands of the emperor. *Χαρίσασθαι, to make a present of me, to give me up and condemn me to death, merely to please them*, as also ver. 16. *Nemo me in eorum gratiam damnare et punire potest*, as rendered by Schleusner; and properly by the Vul. *damnare*. Paul's appeal seems to have been made in consequence of the heavenly instruction he had received, chap. xxiii. 11. Ἀδικέω in these two verses has the force of *παρανομέω, to commit a breach of civil law, crimen committere, in quod ex legibus humanis animadvertendum est*.

12. *συλλαλήσας μετὰ τοῦ συμβουλίου when he had conferred with the council*. It was customary for a considerable number of persons of some distinction to attend the Roman prefects into the provinces, with whom they were used to advise, espe-

cially in matters of judicature: they were called *πάρεδροι, assessors*.

13. καὶ Βερνίκη . . . and Bernice . . . See note at Matt. ii. 1. The name of this woman is famous in the Roman history. She was the eldest daughter of Herod Agrippa. She gained the affections of Titus Vespasian. *Berenicem statim ab urbe dimisit, invitum invitam*. Suet. in vitâ Titi. And Tacitus says, *fuere qui accensum desiderio Berenices reginæ crederent*. This Agrippa, her brother, who is mentioned here, was king of Chalcis, a small district lying, it is supposed, between Libanus and Antilibanus. Berenice his sister is supposed to have lived criminally with him. Juvenal is thought to allude to them in his sixth satire, where speaking of a rich diamond belonging to Berenice, he says, *hunc dedit olim—Barbarus incestæ, dedit hunc Agrippa sorori*.

14. ἀνέθετο τὰ κατὰ τὸν Παῦλον . . . declared Paul's cause . . . or rather, explained the case of Paul. Ἀνατίθεμαι midd. is to communicate, to explain, or to propose a thing to another for their joint deliberation. Thus Gal. ii. 2. ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον, I communicated unto them that gospel, rendered by Schleusner, *examinandam ipsis proposui doctrinam*, and properly by the Vul. *contuli cum iis*.

16. χαρίζεσθαί τινα . . . ἐγκλήματος· to deliver any man to die, before that he which is accused have the accusers face to

- μενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε
 17 ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ^k Συνελθόντων οὖν
 αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς
 καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.
 18 Περὶ οὗ σταθέντες οἱ κατήγοροι, οὐδεμίαν αἰτίαν ἐπέφερον,
 19 ὧν ὑπενόουν ἐγώ. ^l Ζητήματα δέ τινα περὶ τῆς ἰδίας
 δεῖσθαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τίνος Ἰησοῦ τεθνη-
 20 κότες, ὃν ἔφασκεν ὁ Παῦλος ζῆν. Ἀπορούμενος δὲ ἐγὼ εἰς
 τὴν περὶ τούτου ζήτησιν, ἔλεγον, Εἰ βούλοιτο πορεύεσθαι
 21 εἰς Ἱερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων; Τοῦ δὲ
 Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σε-
 βαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ
 22 πέμψω αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν
 Φῆστον ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι.
 Ὁ δὲ, Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.
 23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης
 μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατή-

^k Supra ver. 6.^l Supra xviii. 15. xxiii. 29.

18 || ἔφερον

20 — ἐγὼ τὴν περὶ τούτων

21 || ἀναπέμψω

face, and have licence to answer for himself concerning the crime laid against him. See note above, ver. 11. Κατὰ πρόσωπον is *præsens*; and here, as also 2 Cor. x. 1. where it is opposed to *ἅπῃ*, it may be rendered by *coram*, face to face, πρόσωπον πρὸς πρόσωπον. What we should say in English, *have his accusers confronted with him face to face*. When *πρὶν* or *πρὶν ἢ*, says Hoogeveen, is construed with the optative, the particle *ἂν* is understood, and the tense has the force of a future. Τόπος is here metaphorically, *an opportunity, liberty*, as also Rom. xiv. 23. and Eph. iv. 27.

19. Ζητήματα . . . αὐτὸν . . . But had certain questions against him of their own superstition . . . It is not likely that Festus speaking to king Agrippa, who was a Jew, should brand his religion with the odious name of *δεῖσθαιμονία*, in a bad sense. The word is frequently used in a good sense, as it is undoubtedly in this passage. See note above xvii. 22.

21. τηρηθῆναι αὐτὸν . . . διάγνωσιν . . .

to be reserved unto the hearing of Augustus . . . Nero was the emperor: but Augustus and Caesar were the titles of the Roman emperors. Διάγνωσις is properly a full and accurate knowledge: in a forensic sense, a cognizance, examination, διαδικασία, as explained by Mæris.

22. Ἐβουλόμην καὶ αὐτὸς . . . I would also hear the man myself. . . Thus ἡυχόμεν, Rom. ix. 3. without *ἂν*, and Æschines, *ἐβουλόμην μὲν οὖν, ᾧ Ἀθηναῖοι, &c.* No doubt, says Dr. Doddridge, Agrippa had learnt from his father, by whom, it is to be remembered, James had been put to death, and Peter imprisoned, (Acts xii. 2. 3.) and from many others, something of the history and pretensions of Christianity; so that he would naturally have a curiosity to see and discourse with so eminent a Christian teacher as Paul was; who, on account of what he had been in his unconverted state, was more regarded and talked of among the Jews, than any other of the Apostles.

23. μετὰ πολλῆς φαντασίας, καὶ . . . with great pomp, and was entered into the place

ριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος. ^m Καί φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ 24 πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. ⁿ Ἐγὼ δὲ καταλαβόμενος, μηδὲν ἄξιον θανάτου αὐτὸν πε- 25πραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. Περὶ οὗ ἀσφαλές τι γράψαι 26 τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης, σχῶ τι γράψαι. Ἀλογον γάρ μοι δοκεῖ, πέμ- 27ποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημαῖναι.

Κεφ. κς'. 26.

Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι 1

^m Supra ver. 2. 3. 7. xxii. 22.ⁿ Supra ver. 11. 12. xxiii. 9. 29. Infra xxvi. 31. 32.

23 † τοῖς ante χιλιάρχοις

ib. οὖσι

25 || κατελαβόμεν

ib. † αὐτὸν post πέμπειν

of hearing . . . φαντασία is. *pomp, ostentatious show, and parade*, i. e. with a splendid train of attendants. Some render it *arrogance*, according to this passage of Polybius: καὶ πάντα ταῦτα ἐπραττε μετὰ τῆς ἐπαχθεστάτης φαντασίας. By ἀκροατήριον is to be understood a *hall of justice*, a place used for the hearing and deciding of causes; from ἀκροάομαι, to hear. Τοῖς . . . πόλεως, and *principal men of the city*. St. Luke means the principal men of Cæsarea, not of Rome, as some have supposed; though men of eminence from this city formed ordinarily part of the council of the prætorium.

24. περὶ οὗ . . . ἐνέτυχον . . . about whom all the multitude of the Jews have dealt with me . . . or have pleaded with me. Ἐντυχάνω is properly to *go to, meet with, or address oneself to any one*, as in this place, concerning any thing. With ὑπέρ, as in Rom. viii. 27. it is to *apply on the behalf of, or intercede for any one*. Used

with κατὰ as Rom. xi. 2. it signifies to *accuse any one, to complain of him to another*.

25. ἔκρινα πέμπειν αὐτόν. *I have determined to send him; or rather, I determined to send him*. See καταλαμβάνω above, note iv. 13.

26. Περὶ οὗ . . . οὐκ ἔχω. *Of whom I have no certain thing to write unto my lord*. The usage of applying the title of ὁ κύριος to the Roman emperor was now becoming more common. It had been refused by Augustus and Tiberius, as being due only to the Deity. Sueton. August. 53. *Domini appellationem ut maledictum et opprobrium semper exhorruit*. Tiber. 27. *Dominus appellatus a quodam denunciavit, ne se amplius contumeliæ causâ nominaret*. But Pliny often calls Trajan *Dominum*.

CHAP. XXVI.

1. Ἀγρίππας . . . Then Agrippa . . . See concerning this Agrippa, at note Luke iii.

ὕπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας
 2 τὴν χεῖρα, Περὶ πάντων, ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων,
 βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον, ἐπὶ σοῦ
 3 μέλλων ἀπολογεῖσθαι σήμερον· Μάλιστα γνώστην ὄντα
 σε πάντων τῶν κατὰ Ἰουδαίους ἔθων τε καὶ ζητημάτων.
 4 Διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου. Τὴν μὲν οὖν
 βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν
 τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι·
 5 ^a Προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι
 κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας
 6 ἔζησα Φαρισαῖος. ^b Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς
 πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἔστηκα κρι-
 7 νόμενος· ^c Εἰς ἣν τὸ δωδεκάφυλον ἡμῶν, ἐν ἐκτενείᾳ

^a Supra xxii. 3. xxiii. 6. Phil. iii. 5.^b Gen. iii. 15. xxii. 18. xxvi. 4. xlix. 10.

Deut. xviii. 15. 2 Sam. vii. 12. Ps. cxxii. 11. Isa. iv. 2. vii. 14. ix. 5. 6. xl. 9. 10. Jer. xxiii. 5. xxxiii. 14-16. Ezek. xxxiv. 23. xxxvii. 24. Dan. ix. 24. Mic. vii. 20. Supra xiii. 32. Rom. xv. 8.

^c Jam. i. 1. Luke ii. 37. 1 Tim. v. 5. Phil. iii. 11.1 || περὶ σεαυτοῦ - 2 * μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον 3 ‡ σου
6 — εἰς τοὺς πατέρας ib. X ἡμῶν post πατέρας

1. 2. and Matt. ii. 1. Ἐπιτρέπεται . . . thou art permitted . . . i. e. it is allowed thee to speak with freedom in thy own defence. Ἐκτείνας τὴν χεῖρα, stretched forth his hand. Demosthenes often used the same gesture; though in earlier ages, through a mistaken point of modesty, some of the most illustrious Greek orators, as Pericles, Themistocles, and Aristides, seem to have avoided it. It manifests a proper expression of earnestness in the speaker.

3. Μάλιστα γνώστην . . . ζητημάτων· Especially, because I know thee to be expert in all customs and questions which are among the Jews. This construction of the accusative absolute for the gen. is frequently found in Attic writers. Thus Demosth. in Phorm. δίκαια ὑμῶν δεησόμεθα ἀκοῦσαι ἡμῶν μετ' εὐνοίας, γνόντας ὅτι ἰδιῶται παντελῶς ἔσμεν. The grammatical construction should be γνώστων ὅντος σου, to agree with the preceding ἐπὶ σοῦ. Agrippa must have had an accurate knowledge of the Jewish customs, from his education under Herod Agrippa his father, his long abode at Jerusalem; and from his having, by the permission of the emperor, the direction of the sacred treasury, the government of the temple, and the right of nominating the high-priest.

5. Προγινώσκοντες . . . Φαρισαῖος· Which

knew me from the beginning, (if they would testify,) that after the most straitest (strictest) sect of our religion I lived a Pharisee. Ἀνωθεν is from the beginning, i. e. of my life; jamdudum, a superiore ætatis ineuntis tempore. The Pharisees were in general exceedingly rigid and particular in all the ceremonies which they professed to observe. Many rigorous severities were used by them. Witsius assures us, that they used to sleep on narrow planks, in order that falling down from them they might soon be awakened to prayer. Προγινώσκοντες, which knew me before, i. e. before my conversion to Christianity. See αἵρεσις above at note v. 17. Θρησκεία, from θρησκεύω to worship, and this from θρήσκος religious, is a religious worship, paid either to the true God, or to idols. In this passage it is used for the external and ritual Jewish worship.

6. Καὶ νῦν ἐπ' ἐλπίδι . . . For the hope . . . Hope in this passage 6—8. as also below xxviii. 20. denotes metonymically the benefits which we receive by Christ, among which was also included the promise of the resurrection. The old fathers did not look only for transitory promises. They had just reason both from the law and the prophets for the hope of a resurrection. See note at Matt. xxii. 32.

7. Εἰς ἣν τὸ δωδεκάφυλον ἡμῶν . . . Unto

νύκτα καὶ ἡμέραν λατρεῖον, ἐλπίζει καταντῆσαι· περὶ ἧς
ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ Ἰουδαίων.
Τί; ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; 8
ἃ Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ 9
Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. ^e Ὁ καὶ ἐποίησα 10
ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς
κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών·
ἀναιρουμένων τε αὐτῶν, κατήνεγκα ψῆφον. Καὶ κατὰ 11
πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἡνάγκα-
ζον βλασφημεῖν· περισσῶς τε ἑμμαινόμενος αὐτοῖς, ἐδίω-
κον ἕως καὶ εἰς τὰς ἕξω πόλεις· Ἐν οἷς καὶ πορευόμενος 12

^d John xvi. 2. 1 Tim. i. 13.^e Supra viii. 3. ix. 1. xxii. 5. 6. Gal. i. 13.

7 † βασιλεῦ Ἀγρίππα ib. * τῶν Ἰουδαίων 8 — τί ἄπιστον
10 × ἐν ante φυλακαῖς 12 † καὶ prius

which our twelve tribes . . . The whole Jewish nation expected the Messiah, and all, except the Sadducees, professed to believe the doctrine of the resurrection. In general, all that remained of the twelve tribes, wherever dispersed, hoped for the Messiah, and a resurrection to eternal life through him; and their constant worship at the temple, morning and evening, as well as their other frequent and incessant devotions, implied the same hope. Ἐκτενέα does not here refer to time but to the *intensity* of their ardor.

8. Τί; ἄπιστον κρίνεται . . . Why should it be thought a thing incredible with you . . . Our translators read τί ἄπιστον jointly, but when rendered, *What? is it thought impossible . . .* it receives a peculiar animation from the question. The Apostle, says Scott, makes a natural and easy transition from the hope of their fathers, and the doctrine of the resurrection, to that which was his principal subject; namely, the proof which he intended to adduce, that Jesus was indeed risen, and was the promised Messiah. See note at John v. 20. 21. Εἰ is used for ὅτι.

10. ἀναιρουμένων . . . ψῆφον· and when they were put to death, I gave my voice against them. See note above, xx. 9. "St. Paul," says Bishop Sanderson, "though he were a persecutor of the truth, a blasphemer of the Lord, and injurious to the brethren, yet obtained mercy, because he did all that ignorantly. His bare ignorance

was not enough to justify him; but he stood in need of God's mercy, or else he had perished in those sins for all his ignorance. Ignorance then, though it do not deserve pardon, yet it often *findeth* it, because it is not joined with open contempt of him that is able to pardon. But he that sinneth against knowledge, *ponit obicem*: he doth not only *provoke* the justice of God by his sin, as every other sinner doth, but he doth also *dam up* the mercy of God by his contempt, and doth his part to shut himself out for ever from all possibility of pardon, unless the boundless overflowing mercy of God come in upon him with a strong tide, and with an *unresisted current* break itself a passage through."

11. ἡνάγκαζον βλασφημεῖν· and compelled them to blaspheme. See ἀναγκάζω at Luke xiv. 23. A known passage in Pliny x. 94. proves that Heathen persecutors obliged Christians, that fell under the trial, not only to renounce Christ, but also to curse him: and it is probable that the Jews imposed the like test upon them. Ἐδίωκον ἕως καὶ εἰς τὰς ἕξω πόλεις, I persecuted them even unto strange cities; or, I forced them to flee to foreign cities. The account which the Apostle now gives of his conversion, (as related above chap. ix. as also xxii.) before so respectable an assembly, could not but be true, as it referred to recent facts, which might easily have been refuted if they had been false. See Gilpin. Ἐν οἷς, which begins the next verse, is si-

εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ
 13 τῶν ἀρχιερέων, [†] Ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον,
 βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περι-
 14 λάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. Πάντων
 δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦ-
 σαν πρὸς με, καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ· Σαοῦλ,
 Σαοῦλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζεις.
 15 Ἐγὼ δὲ εἶπον, Τίς εἶ, Κύριε; Ὁ δὲ εἶπεν, Ἐγὼ εἰμι
 16 Ἰησοῦς, ὃν σὺ διώκεις. [§] Ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ
 τοὺς πόδας σου· εἰς τοῦτο γάρ ὤφθην σοι, προχειρίσασθαί
 σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδες, ὧν τε ὀφθήσομαί
 17 σοι· ^h Ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς
 18 οὓς ἐγὼ σε ἀποστέλλω, ⁱ Ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ
 ἐπιστρέφειν ἀπὸ σκοτόους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ
 Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν
 19 καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πιστεῖ τῇ εἰς ἐμέ. Ὅθεν,
 βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθής τῇ οὐρανίῳ ὀπτα-
 20 σίᾳ· ^k Ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις,
 εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν,
 ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια

[†] Supra ix. 3.[§] Supra xxii. 15.^h Supra xxii. 21.ⁱ Isa. xxv. 5. xlii. 7.

lx. 1. Luke i. 77. 79. John viii. 12. 2 Cor. iv. 4. Eph. i. 11. 18. iv. 18. v. 8. Col. i. 12.

13. 1 Pet. ii. 9. 25. Supra xx. 32.

^k Supra ix. 20. 22. xi. 26. xiii. xiv. xvi. xvii.

xviii. xix. xx. xxi. Matt. iii. 8.

14 † καὶ λέγουσαν

17 * εἰς οὓς νῦν σε ἀποστέλλω

18 — ὑποστρέφαι

20 — ἀπαγγέλλω

milar to above xxiv. 18. which see; or χρόνους might be und. at which times, or, at one of which times.

16. εἰς τοῦτο . . . ὀφθήσομαί σοι· for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; i. e. in which I shall instruct thee. Ὅφθῃσομαι here is to make to see, to show: I will make to appear, or will show you. See προχειρίζομαι above at note xxii. 14.

18. Ἀνοῖξαι . . . εἰς ἐμέ· To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of

sins, and inheritance amongst them which are sanctified by faith that is in me. Our translators refer the words πιστεῖ τῇ εἰς ἐμέ to ἡγιασμένοις, as do Erasmus, Castalio and others. Beza construes them with λαβεῖν, ut remissionem . . . inter sanctificatos accipiant per fidem quæ est in me. Campbell thinks it more eligible to join those words neither to ἡγιασμένοις nor to λαβεῖν, but to the foregoing verb ἐπιστρέφαι, with this meaning; to bring them by the faith that is in me (that is by my doctrine, the faith, ἡ πίστις being often used by the sacred writers for the object of faith, or thing believed,) from darkness to light, &c. See κληρὸς at note Col. i. 12.

τῆς μετανοίας ἔργα πράσσοντας. ¹ Ἔνεκα τούτων με οἱ 21
 Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρί-
 σασθαι. ² Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, 22
 ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε
 καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων, ὧν τε οἱ προφῆται ἐλάλη-
 σαν μελλόντων γίνεσθαι, καὶ Μωσῆς. ³ Εἰ παθητὸς ὁ 23
 Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει
 καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. ⁴ Ταῦτα δὲ αὐτοῦ 24
 ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ Φωνῇ ἔφη, Μαῖνῃ,
 Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.
 Ὁ δὲ, Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας 25
 καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. Ἐπίσταται γὰρ 26
 περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρῥησιαζόμενος
 λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν·

¹ Supra xxi. 30. 31. ² Luke xxiv. 27. 44. Supra xxiv. 14. xxviii. 23. Rom. iii. 21. John v. 46.

³ Luke xxiv. 26. 46. 1 Cor. xv. 20. Col. i. 18. Rev. i. 5. Luke ii. 32.

⁴ John x. 20. 1 Cor. i. 23. ii. 13. 14.

22 = μαρτυρούμενος

21. Ἔνεκα τούτων . . . For these causes . . . See note above, xxii. 22. Ἐπειρῶντο went about, rather, attempted.

22. Ἐπικουρίας οὖν τυχὼν . . . Having therefore obtained help of God . . . by means of Lysias, Felix, Festus and others. He had employed his life thus preserved by the interposition of Providence, in testifying to the poorest of mankind, as well as to the rich and honourable, the grace of the gospel, in which he had said nothing, but what accorded to the types and predictions of the law, as well as to the express language of the prophets, and even of Moses their great lawgiver. See note at Mark xv. 28. There seems to be an ellipsis of ἀπὸ after ἐκτὸς, see Bos at ἀπό. So 1 Cor. xv. 27. ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ.

23. Εἰ παθητὸς ὁ Χριστὸς . . . That Christ should suffer . . . εἰ put for ὅτι. Compare Luke xxiv. 25—27. The Vul. renders παθητὸς, passibilis, that can suffer. Some understanding it, that Christ by taking the human nature could, i. e. was susceptible of suffering, and ought to suffer. But the received sense is better connected, that the Messiah having suffered, and being the first of those who rose from the dead, should discover light, viz. knowledge and happiness, τῷ λαῷ, unto the people, or rather, this people, the Jews, and also to the Gentiles.

Gr. Test.

24. τὰ πολλά . . . περιτρέπει much learning doth make thee mad. See γράμματα at John vii. 15. Festus had never heard any thing before on these subjects. The resurrection of Jesus and the vision of Paul, appeared to him to be quite visionary. Particularly when he heard him declare, that one, who arose among the despised Jews, was appointed to be the light of the Gentiles, the learned Greeks and Romans.

25. Οὐ μαίνομαι . . . ἀποφθέγγομαι I am not mad, most noble Festus; but speak forth (speak) the words of truth and soberness. The answer of Paul to so invidious an imputation, says Doddridge, appears inexpressibly beautiful; and if great and good men, who meet with rude and insolent treatment in the defence of the Gospel, learn to behave with such moderation, it will be a great accession of strength to the Christian cause. Σωφροσύνη, sobriety, soundness of mind, is properly opposed to μανία, madness. Schleusner renders μανία above, enthusiasm, rendering εἰς μανίαν περιτρέπει, you talk like one inspired or possessed, a dæmone quodam aut numine actus videris. And the answer, οὐ μαίνομαι, he renders, I am not led or carried away by fanaticism, non impetu fanatico agor. Hesych. μαινομένοιο· ἐνθουσιωδῶς κινουμένοι.

11.

2 N

- 27 οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις.
 28 Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῳ με
 29 πείθεις Χριστιανὸν γενέσθαι. ² Ὁ δὲ Παῦλος εἶπεν, Εὐ-
 ξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον
 σὲ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι
 τοιούτους, ὅποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.
 30 Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς, καὶ ὁ ἡγε-
 31 μών, ἣ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς. ³ Καὶ
 ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες, Ὅτι
 οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.
 32 ⁴ Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολελύσθαι ἐδύνατο ὁ
 ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

Κεφ. κζ'. 27.

- 1 ^a Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν,
 παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας

^p 1 Cor. vii. 7.

^q Supra xxiii. 9. 29. xxv. 25.

^r Supra xxv. 11.

^a Supra xxv. 12.

28 † ἔφη

29 † εἶπεν

30 || Ἀνέστη τε αὐτὸς καὶ ταῦτα εἰπόντος αὐτοῦ
 1 — παρεδίδου

27. Πιστεύεις πιστεύεις. *King Agrippa, believest thou the prophets? I know that thou believest.* This apostrophe and interrogation have a peculiar beauty as well as force in them.

28. Ἐν ὀλίγῳ . . . γενέσθαι. *Almost thou persuadest me to be a Christian.* Ἐν with its case is often taken adverbially, as here ἐν ὀλίγῳ, *propemodum*, and its opposite ἐν πολλῷ in the next verse, *admodum*. See *Vig. c. ix. s. iii. r. 7*. Some commentators think that Agrippa's speech was spoken in derision. But it seems more probable, that it was a ray of conviction which just broke in upon him. Like Felix, however, he received no lasting impression; for we have no account that he ever became a Christian. See *Gilpin*.

30. ἀνέστη ὁ βασιλεὺς, καὶ ὁ ἡγεμὼν . . .
the king rose up, and the governor . . .

The second article is here, as also in the 11th ver. of the next chap. rightly inserted, two different persons being intended. See *Bp. Midd.*

31. Ὅτι οὐδὲν οὗτος. *This man doeth nothing worthy of death or of bonds.* This appearance of Paul before Agrippa was in the beginning of Nero's reign, long before that tyrant's rage against the Christians broke out: whom *Tertullian* says, *primum Neronem in hanc sectam gladio feciisse*. But there was then no law against them by the emperors at Rome, and therefore no rule for the proconsul to go by, in taking cognizance of them.

CHAP. XXVII.

1. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς . . .

ἐκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. ^b Ἐπι- 2
 βάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ
 τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου
 Μακεδόνης Θεσσαλονικέως. ^c Τῇ τε ἑτέρᾳ κατήχθημεν 3
 εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησά-
 μενος, ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας
 τυχεῖν. Κάκειϋθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, 4
 διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. Τότε πέλαγος τὸ 5
 κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλ-
 θομεν εἰς Μύρα τῆς Λυκίας. Κάκει εὐρὼν ὁ ἐκατόνταρχος 6
 πλοῖον Ἀλεξανδρίνον, πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν
 ἡμᾶς εἰς αὐτό. Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, 7
 καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς
 τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην·

^b Supra xix. 29. xx. 4.

^c Supra xxiv. 23. Infra xxviii. 16.

2 || μέλλοντι ib. — πλεῖν εἰς αὐτ ἐπὶ

And when it was determined that we should sail . . . It appears that Luke still accompanied Paul. Περὶ is und. before the genitive τοῦ ἀποπλεῖν, except ἐκρίθη be considered as resolved into ἐγενήθη κρίσις, for which see note above, iii. 12. Παρεδίδουν, they delivered, i. e. Festus, and they to whom he had given orders to that effect, οἱ περὶ τὸν Φῆστον. Σεβαστῆς Augustus' band. Dictaque ab Augusto legio, Tacit. Annal. xiv. 15.

2. πλοῖον Ἀδραμυττηνῷ . . . a ship of Adramyttium . . . This sea-port is still called Adramytta, and is situated in a small gulf of the same name, opposite the island of Lesbos. Those who conducted the ship meant to sail on their return homewards by the coast of Asia. See concerning Aristarchus above xix. 29. and note. Πλεῖν τόπους seems to be taken from a common manner of speaking, as Virg. *Tyrrhenum navigat æquor*.

3. Τῇ τε ἑτέρᾳ . . . And the next day . . . ἡμέρᾳ und. Κατάγω, a term of navigation, is to bring a vessel to land, *navem appellere*, opposed to ἀνάγομαι to put out to sea, *olvere e portu*. Hesych. κατάγειν ἐπὶ τὸν ναύσταθμον ἕγειν. Χράομαι, to use, to treat. Thus Xenoph. *Cyrop.* τί αὐτῷ χρῆσις, how will you use or treat him? Ἐπιμελείας τυχεῖν, to refresh himself, to enjoy the benefit of their care. Thus Apollonius ii. 390.

Schol. ἐν ταύτῃ τῇ νήσῳ ναυαγήσαντες ἔτυχον ἐπιμελείας παρὰ τῶν Ἑρώων.

4. ὑπεπλεύσαμεν τὴν Κύπρον . . . we sailed under Cyprus . . . i. e. we sailed on the southern side of the island, instead of the northern, as they had at first proposed, according to their plan of sailing along the coast. The north point is accounted to be uppermost in ancient as well as in modern geography.

5. κατήλθομεν εἰς Μύρα . . . we came to Myra . . . a sea-port on the coast of Lycia. It is also called *Limyra*.

6. πλοῖον Ἀλεξανδρίνον . . . a ship of Alexandria . . . It was usual for the Egyptian corn-ships to touch at Myra in their way to Italy. Here they took in supplies on their voyage from Egypt to Puteoli. It is known that Rome was in a great measure supplied with corn from Alexandria. Suetonius tells us, that in times of scarcity the vessels that came from that port were expected with the greatest anxiety. Sueton. Nero. 45. We find in ver. 38. that the cargo of this large ship consisted of wheat. Ἐμβιβάζω, to cause to go in, to put on board. Thus Thucyd. i. 53. ἔδοξεν οὖν αὐτοῖς, ἄνδρας εἰς κελήτιον ἐμβιβάσαντας — προπέμψαι τοῖς Ἀθηναίοις.

7. μὴ προσεῶντος . . . not suffering us . . . Προσεῶν is here the same as the simple ἔδω, to suffer: i. e. checking and retarding

- 8 Μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ, καλούμενον Καλοὺς Λιμένας, ὃ-ἐγγὺς ἦν πόλις Λασιαία.
- 9 Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,
- 10 παρήγει ὁ Παῦλος, λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσσεσθαι τὸν πλοῦν.
- 11 Ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειπε μάλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.
- 12 Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν, ἀναχθῆναι κακείθεν, εἰπὼς δύναιτο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον.

8 || πόλις Ἀλασσα

10 * φόρτου

11 * ἑκατόνταρχος

12 || ἐκείθεν

our course. Cnidus is a maritime city of Caria. This contrary wind, probably from a northerly quarter, drove them southward towards Salmone, the eastern promontory of the isle of Crete.

8. Μόλις τε παραλεγόμενοι αὐτὴν And hardly passing it Παραλέγομαι is to coast along the shore, *legere littus*: thus Virg. *Littoraque Epiri legimus*. Hesych. *παρέλεγοτο· παρὰ τὸν αἰγιαλὸν ἐπλεεν*. Servius on Virg. says, that this phrase is borrowed from sailors who pass through dangerous places by *gathering* up their ropes; λέγω being properly to *gather*, and *παρὰ* by or near. Not without difficulty or danger they weathered this promontory, *agrè prætervecti*, and arrived at the Fair Havens, situate at the southern side of the same island. Wetstein observes, *locus adhuc hodie in Cretâ nomen retinet Calos Limenas*.

9. καὶ ὄντος . . . παρεληλυθέναι . . . and when sailing was now dangerous, because the fast was now already past . . . The νηστεία here mentioned is the day of expiation, the great fast on the 10th of the month Tisri, about the tenth of our October, and commonly called *The Fast*, κατ' ἐξοχὴν: the only fast in the whole year of divine appointment. If this fast was now past, the season of the year could not be favourable to navigation. The particle of time ἤδη, referring to the past, as here, denotes an indefinite time. The mention of the fast by Luke, who was much acquainted with Jewish habits, was, says Bp. Midd., an

obvious mode of marking the time of the year.

10. Ἄνδρες, θεωρῶ ὅτι . . . τὸν πλοῦν. *Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.* We have several instances in Greek authors of ὅτι joined with the infinitive, as in this passage; with *διασπάσαι* from Polyb. c.; with *σπουδάσειν* from Arrian; with *ἔγειν* from Appian; and with *ἀνακράγειν* from Plutarch. See Hoogeveen at the particle ὅτι, and Zeun. on Vig. c. viii. s. viii. r. 1. The propriety of the caution given by St. Paul was soon verified in the attempt of those who navigated the ship to sail from the Fair Havens to Phœnice. For in this short passage, although the weather appeared to be favourable at their first setting out, they are soon assailed by a violent tempest. Paul had foreseen the storm, perhaps from some signs in the heavens; but we must suppose him also under the influence of divine inspiration.

11. τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ . . . the master and the owner of the ship . . . See note above xxvi. 30.

12. εἰπὼς . . . Χῶρον if by any means they might attain to Phœnice, and there to winter; which is a haven of Crete, and lieth towards the south-west and north-west. Phœnice, called now Finichia, is a port described by both Ptolemy and Strabo, lying on the southern coast of the island of Crete. Βλέποντα . . . lieth towards . . . as the Latins use *specto*: this implies that

Ἵπποπνεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρα- 13
τηκέναι, ἄρσαντες ἄσσον παρελέγοντο τὴν Κρήτην. Μετ' 14
οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλού-
μενος Εὐροκλύδων. Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ 15
δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα.
Νησίον δέ τι ὑποδραμόντες, καλούμενον Κλαύδην, μόλις 16
ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· Ἦν ἄραν- 17
τες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί

14 = εὐροκλύδων

on one side it was open to that quarter of the heavens, whence the south-west, and on the other to that quarter, whence the north-west winds proceed. It might require some explanation, says a learned correspondent to the Classical Journal, why those who navigated the vessel chose to pass round to the south of Cape Salmone, and that not without some difficulty and hazard, rather than to attempt to put in at some port on the northern side of Crete. But this question is resolved by the account of Eustathius, who on another occasion mentions that there were no good ports on the northern side of that island. Δυσλιμένος ἡ Κρήτη πρὸς τὴν βόρρην. Eustath. ad Odys. T. Ἀνευθέτος is properly not well situated or placed; then not commodious, inconvenient: Hesych. ἀνευθέτων ἀχρήστου.

13. Ἵπποπνεύσαντος . . . Κρήτην And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. Ἄρσαντες, loosing . . . τὴν ναῦν or τὰς ἀγκύρας und. See Bos. The ellipsis of both is found supplied by some of the best Greek writers. They weighed anchor from the port of Fair Havens, where Paul had persuaded them to stay, ver. 10. Ἵπποπνεῖν is to blow gently: ὑπὸ in composition often denoting diminution. Πρόθεσις, purpose, see note above xi. 23. Ἄσσον, close, propius, is the comparative neut. from ἐγγὺς, as from μέγας the comparative is μέσσων and μάσσων, and from παχὺς is formed πάσσων. This word is often found in Homer; but prose writers also use it.

14. Μετ' οὐ πολὺ . . . Εὐροκλύδων But not long after there arose against it a tempestuous wind, called Euroclydon. Κατ' αὐτῆς evidently means the island, referring to τὴν Κρήτην in the preceding verse. Ἐβαλε, misit se contra ipsam (Cretam scilicet) ventus typhonicus. Vulg. Εὐροκλύδων is formed from Εὐρου κλύδων, an eastern tempest, and signifies what is now called one of the Levanters, which are not con-

fined to any one single point, but when typhonic blow in all directions from N. E. round by N. to S. E. Typhon is thus described by Pliny, ii. 48. *Sin verò depresso sinu arctius rotati effregerint, sine igne, id est sine fulmine verticem faciunt, qui Typhon vocatur, i. e. vibratus ecephias. Defert hic secum aliquid abruptum e nube gelidâ convolvens, versansque, et ruinam suo illo pondere aggravans, et locum ex loco mutans rapidâ vertigine: præcipua navigantium pestis, non antennas modò, verùm ipsa navigia contorta frangens.* It seems to answer to the Spanish term, Tornado.

15. Συναρπασθέντος . . . ἐφερόμεθα And when the ship was caught, and could not bear up into the wind, we let her drive. Συναρπασθέντος the ship being carried by force along with it, i. e. the wind Euroclydon: rendered by Schleusner, *circumactâ et agitâ navi, procellarum vi, et ventorum impetu.* Ἀντοφθαλμεῖν is to resist or hold up against the wind, but properly to look the storm in the face, a very animated metaphorical expression. This word is very frequently used by Polybius, as ἀντοφθαλμεῖν δυνήσονται τοῖς πολεμίοις, they will be able to face their enemies. Ἐπιδόντες, giving up, τὸ πλοῖον or ναῦν und. See Bos, and Zeun. on Vig. c. v. s. i. r. 5. Thus Sil. Ital. xi. 275. *puppim dat vento.*

16. μόλις . . . σκάφης we had much work to come by the boat: i. e. we found a difficulty in gaining or getting the boat, with a view of drawing it up close to the stern of the ship, and secure it, in case the ship should be wrecked. For the skiff was towed along after the manner of the eastern people, who, as Sir John Chardin informs us, never hoist their skiffs into the vessel, but always let them remain in the water. Περικρατεῖς γενέσθαι is *compotes fieri, pericraterē, imperium obtinere, to be master of.* The island Claudia, or, as called by Mela and Pliny, Gaudos, lies opposite to the port of Phœnice.

17. Ἦν ἄραντες . . . ἐφέροντο Which

τε, μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος,
 18 οὕτως ἐφέροντο. Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς
 19 ἐκβολὴν ἐποιοῦντο. ^d Καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν
 20 τοῦ πλοίου ἐρρίψαμεν. Μήτε δὲ ἡλίου, μήτε ἄστρον
 ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου
 ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἑλπίς τοῦ σώζεσθαι
 21 ἡμᾶς. Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεῖς ὁ
 Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν, Ἐδεῖ μὲν, ὦ ἄνδρες, πει-
 θαρχήσαντάς μοι, μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί
 22 τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. Καὶ τανῦν παραινῶ

^d Jon. i. 5.

19 = ἐρρίψαν

when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. Ἀρᾶντες, subducentes, as mentioned in the former verse, is not hoisting up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship. Βοηθείαις, helps, i. e. to strengthen the ship, as chains, hooks, ropes, and other instruments. Schleusner understands by it, that they used their utmost and united strength to prevent the ship from being bilged. Ἐπὶ τῶν ὑπὸ τῶν ἀνδρῶν ἐκποιοῦντες undergirding; this expedient was practised by the ancients to secure the vessel in imminent danger: *Ac sine funibus Vix durare carinæ Possint imperiosius Æquor*. Hor. i. 14. In Lord Anson's voyage the captain of a Spanish ship was obliged, in a storm, to take six turns of the cable round the ship, to prevent her opening. Εἰς τὴν Σύρτιν, into the quicksands, which lay on the coast of Africa. We should consider that this danger lay only in the fears of the mariners, who knowing the Syrtes to be the great terror of those seas, (*Barbaras Syrtes ubi Maura semper Æstuat unda*,) as these violent typhonic Levanters are apt to change their direction, might entertain apprehensions that they might be cast on these dangerous, quicksands. The event however proved that the place of their danger was mistaken. Χαλάσαντες τὸ σκεῦος, strake sail; some understand by this that they let down the mast, being κατ' ἐξοχὴν τὸ σκεῦος of a ship, some the anchors; but we may safely understand by it, the sails and sail-yards. Οὕτως, and so, ita demum, then at length.

They were then probably, according to the nautical expression, reduced to scud under bare poles, being left to the mercy of the elements.

18. τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο the next day they lightened the ship. For their preservation they lightened the ship by heaving overboard some of the heaviest wares and goods with which the vessel was laden. The wheat they afterwards cast out into the sea. Ἐκβολὴν ἐποιοῦντο is literally, they made a casting out, *jacturam*. By τὴν σκευὴν in the next verse may be understood the baggage; though most interpreters understand by it the tackling of the ship, which however seems inconsistent with ver. 40.

20. λοιπὸν . . . ἡμᾶς all hope that we should be saved was then taken away: or perhaps better, was thenceforth taken away. See note at Matt. xxvi. 45. 46.

21. Ἐδεῖ μὲν . . . ζημίαν Ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss: rather, and to have saved . . . The Greeks often express by κερδαίνω what in English we should say save, i. e. avoid, as the common expression to save trouble. Thus in Philemon. Reliq. 48. καὶ γὰρ πένης ὦν μεγάλα κερδαίνει κακά. Cic. in Verr. i. 12. uses *lucrari* in the same sense. See ver. 10. above. And see πειθαρχεῖν above, note v. 32. 33. Ἀσιτία in this verse is abstinence from food, and is properly rendered by Vul. *cum multa jejunatio fuisset*. They had no appetite for food expecting every moment would be their last. The natural consequence must be lowness of spirits and dejection of mind, against which Paul ex-

ὕμᾱς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. ° Παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ 23 ἄγγελος τοῦ Θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω, λέγων, Μὴ 24 φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστήναι· καὶ ἰδοὺ κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. † Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως 25 ἔσται, καθ' ὃν τρόπον λελάληταί μοι. ° Εἰς νῆσον δέ τινα 26 δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο, 27 διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. Καὶ 28 βολίσαντες, εὔρον ὀργυιάς ἑικοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὔρον ὀργυιάς δεκαπέντε. Φοβού- 29

° Supra xxiii. 11. Dan. vi. 16.

† Rom. iv. 20. 21.

§ Infra xxviii. 1.

23 = ταύτῃ τῇ νυκτὶ 29 * ἐκπέσωσιν

horts them in the following speech, knowing that their appetite for food would soon return after they were assured of their lives. Compare vers. 35 and 36. below. See Markland ap. Bowyer.

24. κεχάρισταί σοι . . . σοῦ· *God hath given thee all them that sail with thee*: i. e. God has granted to thee their preservation; consonant however with the usual ways of Providence and the ordinary means used in the fulfilment of its divine purposes: compare ver. 31. where see note. Dionys. Hal. uses χαρίζεσθαι in the same sense. When Brutus the consul had condemned his sons to death, he says that all χαρίζεσθαι τὰς ψυχὰς τῶν μειρακίων ἐβούλοντο τῷ πατρί. Παρίστημι is in this verse used in a forensic sense, intransitively, *to stand before a judge or a tribunal for judgment*.

27. διαφερομένων . . . χώραν *as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country*. Ἀδρίας, sc. κόλπος, or πέλαγος, see Bos: the Adriatic Gulf. Strabo says that the Adriatic Sea is bounded by Panormus, the Port of Oricum, and by the Ceraunian Mountains which are upwards of four degrees to the north of Malta: and in another place he says that the Ceraunian Mountains, and the Promontorium Iapygium form the boundary or mouth of the Ionian Sea. Ptolemy on the other hand reckons Malta to be a part of Africa; and Pomponius Mela inclines to the same arrangement. Malta lay too far to the south to be the island on which St. Paul was shipwrecked. It was an

island on the Illyrian coast, near Corcyra Nigra, anciently called Μελίτη or Μελητήνη, now Melida or Melede, and by the Sclavonians, M'leet. It must at the same time be confessed, that the usually received opinion of our Malta being the island on which St. Paul was wrecked, is supported by several forcible arguments, which powerfully plead in its favour: though, on the contrary, the opinion and arguments of the learned Bryant and other able critics, and it may be presumed some of the observations which follow in this and the subsequent chapter, seem to carry much weight, if not the preponderance. Προσάγειν αὐτοῖς χώραν, according to appearance at sea, and the language of sailors, the land approaches or recedes from the ship. *Fugere ad puppim colles campique videntur*. Lucr. iv.

28. Καὶ βολίσαντες . . . ἑικοσι . . . And sounded, and found it twenty fathoms . . . After much tossing about, they apprehended, at last, that they were approaching the land, although the darkness of the night did not admit of the truth of their suspicions being ascertained. They therefore sounded repeatedly the depth of the sea; and from the decrease of the depth, they judged that their apprehensions were well founded. Ὀργυιὰ a fathom, derived, according to Eustath. Odys. i. 325. from ὀρέγομαι *to be extended*, and γυῖον a foot or hand. Etym. M. ὀργυιὰ σημαίνει τὴν ἑκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους, παρὰ τὸ ὀρέγειν καὶ ἐκτείνειν τὰ γυῖα, ὃ ἐστὶ τὰς χεῖρας.

- μενοί τε, μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης
ρίψαντες ἀγκύρας τέσσαρας, ἥχοντο ἡμέραν γενέσθαι.
30 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλα-
σάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ
31 πλώρας μελλόντων ἀγκύρας ἐκτείνειν, Εἶπεν ὁ Παῦλος
τῷ ἐκατοντάρχη καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι
32 μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. Τότε οἱ
στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶσαν
33 αὐτὴν ἐκπεσεῖν. Ἀχρὶ δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι,
παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων,
Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι
34 διατελεῖτε, μηδὲν προσλαβόμενοι. ^h Διὸ παρακαλῶ ὑμᾶς

^h 1 Kings i. 52. Matt. x. 30. Luke xii. 7. xxi. 18.

29. ἐκ πρύμνης . . . γενέσθαι *they cast four anchors out of the stern, and wished for the day.* Sir John Chardin tells us that the modern large Egyptian saïques, to which he compares the ship of St. Paul, always carry their anchors at their stern, and never at their prow, contrary to our custom, and that of the Roman navigators; *Anchora de prorà jacitur*, Virg. He also adds that the anchors are carried at some distance from the ship by means of the skiff, in such a manner as always to have one anchor on one side, and the other on the other side, so that the vessel may be between them, lest the cables should be entangled with each other. To St. Paul's ship there were four anchors, two on each side. If the mode of navigating eastern ships had been attended to, many jocular remarks bordering on profaneness, would never have been made upon this part of St. Luke's narrative.

30. Τῶν δὲ ναυτῶν . . . ἐκτείνειν *And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship.* The word *χαλασάντων*, which we translate *letting down into the sea*, must mean letting it go further from the ship, or letting out a greater length of rope from the stern, from which the boat was towed, (*χαλᾶω* signifying *expand*, as well as *demitto*;) by which they meant to bring the boat round to the prow of the vessel, which by being nearer to the land might facilitate their escape on shore. Ἀγκύρας ἐκτείνειν, translated *to cast anchors*, is *to extend their anchors*, or lay them at a distance from the ship.

31. 32. Ἐὰν μὴ . . . δύνασθε *Except these abide in the ship ye cannot be saved: i. e. the mariners, without whose help the ship could not be managed. For the promise made of their preservation, note above ver. 24. was to be understood, as given on condition of taking the most prudent measures to secure their lives, which present circumstances would admit. The centurion and the soldiers being thus warned by Paul, obviated the purpose of the sailors, by cutting asunder the towing-line of the boat, and setting her adrift. See σχοινία at note John ii. 15. "Ex his verbis (nisi isti in navi manserint, &c.) liquet Apostolum, qui optimè mentem divini promissi intelligebat, non credidisse Deum absolute velle salvare eos omnes qui in navi erant; sed tantum sub hac conditione, si nihil eorum omitterent quæ ad suam incolumitatem facere poterant . . . Sed conditionem in promisso quod acceperat inclusam fuisse, non obscure liquet ex verbis quibus conceptum fuit, ecce Deus κεχάρισται σοι omnes qui tecum navigant, id est, largitus est tibi hanc gratiam, ut eos omnes tuo consilio a morte liberes, si illi obtemperarint; alioqui de iis actum erit, et ipsi culpâ suâ peribunt."* Carcell. Instit. iii. 11. 4.

33. Τεσσαρεσκαίδεκάτην . . . προσλαβόμενοι *This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.* The meaning seems to be this, that they had no regular times of eating, but what they ate was seldom and little; that during a fortnight they had been greatly weakened by fatigue,

προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτη-
ρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς
πесеῖται· ¹ Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχα- 35
ρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο
ἐσθίειν. Εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελά- 36
βοντο τροφῆς. ^κ Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, 37
διακόσαι ἐβδομήκοντα ἕξ. Κορεσθέντες δὲ τροφῆς, ἐκού- 38
φιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.
Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ 39
τινα κατενόουν, ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ
δύναιτο, ἐξῶσαι τὸ πλοῖον. Καὶ τὰς ἀγκύρας περιελόντες 40
εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν
πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ, κατεῖ-
χον εἰς τὸν αἰγιαλόν. ¹ Περιπεσόντες δὲ εἰς τόπον διθά- 41

¹ 1 Sam. ix. 13. Matt. xv. 36. Mark viii. 6. John vi. 11. 1 Tim. iv. 3. 4.

^κ Supra ii. 41. vii. 14. Rom. xiii. 1. 1 Pet. iii. 20.

¹ 2 Cor. xi. 25.

34 || μεταλαβεῖν

ib. || κεφαλῆς ἀπολεῖται

39 — εἰ δυνατόν

terror, and want of food. This is the obvious meaning, though in some degree hyperbolic. Προσλαμβάνω, whether without or, as in the next verse, with τροφῆς, answers to our English expression, to take something to one's self. Τροφῆς is used elliptically, τί being und. See Bos, and Vig. c. iii. s. i. r. 9. Xenoph. Cyrop. iii. 3. 20.

34. οὐδενὸς . . . πεσεῖται for there shall not an hair fall from the head of any of you. This is a proverbial and general expression of entire and providential safety. See note at Matt. x. 30.

37. διακόσαι ἐβδομήκοντα ἕξ two hundred threescore and sixteen souls. This appears a large number for a trading ship of that age to carry. But Sir John Chardin tells us that the Egyptian saiques, to which he compares this Alexandrian ship, are of 320 tons burden, and capable of carrying from 24 to 30 guns.

39. τὴν γῆν . . . αἰγιαλὸν . . . they knew not the land; but they discovered a certain creek with a shore . . . i. e. they discovered an unknown land with a creek. See ἐπιγινώσκω at Matt. xiv. 35. Αἰγιαλὸς here is not simply a shore, but a shore convenient for landing: Hesych. αἰγιαλός· ὁ παραθαλάσσιος τόπος ψαμμώδης, ἢ ψηφιδας ἔχων. Ἐξῶσαι τὸ πλοῖον, to thrust in the ship. This verb is particularly applied to ships driven on shore, impellere, propellere. Thu-

Gr. Test.

cyd. ii. 90. τὰς δὲ ἄλλας ἐπικαταλαβόντες ἐξέωσαν πρὸς τὴν γῆν ὑποφενγούσας. Schol. ἐξέωσαν] πρὸς τὴν γῆν ὀκείλαι ἐποίησαν.

40. Καὶ τὰς ἀγκύρας . . . αἰγιαλόν· And when they had taken up the anchors they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the main-sail to the wind, and made toward shore. Περιαιρέω is to take away on all sides, undiqueaque aufero, tollo. In consequence of their purpose to thrust the ship into the creek, they weighed their anchors. Ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, loosed the rudder-bands. Ζευκτηρίαι, from ζεύγνυμι, are ropes which direct the helm, and which according to the custom of the Egyptian ships, as mentioned by Dr. Pococke, are tied to a pole fixed into the rudder. The πηδάλια themselves, in the plural number, were not the rudder itself, but *clavi*, or handles, and in the case of the Egyptian ship, yards or poles, one on each side, by which the rudder is guided. By ἀρτέμονα is generally understood the main-sail; though by it some suppose is meant the fore-sail. Αἶψα is und. at τῇ πνεούσῃ, see Bos. So ἐπιδύναμι ἐαυτὸν τῇ πνεούσῃ, Lucian, Hermetin. Plutarch calls this τῷ πνέοντι, sc. ἀνέμῳ, in Mario. Κατέχειν is used by the purest authors for to bring (τὸ πλοῖον or ναῦν und.) to shore.

41. Περιπεσόντες . . . τὴν ναῦν . . . And falling into a place where two seas met,

II.

2 O

- λασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα
 ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν
 42 κυμάτων. Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς
 δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγῃ.
 43 Ὁ δὲ ἐκατόνταρχος, βουλόμενος διασωῶσαι τὸν Παῦλον,
 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυνα-
 μένους κολυμβᾶν, ἀπορρίψαντας πρώτους, ἐπὶ τὴν γῆν
 44 ἐξιέναι.^m Καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ
 ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας
 διασωθῆναι ἐπὶ τὴν γῆν.

Κεφ. κη'. 28.

- 1 ^a Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος
 2 καλεῖται. ^b Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν
 φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο
 πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφ'esτῶτα, καὶ διὰ τὸ

^m Supra ver. 22.^a Supra xxvii. 26.^b Rom. i. 14. 1 Cor. xiv. 11. Col. iii. 11.

42 * διαφύγοι

1 — ἐπέγνωμεν

they ran the ship aground. By τόπον διθά-
 λασσον is understood by interpreters either
 an isthmus, or a sandbank; but we may un-
 derstand by it an eddy or surf, which beat
 on the stern of the vessel, while the head re-
 mained fast aground; in which situation
 the ship soon fell to pieces. Λύω is here
 to break, or beat to pieces as a ship: thus
 solvo and dissolvo are used by the Latins.

44. Καὶ τοὺς λοιποὺς . . . τοῦ πλοίου.
 And the rest, some on boards, and some on
 broken pieces of the ship. Ἐξιέναι is here
 to be repeated, should get to land: i. e.
 and those that could not swim, making use
 some of boards, and others of some other
 things that came out of the ship, τῶν ἀπὸ
 τοῦ πλοίου, as barrels or boxes, should get
 to land. See διασώζω above at note xxiii.
 23.

CHAP. XXVIII.

1. Καὶ διασωθέντες . . . καλεῖται. And

when they were escaped, then they knew
 that the island was called Melite. There
 has been a great variety of opinion among
 commentators, whether this island is the
 celebrated Malta, formerly called Melite,
 on the southern coast of Sicily, or an island
 in the Adriatic Gulf, called Meleda, but
 which was also formerly called Melite.
 See on this subject note at ver. 27 of the
 preceding chapter. Further reasons will
 be given in this chapter corroborative of
 the opinion given in that note. Καλεῖται
 literally is called: see note at Mark v. 13.

2. Οἱ δὲ βάρβαροι . . . ἡμῶν . . . And the
 barbarous people showed us no little kind-
 ness . . . or rather, the barbarians . . . The
 inhabitants of this island are called barba-
 rians in conformity to the Greeks and Ro-
 mans, who styled all foreign nations or peo-
 ple so, who spoke a language different from
 their own. Οὐ τυχοῦσαν, no little, non vul-
 gare: see note above xix. 11.

ψύχος· Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος, 3 καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θερμῆς ἐξεληθοῦσα καθήψε τῆς χειρὸς αὐτοῦ. Ὡς δὲ εἶδον οἱ βάμβαροι 4 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης, ἡ δίκη ζῆν οὐκ εἶασεν. ^c Ὁ 5 μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. ^d Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἡ 6 καταπίπτειν ἄφνω νεκρόν. Ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον, θεὸν αὐτὸν εἶναι. Ἐν δὲ τοῖς περὶ 7 τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς, τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. ^e Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου, πυρετοῖς καὶ δυσεντερία συνεχόμενον, κατακεῖσθαι·

^c Mark xvi. 18. Luke x. 19.^d Supra xiv. 11.^e Jam. v. 14. 15. Mark vi. 5. 1 Cor. xii. 9. 28.

3 — ἀπὸ τῆς θερμῆς διεξεληθοῦσα καθήψατο

5 — ἀποτιναξάμενος

3. Συστρέψαντος ... αὐτοῦ· And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. Συστρέφω is here to roll or gather together into a bundle, which Chrysostom has interpreted by συλλέγειν, and the Vulg. renders congregare. Φρύγανα, from φρύγω to burn, are faggot-sticks. Etym. Mag. φρύγανα· τὰ εἰς τὸ καλεῖν καὶ φρύγειν ἐπιτήδεια. The best Greek writers apply πλήθος to inanimate things. Καθήψε is well rendered in our English translation fastened upon; καθάπτω, adhæreo, invado, from κατὰ and ἄπτω tango. Ἐκ τῆς θερμῆς ἐξεληθοῦσα, came a viper out of the heat: but the meaning is, that the viper was forced out by the heat; the heat being the cause of its coming out; the same as διὰ τὴν θερμὴν. The island Meleda abounds with vipers, or poisonous snakes, being woody and damp, and favourable to their propagation. But in Malta there probably never were any such reptiles, as it should seem there were none in the time of Pliny, the country being dry and rocky, and not affording shelter or proper nourishment for them.

4. ἡ δίκη ζῆν οὐκ εἶασεν· yet vengeance suffereth not to live; or rather, divine jus-

tice. Ἡ δίκη, or more correctly ἡ Δίκη, Vindictive Justice, i. e. the goddess Nemesis. Θηρίον beast, or rather, animal, is also used by the profane writers as equivalent to ἔχιδνα. Theocrit. xxiv. 54. Æschin. Dial. iii. 21. Hence an antidote against poison is called by the Greeks θηριακή.

6. Οἱ δὲ προσεδόκων ... Howbeit they looked ... Πίμπρασθαι, from πίμπρημι or πιμπράω to burn, is here to be swollen with inflammation; in which sense we find it used by Ælian; and Lucian in Dipsad. ὄφης οὐ πᾶν μέγας, ἔχιδνη ὅμοιος—ἐκκαίει καὶ σῆπει καὶ πίμπρασθαι ποιεῖ. Μηδὲν ἄτοπον ... saw no harm ... Ἄτοπον is here inconvenient, hurtful, evil: Vul. nihil mali in eo fieri. Μεταβαλλόμενοι, they changed their minds ... τὴν γνώμην und. See Schæfer on Bos. Θεὸν αὐτὸν εἶναι, that he was a god: they compared him probably to Hercules, who had strangled serpents in his cradle, or to Æsculapius, who is represented with a serpent. See Mark xvi. 18.

8. πυρετοῖς καὶ δυσεντερία συνεχόμενον ... lay sick of a fever, and of a bloody flux ... We have πυρετῶ Luke iv. 48. And he could labour only under one kind of fever. Hippocrates Epid. iii. uses it in the plural. The fever had its paroxysms. The disease,

- πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεῖς τὰς
 9 χεῖρας αὐτῷ, ἰάσατο αὐτόν. Τούτου οὖν γενομένου, καὶ οἱ
 λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ
 10 ἐθεραπεύοντο. ^f Οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς,
 καὶ ἀναγομμένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.
 11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμα-
 κότε ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις.
 12 Καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας
 13 τρεῖς. Ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ
 μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἦλθομεν

^f 1 Tim. v. 17.

with which the father of Publius was affected, dysentery combined with fever, probably intermittent, affords, says the same learned correspondent to the Classical Journal, quoted above, a presumptive evidence of the nature of the island. Such a place as Malta, dry and rocky, and remarkably healthy, was not likely to produce such a disease, which is almost peculiar to moist situations, and stagnant waters, but might well suit a country like Meleda, woody and damp, and, probably for want of draining, exposed to the putrid effluvia of confined moisture.

11. Μετὰ δὲ τρεῖς . . . Διοσκούροις. *And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.* Παρασήμῳ Διοσκούροις is properly rendered by Vul. cui erat insigne Castorum. It was the custom of the ancients to have images on their ships, both at the head and stern; the first of which was called παράσημον, the sign, from which the ship was named; and the other was that of the tutelary deity to whose care the ship was committed. There is no doubt but they had sometimes deities at the head; and then it is most likely if they had any figure at the stern, it was the same; as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another. See Doddridge. The constellation of Castor and Pollux, the Twins, was thought favourable to mariners, and therefore for a good omen they had them carved or painted on the head of the ship, and gave it a name from thence, which the sacred historian uses. See Virg. Æn. x. 156. Ovid, Trist. lib. i. el. ix. 1. 2.

12. 13. Καὶ καταχθέντες εἰς Συρακούσας *And landing at Syracuse* Those who suppose that Malta was the island on which St. Paul was shipwrecked, think

that his calling at Syracuse in his way to Rhegium, so far out of the track, is an argument against Meleda. But the ship which carried him from the Adriatic Sea to Rhegium, would not deviate from its course more than half a day's sail by touching at Syracuse: and the delay so occasioned would probably be but a few hours more than it would have been, had they proceeded to Syracuse in their way to the Straits of Messina from Malta, as the map will show. Besides, the master of the ship might have, and probably had, some business at Syracuse, which had originated at Alexandria, from which place it must have been originally intended the ship should commence its voyage to Puteoli; and in this course the calling at Syracuse would have been the smallest deviation possible. Περιελθόντες, fetched a compass, i. e. circumlegentes; they sailed along the coast, the eastern side of Sicily. Rhegium, now called Reggio, a sea-port in Italy, opposite to Messina in Sicily. Justin, iv. 1. 7. *Rhegium dicitur idēd, quia Græcè abrupta hoc nomine pronunciantur.* Etymol. Ῥήγιον, πόλις πλησίον Σικελίας, ἐπεὶ δὲ σεισμῷ γενομένου ἀπετελέσθη τὰ ἐκεῖ βαγέντος τοῦ τόπου ἐκείνου. Puteoli, a town not far from Naples, famous for its hot baths, formerly called Dicæarchia, now Puzzuoli. It seems to have taken its name Puteoli from its baths or pits of water, in Latin putei. It was the port at which the ships from Alexandria trading with corn and other articles usually touched, and landed their cargoes. Δευτεραῖοι ἦλθομεν . . . *we came the next day . . .* Thucydides vii. 50. speaking of the usual computation of sailing, says that a ship will pass from Naples to Sicily in two days and a night. A fair wind, as in the present instance, might accelerate the voyage a little above the usual calculation.

εἰς Ποτιόλους · Οὐ εὐρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' 14
αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ · καὶ οὕτως εἰς τὴν Ῥώμην
ῥηθομεν. Κακέϊθεν οἱ ἀδελφοί, ἀκούσαντες τὰ περὶ ἡμῶν, 15
ἔξηλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου, καὶ
Τριῶν ταβερνῶν · οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ
Θεῷ, ἔλαβε θάρσος. ^ε Ὅτε δὲ ῥηθομεν εἰς Ῥώμην, ὁ ἑκα- 16
τόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχει ·
τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσ-
σουσι αὐτὸν στρατιώτῃ.

^h Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν 17
τοὺς ὄντας τῶν Ἰουδαίων πρῶτους. Συνελθόντων δὲ αὐτῶν,
ἔλεγε πρὸς αὐτοὺς, Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἔξ
Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων ·
ⁱ Οἵτινες ἀνακρίναντές με, ἐβούλουντο ἀπολῦσαι, διὰ τὸ 18
μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ^k Ἀντιλεγόν- 19
των δὲ τῶν Ἰουδαίων, ἡναγκάσθην ἐπικαλέσασθαι Καί-
σαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. ^l Διὰ 20

^ε Supra xxiv. 23. xxvii. 3.^h Supra xxi. 33. xxiv. 12-14. xxv. 8.ⁱ Supra xxii. 24. xxiv. 10. xxv. 8. xxvi. 31.^k Supra xxv. 11.^l Supra xxvi. 6. 7. 29. Eph. iii. 1. iv. 1. vi. 20. 2 Tim. i. 16. ii. 9. Philem. 10. 13.

16 ‡ δ usq. στρατοπεδάρχει

17 * συγκαλέσασθαι τὸν Παῦλον

14—16. Οὐ εὐρόντες ἀδελφοὺς
Where we found brethren Ἐρχεσθαι
ver. 14. is to go; compare with ver. 16.
Καὶ οὕτως, and so, rather, and then, *deinde,*
tum demum; see above note xx. 11. From
the things here said it may be fairly con-
cluded, that during the Apostle's stay at
Rome, there was a very delightful commu-
nication of civil and religious offices be-
tween him and the believers there, ac-
cording to the abilities and the exigencies
of each. Before he left Rome, the Philip-
pians seem to have sent him a supply by
Epaphroditus, Phil. iv. 10—18. But it
may well be supposed, that the price of his
lodging, and the expenses of his mainte-
nance, were provided for chiefly by the
Christians whom he found at Rome when
he came thither, and by the converts whom
he made afterwards. See Lardner. Appii
Forum, fifty miles from Rome. It had its
name from Appius Claudius, who paved
the famous way from Rome to Capua.
Plin. iii. 14. Hor. Sat. i. v. 3. Cic. ad Att.
ii. 10. 13. *The Three Taverns*, another
place on the Appian Way, nearly thirty

miles from Rome. Ἐλαβε θάρσος, *took*
courage. Thus Dionys. Hal. Ant. iv. τὸ
αὐτὸ λαβοῦσι θάρσος, καὶ μὴ γνώμη χρησα-
μένοις. Concerning the soldier who guard-
ed Paul, see below ver. 20.

18. 19. ἐβούλουντο ἀπολῦσαι *would*
have let me go . . . Had it not been for this
place, it could not have been known that
the Romans, i. e. Festus, chap. xxv. would
have acquitted Paul upon his trial, but
were hindered by the Jews, who suggested
to Festus that ensnaring question, *Wilt*
thou go up to Jerusalem, and there be judged
of these things before me? Festus had not
steadiness enough to insist on Paul's ac-
quittal. The Apostle's appeal to Cæsar,
as he tells the Jews here, was not made
for the sake of accusing his brethren of
Jerusalem, but out of mere *necessity* and
self-defence, and to avoid being murdered
by the Jews, which would have been the
case if he had gone to Jerusalem. Here is
a striking instance of charity, forgiveness of
temper, and freedom from vindictiveness.
My only motive, says Paul, was *necessity*,
ἡναγκάσθην ἐπικαλέσασθαι, *I was constrain-*

ταύτην οὖν τὴν αἰτίαν παρέκάλεσα ὑμᾶς ἰδεῖν καὶ προσ-
 λαλῆσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν
 21 ταύτην περίκειμαι. Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε
 γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας· οὔτε
 παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι
 22 περὶ σοῦ πονηρόν. ^μ Ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι, ἃ
 φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστιν
 23 ἡμῖν, ὅτι πανταχοῦ ἀντιλέγεται. ^ν Ταξάμενοι δὲ αὐτῷ
 ἡμέραν, ἤκουον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετί-
 θετο διαμαρτυρούμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε
 αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ
 24 τῶν προφητῶν, ἀπὸ πρωτῆ ἕως ἐσπέρας. ^ο Καὶ οἱ μὲν
 25 ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. Ἀσύμφωνοι δὲ
 ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντας τοῦ Παύλου ῥῆμα
 εἶναι, Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου
 26 τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, ^ρ Λέγον, Πορεύ-

^μ Luke ii. 34. Supra xxiv. 5. 14. 1 Pet. ii. 12. iv. 14.

Supra xvii. 3. xix. 8. xxvi. 6. 22.

^ο Supra xiv. 4. xvii. 4. xix. 9.

^ν Luke xxiv. 27.

^ρ Isa. vi. 9. Jer. v. 21. Ezek. xii. 2. Matt. xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. Rom. xi. 8.

23 — ἦλθον πρὸς αὐτὸν

ib. ‡ τὰ

25 || ὁμῶν

ed to appeal to another tribunal; οὐχ ὥς, not out of any intent of accusing my brethren; ἀλλὰ und. *non tamen*; see Schoettgen on Bos. Markland, ap. Bowyer.

20. ἔνεκεν . . . περίκειμαι because that for the hope of Israel I am bound with this chain: See note above xxvi. 6. Τὴν ἄλυσιν ταύτην, this chain: it is in exact conformity with the truth of St. Paul's situation at this time, that he declares in his Ep. to the Eph. vi. 19. 20. πρεσβεῖω ἐν ἄλυσει. The exactness, says Dr. Paley, is the more remarkable, as ἄλυσις is no where used in the singular number to express any other kind of custody than that adopted by the Romans, when the prisoner was bound to the soldier by a single chain, as above ver. 16. See also note xii. 4. Περίκειμαι with the accusative, to be surrounded with, is a construction used by profane writers; as if he had said ἡ ἄλυσις αὕτη περίκειται μοι.

22. ὅτι πανταχοῦ ἀντιλέγεται that every where it is spoken against. The Jews sent letters and messengers to their brethren in all parts, to warn them to be upon their

guard against this sect of Christianity. But as to the disposition of these Jews at this time in Rome, they did not think themselves qualified to pronounce either for or against it, till they should give Paul a fair hearing. The Arabic version transposes the words, and reads ἃ φρονεῖς περὶ τῆς αἰρέσεως ταύτης, which Beza seems to prefer to the common reading.

23. ἦκουον πρὸς αὐτὸν εἰς τὴν ξενίαν . . . there came many to him into his lodging . . . Compare ver. 30. where it is called μίσθωμα, a hired house. Suid. ξενίαν καταγώγιον, κατάλυμα. See διαμαρτύρομαι above at note xx. 18—21. and ἐκτίθημι xi. 4. Paul testified that the kingdom of God was spiritual and not temporal; and that Jesus of Nazareth, whom he preached, was the promised Messiah.

25. ῥῆμα εἶναι one word, i. e. one word of observation at parting, according to a common expression, when at the close of the evidence he adduced to support his arguments, he observed the obstinacy which prevailed in most of them.

26. 27. Ἀκοῇ ἀκούετε . . . Hearing ye shall hear . . . See note at Matt. xiii. 14. 16.

θητι πρὸς τὸν λαὸν τοῦτον, καὶ εἰπὸν, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ 27 βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. ἧ Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ 28 σωτήριον τοῦ Θεοῦ, αὐτοῖ καὶ ἀκούσονται. Καὶ ταῦτα 29 αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

Ἦ Εἰμεινε δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, 30 καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, Ἦ Κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ 31 περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας, ἀκωλύτως.

ἧ Matt. xxi. 41. 43. Supra xiii. 46. 47. xviii. 6. xxii. 21. xxvi. 17. 18. Rom. xi. 11.

ῖ Supra iv. 31. Eph. vi. 19.

26 * εἰπέ

27 — ἰάσομαι

29 † καὶ usq. συζήτησιν

30 ‡ δ Παῦλος

30. 31. Ἦ Εἰμεινε δὲ ὁ Παῦλος διετίαν ὅλην . . . And Paul dwelt two whole years . . . St. Paul now received all who came to him, made converts, wrote epistles to distant churches, sent out fellow-labourers; and in short exercised all the apostolic duties. Ought not Paul then to be considered the first Primate and Bishop of Rome? And if, after his departure, St. Peter also went there, it was probably only to water one of the many churches, which St. Paul and the

other Apostles had planted. Ἀκωλύτως, no man forbidding him, or, without molestation. It is highly probable that about the end of the two years, on a hearing before Cæsar's tribunal, St. Paul was acquitted and discharged, most likely for want of prosecution on the part of the chief priests. We are told also that he returned a second time to Rome, and that he was beheaded at Aquæ Salvæ, three miles from that city.

ΠΑΤΛΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

Κεφ. α'. 1.

1 ^a ΠΑΤΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος,
2 ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ^b (Ὁ προεπηγγείλατο
3 διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις,) ^c Περὶ τοῦ
 Υἱοῦ αὐτοῦ (τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ

^a Acts ix. 15. xiii. 2. 9. Gal. i. 1. 15. 1 Tim. i. 11.
xxvi. 6. Tit. i. 2. Infra iii. 21. Gal. iii. 8.
2 Tim. ii. 8. John i. 14. Gal. iv. 4.

^b See references at Acts
^c Matt. i. 6. 16. Luke i. 32. Acts ii. 30.

CHAP. I.

1—3. Παῦλος, δοῦλος Ἰησοῦ Χριστοῦ . . .
Paul, a servant of Jesus Christ . . . γράφει
und. πᾶσι, &c. ver. 7. See Bos. This
Epistle was written from Corinth about the
end of the year 57. The Apostle had been
informed of the state of the Christians at
Rome by Aquila and Priscilla, and other
Jews who had been expelled from Rome by
Claudius. Contentions had arisen between
the Gentile converts and the Hebrew
Christians, the former laying claim to
privileges, which the latter resisted, unless
they were circumcised. The Apostle to
compose these differences, wrote this Epis-
tle, which he sent by Phœbe, a deaconess
of the church at Cenchrea. His object, at
the same time, was to guard and strengthen
the Roman Christians against the insinua-
tions of false teachers. The object of this
Epistle, that is, of the argumentative part of
it, was, says Dr. Paley, to place the Gentile
convert upon a parity of situation with the
Jewish, in respect of his religious condi-
tion, and his rank in the divine favour.
The Epistle supports this point by a vari-
ety of arguments; such as, that no man

of either description was justified by the
works of the law, for this plain reason, that
no man had performed them; that it be-
came therefore necessary to appoint ano-
ther medium or condition of justification, in
which new medium the Jewish peculiarity
was merged and lost; that Abraham's own
justification was anterior to the law, and
independent of it; that the Jewish con-
verts were to consider the law as now dead,
and themselves as married to another; that
what the law in truth could not do, in
that it was weak through the flesh, God
had done by sending his Son; that God
had rejected the unbelieving Jews, and
had substituted in their place a society of
believers in Christ, collected indifferently
from Jews and Gentiles. Κλητὸς ἀπόστολος
. . . called to be an Apostle . . . Paul was
not one of the original Apostles, but espe-
cially called; see Acts ix. 1—22. As the
Judaizing teachers disputed Paul's claim
to Apostolical office, it is with great pro-
priety, says Doddridge, that he asserts it
in the very entrance of an epistle in which
their principles were to be entirely over-
thrown. Ἀφωρισμένος . . . separated . . .
see note at Acts xiii. 2. Κατὰ σάρκα,
according to the flesh. Observe, says

σάρκα · ^d Τοῦ ὀρισθέντος Τίου Θεοῦ ἐν δυνάμει, κατὰ 4
 Πνεῦμα ἁγιοσύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χρι-
 στοῦ τοῦ Κυρίου ἡμῶν, ^e (Δι' οὗ ἐλάβομεν χάριν καὶ 5
 ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ
 τοῦ ὀνόματος αὐτοῦ · Ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ 6
 Χριστοῦ ·) ^f Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, 7
 κλητοῖς ἁγίοις · χάρις ὑμῖν καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς
 ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^d Acts xiii. 33. Heb. i. 5. ix. 14. ^e Infra xii. 3. xv. 15. xvi. 26. Gal. i. 15. ii. 9.
 Eph. iii. 8. Acts ix. 15. ^f Infra ix. 24. 1 Cor. i. 2. 9. 2 Cor. i. 2. Gal. i. 3.
 1 Thess. iv. 7.

4 — προορισθέντος

Archbishop Newcome, the opposition : According to our Lord's human descent, he was the offspring of David; but, ver. 4. according to the Holy Spirit he was the Son of God; and shown to be such by the display of God's power in raising him from the dead. See note Luke i. 31—35. and also below ix. 5. Eph. i. 19. 20.

4. Τοῦ ὀρισθέντος . . . νεκρῶν And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Τίου is anathorous by rule laid down at Matt. xii. 50. coming after a participle; and is not to be rendered a Son of God. And indeed, as Bp. Midd. justly observes, the context itself would very ill accord with this translation; for if the meaning was merely that Christ was shown to be a Son of God (a term explained by St. Paul, below viii. 14.) surely Christ's miraculous resurrection from the dead was a much stronger instance of divine interposition than the occasion required. Ὅριζω is here to declare, confirm, determinately mark out; Chrysost. δειχθέντος, ἀποφανθέντος, κριθέντος. Ἐν δυνάμει, with power, i. e. with the display of divine power; some understand it, with powerful evidence, ita ut hominibus certissimè persuadeatur: so Schleusner. Κατὰ Πνεῦμα ἁγιοσύνης, according to the spirit of holiness, is the same as Πνεῦμα ἅγιον, the abstract for the concrete; as σῶμα τῆς ταπεινώσεως for σῶμα ταπεινῶν, Phil. iii. 21. υἱὸς τῆς ἀγάπης, Col. i. 13. for υἱὸς ἀγαπῆτος, &c.

5. Δι' οὗ . . . αὐτοῦ By whom we have received grace and apostleship, for obedience to the faith among all nations for his name: χάριν καὶ ἀποστολὴν by hendiadys for the grace of apostleship; see Gr. Test.

Gal. ii. 7—9. Eph. iii. 2. 7. 8. Χάριν may be the supernatural endowments bestowed on Paul to fit him for the office of an Apostle. Εἰς ὑπακοὴν πίστεως, for obedience to the faith, i. e. that out of regard to his name, to the honour of his name, or himself, all nations might be brought to the obedience of the Christian faith, or Gospel, which πίστις often metonymically signifies. By some ὑπὲρ τοῦ ὀνόματος αὐτοῦ is connected with χάριν καὶ ἀποστολὴν, with this sense, We have received grace and apostleship for his religion . . . ὑπὲρ here propter.

7. Πᾶσι τοῖς οὖσιν . . . To all that be in Rome . . . The Jews were very numerous at Rome, and probably formed a principal part amongst the new converts; so much so, that the Christians seem to have been known at Rome rather as a denomination of Jews, than as any thing else. In an epistle consequently to the Roman believers, the point to be endeavoured after by St. Paul was to reconcile the Jewish converts to the opinion, that the Gentiles were admitted by God to a parity of religious situation with themselves, and that without their being bound by the law of Moses. The Gentile converts would probably accede to this opinion very readily. In this Epistle therefore, though directed to the Roman church in general, it is in truth a Jew writing to Jews. See Paley, and note above ver. 1. Κλητοὶ Ἰησοῦ, ἀγαπητοὶ Θεοῦ and κλητοὶς ἁγίοις are different expressions for Christians. Χάρις καὶ εἰρήνῃ ἀπὸ Θεοῦ . . . Grace and peace from God . . . i. e. spiritual and temporal blessings. It is to be observed, and such-like sentences are to be marked diligently, that Paul ascribes the power of giving grace and peace, the

- 8 ^ε Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
 9 ἐν ὅλῳ τῷ κόσμῳ. ^h Μάρτυς γάρ μου ἐστὶν ὁ Θεός, ὃς λατρεύει ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ
 10 αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιοῦμαι, ⁱ Πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἰπὼς ἤδη ποτὲ εὐδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
 11 ^k Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν
 12 πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς. ^l Τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως,

^ε 1 Cor. i. 4. Col. i. 3. 4. 1 Thess. i. 3. 8. Infra xvi. 19. Philem. 4. ^h Infra ix. 1. Phil. i. 8. 1 Thess. ii. 5. iii. 10. 2 Tim. i. 3. John iv. 23. 24. ⁱ Infra xv. 23. 32. 1 Thess. iii. 10. Jam. iv. 15. ^k Infra xv. 29. ^l Tit. i. 4. 2 Pet. i. 1.

8 — περί πάντων

prerogative of God alone, equally to Christ as to God. See note at Gal. i. 3.

8. Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ . . . First, I thank my God through Jesus Christ . . . Πρῶτον is here *inprimis*, *præcipuè*, in the first place, as below iii. 2. Τῷ Θεῷ μου διὰ . . . i. e. my covenant God and Father through Jesus Christ, by whom we have received the adoption. Or, διὰ Ἰησοῦ Χριστοῦ may be, as understood by Rosenmüller, as a disciple or ambassador of Christ, διὰ being used for ἐν or σὺν, and denoting *state or condition*, as rendered by Schleusner below ii. 27. where a similar expression occurs, διὰ γράμματος καὶ περιτομῆς παραβάτης νόμον, and is he who as or *though a Jew*, sc. having the law and the circumcision, yet transgresses the law. Καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ, is spoken of throughout the whole world; see note at Matt. xxiv. 14.

9. 10. Μάρτυς γάρ μου . . . For God is my witness . . . Ἐν τῷ πνεύματί μου, with my spirit, with sincerity and ardour. Ἐν τῷ εὐαγγελίῳ, in the gospel, that is, in the ministry of the Gospel, or in dispensing the Gospel of his Son. Ἦδε ποτὲ, now at length, is *tandem aliquando*; ἥδη, according to Hoogeveen, when joined with ποτὲ, and construed with a verb in the past tense, denotes a time long passed; when with a verb in the future, it denotes a remote and delayed period of time. Εὐδῶ is properly *to give or afford a prosperous journey*, and metaphorically *to make a man prosperous*. Εὐδοῶμαι, to prosper or be

prosperous. Here the meaning is, that I may one day have the happiness by the will of God to come unto you. Thus also 3 John 2. Εὐδοῶμαι, 1 Cor. xvi. 2. is to have an opportunity, ὅτι ἂν εὐδῶται, according as his fortune will permit, the same as καθὼς ἡμπορεῖτό τις, Acts xi. 29.

11. Ἐπιποθῶ . . . ὑμᾶς. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. This is interpreted of such a gift as an Apostle only could confer. Though it is reasonable to suppose the Christians now at Rome had some share of spiritual and even supernatural endowments, see below xii. 5—7. (though it does not appear that any Apostle had been among them,) yet it is highly probable that on Paul's arrival among them, they might receive spiritual communications in much greater abundance. They would be thus fortified against such as attempted to pervert them, as well as against the fear of persecution.

12. Τοῦτο δέ ἐστι . . . ἐμοῦ. That is, that I may be comforted together with you, by the mutual faith both of you and me. Τοῦτο δέ ἐστι, that is; the Apostle explains and softens what he had said, that he might not seem to think them not sufficiently established in the faith; and he tells them, that while he is communicating and they receiving these blessings, the correspondent graces will be working on each side, and will be for his comfort and improvement as well as for theirs.

ὑμῶν τε καὶ ἐμοῦ. ^m Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, 13
ὅτι πολλάκις προεθέμην ἔλθειν πρὸς ὑμᾶς, (καὶ ἐκωλύθη
ἄχρι τοῦ δεῦρο,) ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς
καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. ⁿ Ἑλλησί τε καὶ βαρβάροις, 14
σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί. Οὕτω, τὸ κατ' 15
ἐμὲ, πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.
° Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. δύνα- 16
μις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι,
Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. ^p Δικαιοσύνη γὰρ Θεοῦ 17
ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς
γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

^m Acts xvi. 7. Phil. iv. 17.

ⁿ 1 Cor. ix. 16.

° Ps. xl. 9. 10. 1 Cor. i. 18. xv. 2. 2 Tim. i. 8. Acts iii. 26. xiii. 46. Infra ii. 9.

^p Hab. ii. 4. Infra iii. 21. Gal. iii. 11. Phil. iii. 9. Heb. x. 38.

13 * καρπὸν τινὰ

16 † τοῦ Χριστοῦ

13. ὅτι πολλάκις προεθέμην that
sometimes I purposed See note at
Acts xix. 21. Ἐκωλύθη, was let, rather,
prevented.

14. Ἑλλησί τε . . . εἰμί. I am debtor both
to the Greeks and to the barbarians, both
to the wise and to the unwise. The Apos-
tle uses these phrases to express universa-
lity, the whole human race. The word
βάρβαρος is not a term of reproach, but of
contradistinction, and implies all foreign-
ers. The Greeks, as being the most emi-
nent, are often put by Synecdoche for the
Heathen nations, which by this title were
commonly distinguished from the Jews;
see ver. 16. By σοφοῖς and ἀνοήτοις are to
be understood the learned and the un-
learned. Considering the charge he had
received from Christ, the Apostle felt him-
self bound, a debtor, to promote the sal-
vation of men of every nation, by dispensing
the Gospel to them.

15. Οὕτω . . . εὐαγγελίσασθαι. So, as
much as in me is, I am ready to preach the
gospel to you that are at Rome also. St.
Paul here seems plainly to challenge Rome
as part of his province, as being the Apostle
of the Gentiles. See note at Acts xxviii.
30. 31. Οὕτω is here wherefore, accord-
ingly; see note at John iv. 6. Πρόθυμον is
to be taken substantively, as if it were
προθυμία, with ἐστὶν und. Thus Eurip. in
Iphig. in Taur. 989. Τὸ μὲν πρόθυμον,
πρὶν σε δεῦρ' ἔλθειν, ἔχω, Ἄργει γενέσθαι,
voluntatem equidem habui, &c. Καὶ ὑμῖν
τοῖς ἐν Ῥώμῃ, to you that are at Rome also;
rather, to you also who are in Rome.

16. Οὐ γὰρ ἐπαισχύνομαι . . . For I am
not ashamed . . . i. e. by the figure Meio-
sis, I think it the highest honour, notwith-
standing the rebukes and contumelies of
the Jews, and the contempt with which the
Gospel is received by the Gentile world in
general, to proclaim those glad tidings
which are the power employed by an omni-
potent God for the salvation of mankind;
or, as Schleusner renders δύναμις γὰρ . . .
inest enim ei vis summa salutaris, the
Gospel is efficacious to save every be-
liever. The particle γὰρ is emphatical in
this and following verse: This is the grand
distinguishing peculiarity of the Gospel.

17. Δικαιοσύνη . . ζήσεται. For therein
is the righteousness of God revealed from
faith to faith: as it is written, The just
shall live by faith: or, For the righteous-
ness of God by faith is revealed in it. . . .
Εἰς πίστιν, to produce faith; or as it is
understood by some, to faith, i. e. to those
who believe; see below, iii. 22. But it
may be better not to disjoin the words ἐκ
πίστεως εἰς πίστιν. Est modus loquendi He-
braicus, says Schoettgen, quo augmentum
alicujus rei denotatur. Sic Ps. lxxxiv. 7.
ibunt de robore in robur, i. e. indies erunt
fortiores. Vide infra vi. 19. et 2 Cor. iii.
18. Sensus autem totius hujus commatis
erit talis; Benignitas Dei erga Judæos et
gentes in eo sese exserit, quod fidem in eis
accensam quotidie augeat, et per illam eos
salvos faciat, quorsum præcipuè citatio
Prophetæ pertinet. Nam illa verba ideo
adducuntur, ut ostendant, benignitatem Dei
tantam esse, ut hominem non per merita,

- 18 ^q Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν
 ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, τῶν τὴν ἀλήθειαν ἐν ἀδι-
 19 κίᾳ κατεχόντων. ^r Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν
 20 ἐστὶν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνέρωσε· ^s (τὰ γὰρ
 ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα
 καθορᾶται, ἥ τε αἰδῖος αὐτοῦ δύναμις καὶ θειότης,) εἰς τὸ
 εἶναι αὐτοὺς ἀναπολογήτους.
 21 ^t Διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχα-
 ρίστησαν· ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν,

^q Eph. v. 6. Col. iii. 6.
 Acts xiv. 17. xvii. 27.

^r Acts xiv. 17. John i. 9.
^t Jer. ii. 5. Eph. iv. 17. 18.

^s Ps. xix. 1. &c.

19 = ὁ Θεὸς γὰρ

21 = ἠυχάριστησαν

sed per fidem salvare velit. Δικαιοσύνη Θεοῦ cannot mean God's personal righteousness, or the justice and moral rectitude of the divine nature. This phrase conveys something very appropriate, and a high privilege to believers; it consists not in our own sanctification, but in our justification, which is of the free grace of God, or our absolution from our sins past, through faith in the blood of Christ, shed for the remission of our sins. In this verse is contained the reason why (ver. 16.) the Gospel is the most effectual means of our salvation; because it declares that benefit by which through Christ, as the cause, we obtain a gratuitous remission of our sins. Then St. Paul introduces the quotation from Habak. ii. 4. to explain this doctrinal point: Ὁ δὲ δίκαιος *The just shall live by faith.* That Prophet had been representing to the Jews the approach of captivity; and takes occasion to show them, that the perverse and obstinate should suffer; and that they who had faith in the prophecy, in God's promises, should escape. This confession of his own faith is of a pure evangelical character, though the Prophet might not have in view in this text the expression of a particular Christian truth. Though "the vision tarried, yet it would surely come." See also Dan. x. 14. Bp. Midd. observes that St. Paul often prefers the anarthrous form, as Θεοῦ in this instance of δικαιοσύνη Θεοῦ, of which the Evangelists have a few instances. The general vehemence and quickness of his manner occasions that mode of expression which Dionysius Halic. describes as the *austere style*, and which he observes is *ὀλιγοσύνδεσμος*.

18. Ἀποκαλύπτεται κατεχόντων
 For the wrath of God is revealed from

heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; or, who restrain the truth by their unrighteousness. As the Apostle had shown that the Gospel brought salvation to man, so he shows that man was in danger of perishing by his sins; and as all both Jews and Gentiles have sinned, none can be justified by their works, and escape God's wrath, which is revealed in the Gospel. This the Apostle begins to prove, concluding at iii. 20. 21. Κατέχειν here is *to hinder, to restrain.* Hesych. κατέχειν· κωλύειν, συνέχειν.

19. 20. Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς *Because that which may be known of God is manifest in them* See note at Acts xiv. 17. Even idolaters and Gentiles are left without excuse. Their ungodliness and unrighteousness are evinced to be the effect of their depraved dispositions, rather than of their want of information. Τὸ γνωστὸν τοῦ Θεοῦ is the same as γνώσις Θεοῦ, *cognitio Dei*; so τὸ χρηστὸν τοῦ Θεοῦ, below ii. 4. for χρηστότης. Τὸ γνωστὸν may also be rendered, *cognoscibile*, that which may be known; as τὸ νοητὸν, that which may be understood; τὸ ὁρατὸν, that which may be seen. Τὰ γὰρ ἀόρατα *for the invisible things of him, his divine attributes*, as αἰδῖος αὐτοῦ δύναμις καὶ θειότης: thus Aristotle, *πάση θητῇ φῦσει γενόμενος ἀθεώρητος*, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός. Cic. *Deum non vides, tamen—Deum cognoscis ex operibus ejus.* Ἀπὸ κτίσεως κόσμου, i. e. ἐξ οὗ ἐκτίσθη ὁ κόσμος. See John xv. 27. Matt. xiii. 35.

21—23. Διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν *Because that, when they knew God, they glorified him not as God*

καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία· Φάσκοντες εἶναι 22 σοφοί, ἐμωράνθησαν, ^u Καὶ ἥλλαξαν τὴν δόξαν τοῦ 23 ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν.

^x Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις 24 τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· ^y Οἵτινες μετήλλαξαν τὴν 25 ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. ^z Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ 26 Θεὸς εἰς πάθη ἀτιμίας. Αἷ τε γὰρ θήλειαι αὐτῶν μετήλ-

^u Deut. iv. 15. &c. Ps. cvi. 20. Isa. xl. 18. Jer. ii. 11. Ezek. viii. 10. Acts xvii. 29.

^x Ps. lxxxi. 12. Acts vii. 42. Eph. iv. 18. 19. 1 Thess. iv. 4. 2 Thess. ii. 11. 12. Lev. xviii. 22. 23.

^y Amos ii. 4.

^z Eph. v. 12. Jude 10.

24 † καὶ

Instead of pursuing such inferences, of reason, as the visible creation might have led them to, and showing that gratitude which they ought to the divine goodness, they gave themselves up to their corrupt imaginations; setting up the resemblance of men, and even of beasts, as the objects of worship. See Gilpin. Ὡς Θεὸν, as God; Θεὸν becomes anathrous, by ὄντα being und. before it; see note Matt. xii. 50. Ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, became vain in their imaginations, or reasonings. What is to become vain in the Scripture language, may be seen 2 Kings xvii. 15. 16. And they followed vanity, and became vain, and went after the Heathen, and made to themselves molten images, and worshipped all the host of heaven, and served Baal. See also note at Acts xiv. 15. Φάσκοντες εἶναι σοφοί, professing themselves to be wise, i. e. assuming to themselves the name of wise. The Apostle seems to have an eye particularly to the Greeks. Φάσκω is glorior, prae me fero, me vendito. Thus Xenoph. de Rep. Laced. ii. 1. οἱ φάσκοντες κάλλιστα τοὺς νείεις παιδεύειν. And Aristoph. Ran. iii. 1. ὅτι δοῦλος ὦν ἐφασκες εἶναι δεσπότης. Τὴν δόξαν τοῦ Θεοῦ, the glory of God, i. e. the glorious God, or the glorious nature of God. Ἀφθαρτος, uncorruptible, immortal, opposed to φθαρτὸς ἄνθρωπος, see 1 Cor. xv. 43. 52.

24. Διὸ καὶ παρέδωκεν . . . Wherefore God also gave them up . . . This process of wickedness from idolatry which now follows, we have also in the Wisdom of Solo-

mon, xiv. 11—27. See παραδίδωμι at note Acts vii. 42. A contempt of true religion is the source of all wickedness. As they against the light of nature debased and dishonoured God by their idolatry, it was a just and fit recompense they received, in being left to debase and dishonour themselves by unnatural lusts. See Locke. God gave them up to uncleanness, that is, he left them to be actuated by their own lusts, to walk in them; for properly speaking God does not instigate, or give up, him whom he leaves entirely to himself, that is, to his own desires and counsels, and to the suggestions of his ever active spiritual enemy. See Milton's Christian Doctrine, by Sumner. Ἐν ταῖς ἐπιθυμίαις, for κατὰ τὰς ἐπιθυμίας; ἐν, juxta, secundum.

25. Οἵτινες . . . Who . . . may be taken causally for ut qui . . . Τὴν ἀλήθειαν τοῦ Θεοῦ, the truth of God; or, the true God, as above ver. 23. τὴν δόξαν τοῦ Θεοῦ, the glory of God, or the glorious God. Ἐν τῷ ψεύδει, into a lie, or, for an idol; for the false and fictitious Gods of the Heathens are, and very fitly, called in the Scripture lies, Amos ii. 4. Jer. xvi. 19. 20. Παρὰ is often used by Josephus for magis quam. As Vig. observes, c. ix. s. vi. r. 15. it is used for prae in comparisons: thus, if the Creator be compared with the creature, the latter is preferred, and the divine honour is given to it.

26. εἰς πάθη ἀτιμίας . . . unto vile affections . . . Πάθος here as Col. iii. 5. is a depraved affection, a libidinous and unnatural

- 27 λαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· Ὅμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. ^a Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα· Πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φό-

^a Eph. v. 4.

27 || ὁμοίως δὲ 29 † πορνεία

propensity; hence, those who are given to it are called by the Latins *Pathici*. Αἱ τε γὰρ θήλειαι . . . for even their women . . . γυναῖκες und. see Bos. Θήλειαι is properly an adjective, signifying *tender, feminine*; thus Soph. Trach. 1064. γυνὴ δὲ, θήλυς ὄσα, κοῦκ ἀνδρὸς φύσιν. And Plato has θήλειαι κόραι. The women of Lesbos are said by ancient authors to have been many of them guilty of the unnatural vice alluded to by the Apostle. They were called *Tribades*. Martial inscribes the 91st Ep. of his first book to a woman of that character, named Bassa.

27. Ὅμοίως τε καὶ οἱ ἄρρενες . . . And likewise also the men . . . The Greek philosophers of the greatest name and reputation were guilty of this abominable vice. The detestable practices mentioned by Paul were not prohibited either by the religion or by the laws of the heathens; but on the contrary were authorized by both, and avowedly practised by men of the first characters in the heathen world. Ἐξεκαύθησαν . . . ἀλλήλους . . . burned in their lust one toward another . . . Virg. Ecl. ii. 1. Formosum pastor Corydon ardebat Alexin. Servius, *impatiens diligebat*. Ὁρεξις, from ὀρέγομαι *appeto*; Suid. and Hesych. ὀρεξις ἐπιθυμία. Τὴν ἀντιμισθίαν τῆς πλάνης . . . that recompense of their error . . . See note above ver. 24. Idolatry is also called error, 2 Pet. ii. 18.

28. Καὶ καθὼς . . . καθήκοντα And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, or, which are unbecoming. This reprobate mind is not represented as the consequence of any antecedent decree of God, but as resulting from their own wilful blindness and voluntary

desertion of the worship of the Creator for that of the creature, although they knew the judgment of God, that they which commit such things are worthy of death, ver. 32. Ἀδόκιμος in its primary signification is applied to metals or coins, which, not standing the test of purity, are rejected. In Ulpian we find the expressions *reprobi nummi* and *reproba pecunia*, that which is not sterling, so that ἀδόκιμος and *reprobus* correspond to each other both in their original and derived senses. As metals and coins, when tried by their proper test, and found not to be pure and genuine, are rejected as base; so men, if their faith and actions do not stand that test to which it pleases God they should be subjected, are rejected as worthless. The word *δόκιμος* occurs frequently in the N. T. and always bears a sense opposite to that of rejected; it is six times translated *approved*, and once *tried*: its exact meaning seems to be *approved* after trial, as ἀδόκιμος signifies *rejected* after trial; the prominent idea in both is *probation* with its possible results. Bp. Tomline. Schleusner renders it here *mens improba et perversa*, Hesych. ἀδόκιμον *πονηρόν*. In 2 Cor. xiii. 6. it is, *not genuine, not true*. Locke and several other interpreters render ἀδόκιμον here in an active sense, that God left the Gentiles to an unsearching unjudicious mind, *non explorantibus permisit mentem non exploratricem*. To correspond to καθὼς there seems to be a subintellection of οὕτως before παρέδωκεν, see Bos. Ἐχειν ἐν ἐπιγνώσει, to retain God in their knowledge; see above, ver. 21.

29—31. Πεπληρωμένους πάσῃ ἀδικίᾳ . . . Being filled with all unrighteousness . . . Universal depravation and corruption seized and possessed them. See note at Mark vii.

νου, ἔριδος, δόλου, κακοηθείας· Ψιθυριστὰς, καταλάλους, 30
 θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς
 κακῶν, γονεῦσιν ἀπειθεῖς, Ἄσυνέτους, ἀσυνθέτους, ἀστόρ- 31
 γους, ἀσπόνδους, ἀνελεήμονας·^b Οἵτινες τὸ δικαίωμα τοῦ 32
 Θεοῦ ἐπιγινόντες, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανά-
 του εἰσιν,) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι
 τοῖς πράσσουσι.

^b Infra ii. 2. vi. 21. Hos. vii. 3. Ps. l. 18.

30 || θεοστυγεῖς

31 † ἀσπόνδους

22. Κακοῦς is moral depravity, malignity and malevolence. Aristotle lib. ii. Rhetor. makes it more particularly the vice of old age, and a disposition to take every thing in a bad sense. Ψιθυριστής, properly a whisperer, is a secret slanderer, contradistinguished from κατάλαλος, one who openly calumniates others, particularly in their absence; Theodoret, καταλάλους, οἱ διαβολαῖς κατὰ τῶν ἀπόντων ἀδεῶς κεχρημένοι. Θεοστυγεῖς, haters of God: this word may be interpreted in a double sense; circumflexed on the ultima, it has a passive signification, and is hated by God, Vulg. Deo odibilis; Hesych. Θεοστυγεῖς· μισούμενοι ἀπὸ Θεοῦ. So Helen is said to be hated by the Gods, θεοστυγῆς by Eurip. Troad. 1213. But acuted on the penult. Θεοστυγεῖς are haters of God, as explained by Suidas, Theodoret and Œcumen. Θεοστυγεῖς· θεομίσητοι, οἱ ὑπὸ Θεοῦ μισούμενοι καὶ οἱ Θεὸν μισούντες. παρὰ δὲ τῷ ἀποστόλῳ, οὐχὶ οἱ ὑπὸ Θεοῦ μισούμενοι, ἀλλ' οἱ μισούντες τὸν Θεόν. Ἐφευρετὰς κακῶν, inventors of evil things, who were ever trying to make new discoveries in the arts of sensuality and vice. Virg. Scelerumque inventor Ulixes. Tacit. Sejani facinorum omnium repertor habebatur. Ἄσυνέτους, without understanding, seem to be those who act improperly, from not forming just judgments of things. Chichull, Antiq. Asiat. ii. 12. says, ἀσυνέτους homines hic

intellige non ita a fatuitate, sed ab improbitate et feritate dictos. Ἀστόργους, without natural affection, from ἀ priv. and στέργω to love with natural affection; from which word the English name of the bird stork seems to be derived, i. e. from στοργή, Hesych. ἀγάπη. The Apostle appears to have the Stoics in his eye, and to advert to their well-known apathy, and freedom from all the affections of human nature.

32. Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγινόντες . . . Who knowing the judgment of God . . . Δικαίωμα with the Greeks is the sentence of a judge, condemnation, and also sometimes defence of a cause. Here it is the appointed vengeance of God against offences, comminatio. Below, ii. 26. it is the law, the precepts of the divine law written in the heart; the rule of right, ordained by God. Suid. δικαιώματα· νόμος, ἐντολαί. Below, v. 16. opposed to κατάκριμα, it is justification, the being acquitted from past offences; and ver. 18 of the same chapter, opposed to παράπτωμα, it is obedience, explained ver. 19. by ὑπακοή. Συνευδοκοῦσι τοῖς πράσσουσι, have pleasure in them (in those) that do them. A man is arrived at the height of wickedness, who not only approves, but looks with delight and complacency on the vices of others. It is worse than the bare commission of a crime, and is the last degree of degeneracy.

Κεφ. β'. 2.

- 1 ^a Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν
 ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ
 2 αὐτὰ πράσσεις ὁ κρίνων. Οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ
 Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
 3 Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
 πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα
 4 τοῦ Θεοῦ; ^b Ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ
 τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι
 5 τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; ^c Κατὰ δὲ
 τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις
 σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρι-

^a Supra i. 20. 2 Sam. xii. 5-7. Matt. vii. 1. 2. John viii. 9. ^b Infra iii. 25.
 ix. 23. Eph. i. 7. ii. 4. 7. Isa. xxx. 18. 2 Pet. iii. 9. 15. ^c Deut. xxxii. 34. Jam. v. 3.

5 × καὶ ante δικαιοκρισίας

CHAP. II.

1. Διὸ ἀναπολόγητος εἶ ... Therefore thou art inexcusable ... The illative particle διὸ shows the consequence drawn from the foregoing words; or it may be considered as transitive, for ἀλλὰ δι' αὐτὸ τοῦτο. The Apostle in this chapter now proceeds to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will; and at the same time adjudged the heathen to condemnation, as unworthy the favour of God, for the same things which they did themselves; and therefore they thus condemned themselves, being equally guilty before God of disobedience to the divine law. He apostrophises a Jew, without naming him; this mode having more force, but less offence. See below ver. 17 and 27.

2. 3. Οἶδαμεν δὲ ... But we are sure ... i. e. And no doubt we (the Jews) are right in denouncing the judgments of God against sinners: but do we not involve ourselves in the same sentence? Τὸ κρίμα τοῦ Θεοῦ ἐστὶ ἐπὶ τοὺς, &c. after a Heb. form for κριθήσονται παρὰ Θεοῦ. Κατὰ ἀλήθειαν, according to truth, i. e. a just and impartial judgment, without respect of persons: rendered by

Schleusner, *pœna divina eaque justa*. "Ὅτι σὺ ἐστὶ ἐμφατική; and thou, who copiest the worst crimes of the Gentiles.

4. Ἡ τοῦ πλούτου ... ἄγει; Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing (considering) that the goodness of God leadeth (inviteth) thee to repentance? Or do you so strangely mistake the tendency of the divine mercy and patience towards you, that instead of improving them as the most winning engagements to your repentance, they only embolden you to continue in sin, and to rebel against God? The word πλοῦτος used metaphorically as an augmentative of the idea to which it happens to be subjoined, abounds in St. Paul's Epistles; thus also the adj. *rich*, and the adv. *richly*. These words are seldom used in other parts of Scripture. From the seemingly unaffected use of this phrase, Paley, with his usual acuteness, draws an argument in favour of the genuineness of the Epistles of St. Paul. Ὁ πλοῦτος τῆς χρηστότητος is *summa et singularis clementia*: τὸ χρηστὸν τοῦ Θεοῦ, the goodness of God; see note above, i. 19. 20.

5. Κατὰ δὲ τὴν σκληρότητά σου ... But after thy hardness ... Σκληρότης in the same sense as σκληροκαρδία, which see at

σίας τοῦ Θεοῦ, ^d Ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα 6 αὐτοῦ· Τοῖς μὲν καὶ ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ 7 τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον· ^e Τοῖς δὲ ἐξ 8 ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή· ^f Θλίψις καὶ στενοχωρία ἐπὶ 9 πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος· Δόξα δὲ καὶ τιμὴ 10 καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε

^d Job xxxiv. 11. Ps. lii. 12. Jer. xvii. 10. xxxii. 19. Matt. xvi. 27. Rom. xiv. 12. 1 Cor. iii. 8. 2 Cor. v. 10. Rev. xxii. 12. ^e Job xxiv. 13. Supra i. 18. 2 Thess. i. 8. ^f Luke xii. 47. 48. 1 Pet. iv. 17.

8 = ὀργή καὶ θυμὸς

Matt. xix. 8. Ἀμετανόητος must analogically express a very wretched state, as it signifies the want of that *μετάνοια*, which the Gospel every where represents as indispensably essential to the sinner's becoming a Christian. It expresses the impenitent and unreclaimable heart of the obstinate infidel. Many Mss. ancient Verss. and commentators insert καὶ before *δικαιοκρισίας*, consequently making *ἡμέρα* to govern all the three nouns that follow; each of the three terms being employed to designate the same day or period. St. Paul seems to form a compound from the words *δικαίαι αἱ κρίσεις*, *righteous his judgments*, as Rev. xix. 2. The terrible day, to which the Apostle refers, is that which in Rev. vi. 17. is called *ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς*, the great day of the wrath of the Lamb.

7. Τοῖς μὲν . . . αἰώνιον· To them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life. Ἐπομονὴ ἔργου ἀγαθοῦ, continuance in well doing, is here used as ὑπομονὴ ἐλπίδος, continuance in hope, 1 Thess. i. 3. See ὑπομονὴ at note Luke viii. 15. As the scope of the Apostle's argument is to show that man is naturally under condemnation, without exception or respect of persons, all being concluded under sin, both Jews and Gentiles, this patient continuance in well doing, as meritoriously obtaining eternal life should not be considered as a direct and absolute declaration, but a hypothetical and assumed reasoning. None can be said fully and properly to continue in well doing, and all are therefore subject to indignation and wrath. In a similar manner the Apostle asserts, the doers of the law shall be justified; but he adds, by the deeds of the law shall no flesh be justified in his sight, since

Gr. Test.

man is a debtor to do the whole law, which no man can do; consequently as this is not a tenable ground for justification, there is no other upon which we can stand, but the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, even justification by faith.

8. Τοῖς δὲ ἐξ ἐριθείας . . . ὀργή· But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; τοῖς ἐξ ἐριθείας, understand οὐσί. Here ἐριθεία is disobedience, i. q. ἀπειθεία, see note at 2 Cor. xii. 20. These are both the unbelieving Jews and also the Gentiles, who spake against the truth, i. e. the Gospel, and rejected it: and both these obeyed unrighteousness, and gave themselves up to the slavery of sin. See ἀπειθέω at note John iii. 36. Θυμὸς καὶ ὀργή, indignation and wrath, i. e. the most terrible vengeance and punishment. Ammonius: θυμὸς μὲν ἔστι πρόσκαιρος, ὀργὴ δὲ πολυχρόνιος μνησικακία. There is in these words an enallage of case, usual with the best Attic authors; here from the accusative to the nominative: for θυμὸν καὶ ὀργὴν, governed by ἀποδώσει, see Viger c. iii. s. i. r. 1.

9. 10. Θλίψις καὶ στενοχωρία . . . ἔσται und. Tribulation and anguish (will be poured) . . . The construction of these two verses is very simple in the translation. Στενοχωρία anguish, metaphorically, as the Latin *angustia*, a strait, or difficult pass, signifies a great affliction or calamity productive of anguish or despair. See note at 2 Cor. iv. 8. Ἰουδαίου τε πρῶτον . . . of the Jew first . . . There is now under the Gospel no other distinction between the Jews and the Gentiles, but only a priority in the offer of the Gospel, and in the being trained

II.

2 Q

- 11 πρῶτον καὶ Ἑλληνι. ^g Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.
- 12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται.
- 13 καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται, ^h Οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ
- 14 ποιηταὶ τοῦ νόμου δικαιωθήσονται. Ὅταν γὰρ ἔβνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ
- 15 ἔχοντες, ἑαυτοῖς εἰσι νόμος. Οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης

^g Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19. Acts x. 34. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.

^h Matt. vii. 21. Jam. i. 22-25. 1 John iii. 7.

up in the knowledge of the true religion, which will subject them, the Jews, to distinguished wrath for the abuse of their privileges; while God will punish also the like wickedness in the Gentiles, who shall be judged according to the opportunities or the light they have enjoyed.

11—15. Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ . . . For there is no respect of persons with God . . . The parenthesis would begin better here than at ver. 13. See προσωπολήπτης at note Acts x. 34. 35. and νόμος at note Matt. v. 17. It must be admitted, says Bp. Midd. speaking of νόμος with the article prefixed, though subject to some well-known exceptions, that there is scarcely in the whole N. T. any greater difficulty, than the ascertaining the various meanings of νόμος in the Epistles of St. Paul. In order to show that by the Gospel alone men can be justified, and that the Mosaic revelation is in this respect of no more avail than is the light of nature, a proposition, the proof of which is the main object of the whole Epistle, he has occasion to refer to the different rules of life, with which the Gentiles and Jews had respectively been furnished: to the latter more than one revelation has been granted; for from the earliest ages to the time of Malachi the Almighty favoured them, through the Patriarchs and Prophets, with repeated indications of his will. Hence νόμος is used by St. Paul of every rule of life, of every revelation, especially of the Mosaic law, and even of the moral and ceremonial observances, one or both of which it is the object of every νόμος to inculcate. Our English version, by having almost constantly said *the law*, whatever be the meaning of νόμος in the original, has made this most difficult Epistle still more obscure: for the English reader is used to understand the

term of the law of Moses, as in the Evangelists. With respect to the present passage, continues the Bishop, I am of opinion that by τοῦ νομοῦ the law κατ' ἐξοχὴν is meant, and that the Apostle means to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will; in which case the reasoning will be, As many as have sinned without a revelation shall be punished without incurring the additional penalties, which such a revelation would have enacted; and as many as have sinned under a revelation shall suffer the severer punishment, which that revelation, whatever it be, has denounced against their crimes. If it be thought strange, saith St. Paul, that such indulgence should be shown the former class of persons, I will add, that not *the hearers even of the law itself, but, &c.* Then the Apostle subjoins, For when Gentiles, who have not any revelation, practise, by a natural impulse, morality as pure as that, which even the Mosaic law enjoins, though they have not actually a revelation, they become a revelation to themselves, and may therefore hope for all the rewards of virtue, which an actual revelation would have taught them to expect. And the same argument, with the same attention to the use of the article, is prosecuted to the end of the chapter. This passage proves that all mankind have always had a rule of life derived from their Maker and interwoven in their frame; but this rule was resisted by "another law in their members, warring against the law of their minds, and bringing them into captivity to the law of sin, which was in their members." See below vii. 23. Οἱ τοὶ καὶ ἔβνη ver. 14. agree in sense, as is observable in the best authors; see Vig. c. iii. s. ii. Συμμαρτυρούσης—συνειδήσεως

αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων, ἣ καὶ ἀπολογουμένων.) ¹ Ἐν 16 ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

^k Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ 17 νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, ¹ Καὶ γινώσκεις τὸ θέλημα, 18 καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου.

^m Πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν 19 σκότει, ⁿ Παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα 20 τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

^o Ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύς- 21

¹ Matt. xxv. 31. John xii. 48. v. 22. Acts xvii. 31. x. 42. 1 Cor. iv. 5. Infra xvi. 25.

^k John viii. 33. 41. Infra ix. 4. Isa. xlv. 25.

¹ Deut. iv. 8. Ph. i. 10.

^m Matt. xv. 14. xxiii. 16. 17. 19. 24. John ix. 34. 40. 41.

ⁿ 2 Tim. i. 13. iii. 5.

^o Ps. l. 16. &c. Matt. xxiii. 3. &c.

17 * Ἴδὲ σὺ

... their conscience also bearing witness ... Thus Juv. xiii. 193. *Nocte dique suum gestare in pectore testem*. Τῶν λογισμῶν, their thoughts, or discussions, reasonings.

16. Ἐν ἡμέρᾳ ὅτε ... In the day when ... See note at Matt. x. 15. ὅτε for ἐν ᾧ. Some connect this with the preceding verse, but it makes better sense to join it with ver. 12. the intermediate verses being parenthetical, or even with ver. 11. Κατὰ τὸ εὐαγγέλιόν μου, according to my gospel, i. e. according to the doctrine of Jesus Christ, which is preached by me. See also 2 Tim. ii. 8.

17. Εἰ δὲ σὺ Ἰουδαῖος ... Behold, thou art called a Jew ... With this reading, which seems to have the preference to the received Ἴδὲ σὺ, the apodosis must be taken at ver. 21. and the sense thus supplied: Being a man of such superior wisdom and knowledge of religion, arrogating to thyself the character of a light and a guide, an instructor of others, and contemptuously regarding all the heathen as blind, as babes, and as fools, think what a heavier weight of punishment and divine vengeance thou art preparing to thyself; why are thy precepts confined to others? Why do they not direct thy own practice? Καυχᾶσαι is contracted from the Ionic *καυχᾶσαι*, for which we have also the Ionic *καυχᾶσαι*, which the Attics contract into *καυχᾶν* and *καυχᾶν*, from *καυχᾶμαι*, to boast or vaunt oneself, properly from *αὐχέω* to toss the neck or carry it high, from *αὐχην* the neck.

It is clear from the following verses that the law on which the Jews "rested" was the Mosaic moral law, chiefly if not altogether. For to prove that they had broken the law, the Apostle shows that they had broken the moral commandments.

18. *δοκιμάζεις τὰ διαφέροντα* ... approvest the things that are more excellent ... thou hast the touchstone of things excellent, as Locke renders it; i. e. thou knowest the difference between right and wrong, between lawful and unlawful: Vul. *utiliora*. A knowledge, which, in thy presumption, gives thee one pre-eminence above the defiled nations. See *κατηχέω* at Luke i. 4.

20. *ἔχοντα ... νόμῳ* which hast (i. e. boasteth that thou hast) the form of knowledge and of the truth in the law. By a hendiadys for *τῆς γνώσεως τῆς ἀληθείας*. Μόρφωσις is such a draught as contained and represented the parts and lineaments of the whole: for what we learn and imprint on our minds is said to be formed, *μορφοῦσθαι*, Gal. iv. 19. So Cic. *mentes formantur studiis*. It seems here to be the same as below vi. 17. *τύπος διδασκῆς*; and 2 Tim. i. 13. *ὑποτύπωσις ὑγιαίνοντων λόγων*, the form of sound words. The Apostle uses these expressions and terms here in the same sense the Jews spoke of themselves vaunting it over the Gentiles, and thus he aggravates their fault in judging the Gentiles as they did.

21. 22. Ὁ οὖν διδάσκων ... Thou therefore which teachest another ... See Matt.

- 22 σων μὴ κλέπτειν, κλέπτεις; Ὁ λέγων μὴ μοιχεύειν,
 23 μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; ^p Ὃς
 ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν
 24 ἀτιμάζεις; ^q Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφη-
 μεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.
 25 ^r Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης· ἐὰν δὲ
 παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν.
 26 Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ,
 οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται;
 27 ^s Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα,
 σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;
 28 ^t Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ
 29 φανερῷ, ἐν σαρκί, περιτομή· ^u Ἄλλ' ὁ ἐν τῷ κρυπτῷ
 Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι·
 οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

^p Supra ver. 17. Infra ix. 4.

^q 2 Sam. xii. 14. Isa. lii. 5. Ezek. xxxvi. 20. 23.

^r Gal. v. 3.

^s Matt. xii. 41. 42.

^t Matt. iii. 9. John viii. 39. Infra ix. 6. 7.

Rev. ii. 9.

^u Deut. x. 16. xxx. 6. Jer. iv. 4. Infra vii. 6. 1 Cor. iv. 5. 2 Cor. iii. 6.

Phil. iii. 3. Col. ii. 11. 1 Thess. ii. 4. 1 Pet. iii. 4.

xxiii. 3. 4. and notes. Ὁ βδελυσσόμενος ... ἱεροσυλεῖς; thou that abhorrest idols, dost thou commit sacrilege? See note at Matt. xxiv. 15. Dost thou violate that true religion, to the observance of which thou pretendest to reclaim and recall others; and robtest God of that real worship and homage which he so justly claims?

24. Τὸ γὰρ ὄνομα ... γέγραπται. For the name of God is blasphemed among the Gentiles through you, as it is written. Your religion is become the object of contempt and calumny among the heathen nations, by reason of your notorious and scandalous immoralities. Καθὼς γέγραπται, what happens in your case corresponds with what we read in the Scriptures concerning your fathers; see Ezek. xxxvi. 23. Isa. lii. 5.; in which last the words are the same as the Apostle's concluding words. See Septuagint.

25. Περιτομὴ μὲν γὰρ ὠφελεῖ ... For circumcision verily profiteth ... Here it is plain, says Bp. Midd., that by νόμον without the article we are to understand, not the law itself (nor indeed would πράσσειν τὸν νόμον be very intelligible), but moral obedience or virtue, such as it was the object of the law to inculcate, and of which circumcision was the outward and visible sign. Thus in the

next ver. instead of νόμον, we have τὰ δικαιώματα τοῦ νόμου. The same explanation will serve for νόμου below, ver. 27. See περιτομὴ at note Acts vii. 8. and ἀκροβυστία at note Acts xi. 1—3.

26. οὐχὶ ... λογισθῆσεται; shall not his uncircumcision be counted for circumcision? If the Gentile fulfil the moral duties of religion to the best of his natural power, shall he not be accounted with God as if he were circumcised? See δικαιώματα above i. 32.

27. Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία ... And shall not uncircumcision which is by nature, if it fulfil the law, judge thee ... i. e. condemn thee ... Uncircumcision, i. e. the uncircumcised, the abstract for the concrete. Τὸν διὰ γράμματος ... who by the letter ... See note above i. 8.

28. Οὐ γὰρ ὁ ἐν τῷ φανερῷ ... περιτομή. For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: for he is not the child of Abraham, to whom the promises pertain, who is merely so by lineal descent; nor is that the available circumcision, that of the heart, which is external, that mark imprinted on the flesh.

29. ἐν πνεύματι, οὐ γράμματι ... in the spirit and not in the letter ... The true cir-

Κεφ. γ'. 3.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; ἢ τίς ἡ ὠφέλεια τῆς 1
 περιτομῆς; ^a Πολὺ, κατὰ πάντα τρόπον. Πρῶτον μὲν 2
 γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. ^b Τί γάρ; εἰ 3
 ἡπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ
 καταργήσῃ; ^c Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, 4
 πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, ^d Ὅπως αὖ

^a Deut. iv. 7. 8. Ps. cxlvii. 19. 20. Supra ii. 18. Infra ix. 4. ^b Num. xxiii. 19.
 Infra ix. 6. xi. 29. 2 Tim. ii. 13. Heb. iv. 2. ^c Ps. li. 4. lxii. 9. cxvi. 11. John iij. 33.

circumcision is spiritual not literal; it consists in purifying the soul from all depraved affections, and in putting off the whole body of sin; and this will meet the approbation of God. The clause *καὶ περιτομή—γράμματι*, might be parenthetical. See *ἐπαινος* below at note xiii. 3.

CHAP. III.

1. 2. Τί οὖν ... *What advantage then hath the Jew?* ... The first part of this chapter is closely connected with the concluding part of the last. It is to be noticed, says Paley, that as often as St. Paul's argument leads him to say any thing derogatory from the Jewish institution, he constantly follows it by a softening clause. Having (ii. 28. 29.) pronounced, not much perhaps to the satisfaction of the native Jews, "that he is not a Jew which is one outwardly, neither that circumcision which is outward in the flesh," he adds immediately, "What advantage then hath the Jew, or what profit is there in circumcision? *Much every way.*" We have the same softening clause below, 28—31. vii. 6. 7. This πολὺ, κατὰ πάντα τρόπον, is not contradictory to ver. 9. below οὐ πάντως, for this refers to their superior advantages, and the other to their base conduct. See *πρῶτον* above i. 8. Ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, unto them were committed the oracles of God, or they were entrusted with ...; of which sense of πιστεύεσθαι with the accusative, Wesseling has collected several examples on Diod. Sic. c. 58. and see Gal. ii. 7. St. Paul gives a list of the advantages which the Jews had over the Gentiles, below ix. 4. 5. He goes on to show in this chapter that the national privileges the Jews had over the

Gentiles, in being the people of God, gave them no particular right, or better title to the kingdom of the Messiah, than the Gentiles had. Because they as well as the Gentiles all sinned, and were not able to attain righteousness by the deeds of the law more than the Gentiles, justification was to be had only by the free grace of God through faith in Jesus Christ; so that upon their believing, God, who is the God not of the Jews alone, but also of the Gentiles, accepted them as well as the Jews; and now admits all, who profess faith in Jesus Christ, to be equally his people.

3. Τί γάρ; ... *For what if some ...* But it is better to place the note of interrogation at γάρ; *What then?* It is a second question advanced by the Jew. See μὴ at note John vi. 66—69. Τὴν πίστιν τοῦ Θεοῦ is the faithfulness of God, the fidelity of his promises, when thus applied to God. Shall the infidelity of the Jews disannul or destroy the fidelity of God's promises?

4. Μὴ γένοιτο ... κρίνεσθαι σε· *God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings (declarations), and mightest overcome when thou art judged; or rather, when thou judgest.* God forbid that such a thought should enter our hearts. The quotation is exactly from the Septuagint, Ps. li. 4. The words are a confession of David, that how severely soever God should deal with him for his sin, he could not accuse him of too much rigour, but must justify him in his proceedings, and clear him from all imputations of injustice. They are introduced to show that though God should reject the Jews for their infidelity, they would have no reason to complain of his severity, or charge him with in-

δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσης ἐν τῷ κρίνεσθαί
 5 σε. ^d Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι,
 τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ
 6 ἄνθρωπον λέγω.) ^e Μὴ γένοιτο· ἐπεὶ πῶς κρίνει ὁ Θεὸς
 7 τὸν κόσμον; Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ
 ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καγὼ
 8 ὡς ἁμαρτωλὸς κρίνομαι; ^f Καὶ μὴ (καθὼς βλασφημού-
 μεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν,) ὅτι ποιήσωμεν
 τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστι.
 9 ^g Τί οὖν; προεχόμεθα; οὐ πάντως· προητiasάμεθα γὰρ
 Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι·

^d Infra vi. 19. Gal. iii. 15.^e Gen. xviii. 25. Job viii. 3. xxxiv. 17.^f Infra v. 20. vi. 1. 15.^g Infra ver. 23. Gal. iii. 22.

justice or unfaithfulness on that account, they having forfeited their right to be the seed of Abraham, the father of the faithful, by their infidelity, and the Gentiles, by imitating his faith, being now become his children. Ἐν τῷ κρίνεσθαί σε, *when thou judgest*; when thou enterest into judgment with man, or accusest him of sin: thus 1 Cor. vi. 1. *τολμᾷ τις κρίνεσθαι*; *Dares any one contend before the unjust*? See Whitby.

5. Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι ... *But if our unrighteousness commend (displays, illustrates) the righteousness of God* ... See δικαιοσύνη Θεοῦ above, i. 17. If then, replies the Jew, this mode of justification, which God has ordained in the Gospel, be recommended and confirmed by my infidelity, does it not seem hard that I, who am the author of so happy an effect, should be the object of God's displeasure? *Συνιστάνειν φανεροῦν, βεβαιοῦν, παρατιθέναι*, Hesych. Κατ' ἄνθρωπον λέγω, *I speak as a man*; I speak, says Chrysostom, κατ' ἀνθρώπινον λογισμόν, *according to human reason*, οὐ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τέθεικα λογισμούς· *for it is not I, says the Apostle, that say these things, but I propose the reasonings of others*.

6. ἐπεὶ ... *for then* ... Supply, εἰ ἄδικος εἶη. See Vig. c. vii. s. vi. r. 4. and Hoogveen. The Apostle interrupts the objector by a strong denial of his objection. Πῶς κρίνει ... *How shall God judge the world*? The very idea of God's judging the world implies that it shall be done in righteousness. See Gen. xviii. 25. After this interruption, St. Paul suffers the objector to state his objection in a new form, ver. 7. and strengthens it by an addition of his own,

ver. 8. We have a similar interruption, Hor. Ser. ii. 3. 187.

7. Εἰ γὰρ ... αὐτοῦ ... *For if the truth of God hath more abounded through my lie unto his glory* ... *Πεύσματι* is, my unfaithfulness or error, in affirming that Jesus is not the Messias. It is thought by some however that this is spoken in the character of a Pagan, in which case *ψεύσματι* will be idolatry. Here, however, it may imply *sin* in general. Ἐπερίσσευσεν, *hath more abounded*, hath been manifested, and appeared more illustrious.

8. Καὶ μὴ ... ἐστι· *And not rather, (as we be slanderously reported, and some affirm that we say,) Let us do evil, that good may come? whose damnation is just*; or rather, of these the condemnation is just. Καὶ μὴ is elliptical, as if he said, καὶ τὶ μὴ λέγομεν. *And*, to carry your objection further, *why not add*, (as you Jews affirm that we the Apostles teach,) let us do evil, that God's glory may be promoted by our pardon. No doubt the Apostle's doctrine had been misrepresented, that the greatness of the sins of the Gentiles rendered God's goodness, in sending Christ to die for them, the more illustrious. See below, v. 8. 20. 21.

9. Τὶ οὖν; *προεχόμεθα*; ... εἶναι· *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin*; or rather, that both Jews and Gentiles are ... The Apostle now returns from his digression to his main argument to prove that the Jews as well as the Gentiles were all under sin: and indeed this third chapter may be said to contain a map of man's nature. Adam's fall has rendered all men's hearts corrupt alike. "As in water face

^h Καθὼς γέγραπται, Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· 10
 Οὐκ ἔστιν ὁ συνιών, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. 11
 Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν 12
 χρηστότητα, οὐκ ἔστιν ἕως ἑνός. ⁱ Τάφος ἀνεωγμένος 13
 ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν.
 Ὑὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. ^k Ὡν τὸ στόμα ἀράς 14
 καὶ πικρίας γέμει. ^l Ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· 15
 Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· Καὶ 16 17
 ὁδὸν εἰρήνης οὐκ ἔγνωσαν. ^m Οὐκ ἔστι φόβος Θεοῦ ἀπ- 18
 ἐναντι τῶν ὀφθαλμῶν αὐτῶν. ⁿ Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος 19
 λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ
 ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. ^o Διότι ἐξ ἔργων 20

^h Ps. xiv. 1-3. liii. 1. ⁱ Ps. v. 9. cxl. 3. ^k Ps. x. 7. ^l Prov. i. 16. Isa. lix. 7.

^m Ps. xxxvi. 1.

ⁿ Ps. cvii. 42. Ezek. xvi. 63. Supra ii. 2.

^o Ps. cxliii. 2. Acts xiii. 39. Gal. ii. 16. iii. 11. Eph. ii. 8, 9. Tit. iii. 5. Infra vii. 7.

10 † Ὅτι

answereth to face, so the heart of man to man." Prov. xxvii. 19. τί οὖν; προεχόμεθα; Some read this with only one interrogation? *What are we better than the Gentiles?* And Wetstein renders προεχόμεθα passively, *superamur*; but there is no necessity. Οὐ πάντως is better read οὐ, πάντως, *not, by any means*, otherwise it might be mistaken for, *not altogether better*, but partly so. Though οὐ, as Hoogeveen observes, often converts an affirmative into a negative word, as below, ver. 20. οὐ δικαιοθήσεται πᾶσα σὰρξ is *not non justificabitur omnis caro*, but *justificabitur nulla caro*, so here οὐ πάντως for οὐδαμῶς: see note above, ver. 1. 2. Προητιασάμεθα γὰρ... *for we have before proved*... Αἰτιόδομαι is *to demonstrate and evince by arguments*, and πρὸ before. Some interpreters have rendered it in a passive sense; thus, we have been before accused and judged by the divine law, Ps. xiv. 3. and before also by the Mosaic law, that we are all under sin, both Jews and Gentiles. But the former interpretation is preferable.

10—18. Καθὼς γέγραπται... *As it is written*... This truth may be confirmed by the several testimonies of Scripture, spoken of the Jews in several texts of the O. T., all which were too truly applicable to the Jews at the time of Christ's coming. These several texts however all follow together in some good Mss. of Ps. xiv. See Dr. Kennicott's Diss. 84. 9. Οὐδὲ εἷς, *no, not one*

... This quotation is from Ps. xiv. 1—3. and liii. 1—3. Τάφος ἀνεωγμένος... ver. 13. *their throat is an open sepulchre*... from Ps. v. 9. Ὑὸς ἀσπίδων... *the poison of asps*... from Ps. cxl. 3. Πικρίας γέμει... ver. 14. *full of cursing and bitterness*, from Ps. x. 7. See note at Acts viii. 23. Ὅξεῖς οἱ πόδες... ver. 15—17. from Isa. lix. 7. 8. Οὐκ ἔστι φόβος Θεοῦ... ver. 18. *There is no fear of God*... from Ps. xxxvi. 1.

19. Οἶδαμεν δὲ... *Now we know*... The Apostle now points out that the application of this is more immediately to the nation of Israel, as they were under the dispensation of the O. T. ἵνα is to be here taken ἐκβατικῶς, according to Theodoret, i. e. as eventual, and may be rendered, *so that every mouth is stopped*; there is no room for self-justification, every sinner's plea must be silenced, as the Gentiles were not more free from guilt than the peculiar people of God. Φράσσω is properly *to fence, to hedge*; φραγμὸς a *hedge*. Hence *to stop, as the mouth, to silence*. So also 2 Cor. xi. 10. *to restrain*: ἡ καθύχρησις αὐτῇ οὐ φραγήσεται εἰς ἐμὲ, *hac res, gloriā prædicationeque digna, in me non occultabitur*, i. e. *eam non tacebo*; εἰς ἐμὲ i. q. ἐν ἐμοί. Ὑπόδικος, *guilty, is obnoxious to condemnation*. So in Demosth. ὑπόδικος ἔστω τῷ παθόντι, *let him be liable to a prosecution from the sufferer*.

20. Διότι ἐξ ἔργων νόμου... *Therefore by the deeds of the law*... The absence of

νόμου οὐ δικαιωθείσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

- 21 ^p Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται,
 22 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· ^q Δικαιο-
 σύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας
 καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γὰρ ἔστι διαστολή.
 23 ^r Πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ
 24 Θεοῦ, ^s Δικαιοῦμενοι δωρεάν, τῇ αὐτοῦ χάριτι, διὰ τῆς

^p John v. 46. Acts xv. 11. xxvi. 22. Phil. iii. 9. Supra i. 2. 17. 1 Pet. i. 10.

^q Infra iv. toto. x. 12. Gal. iii. 28. Col. iii. 11.

^r Infra xi. 32. Gal. iii. 22.

^s Infra iv. 16. Eph. i. 7. ii. 8. Col. i. 14. 1 Tim. ii. 6. Tit. iii. 5. 7. 1 Pet. i. 18. 19. Matt. xx. 28.

22 † καὶ ἐπὶ πάντας

the article proves nothing in this place as to the meaning of νόμου, on account of the preposition; see note at Matt. xxi. 42. Rosenmüller says, that it signifies the whole law as revealed to the Jews and contained in the O. T.; and Michaelis is of the same opinion. But, says Bp. Midd., this explanation seems to me to fall short of the Apostle's argument. It is his purpose to show that *no man whatever* can be justified by the works either of the Jewish law or of any other. Πᾶσα σὰρξ like ὁ κόσμος in the preceding verse cannot but be understood universally; and what follows, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας, is also plainly an universal proposition. In the next verse χωρὶς νόμου is well explained by Macknight to signify perfect moral obedience. But in that very verse, where the law, meaning the Pentateuch, is mentioned, we have ὑπὸ τοῦ νόμου. See above ver. 9. for οὐ—πᾶσα σὰρξ. Διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας, for by the law is the knowledge of sin, because law makes men experimentally sensible that they are sinners, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment. See below vii. 7.

21. Νυνὶ δὲ . . . προφητῶν. But now the righteousness of God without the law is manifested, being witnessed by the law and the Prophets; but now under the Gospel, a righteousness appointed by God, as the means of the justification of sinners, without perfect obedience to law of any kind, is made known; and it is no new method of justification, being established from the very beginning of the world, being taught both by the Law and the Prophets. Not having mine own righteousness, says the Apostle

Phil. iii. 9. which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

23. Πάντες . . . τοῦ Θεοῦ. For all have sinned, and come short of the glory of God. The phrase ὑστερεῖσθαι is properly applied to those who are left behind in a race, and thus fail or fall short of the prize, τὸ βραβεῖον. There is an ellipsis of ἀπὸ after it, which is supplied in Heb. xii. 15. See Bos. Τῆς δόξης is generally understood to mean eternal glory, a sense which accords with the word ὑστερεῖσθαι. But it may also be interpreted, the praise or approbation of God. All mankind both Jews and Gentiles are equally under sin, and cannot by their own merits obtain the approbation of God, nor eternal happiness. No precedent dispensation, says Dr. Barrow, had exhibited any manifest overture or promise of pardon; the light of nature only directing to duty, and condemning every man in his own judgment and conscience who transgresseth, but being blind and silent as to pardon; and the law of Moses rigorously exacting punctual obedience, and denouncing in express terms a condemnation and curse to the transgressors of it in any part, and thus οὐ δυνάμενος ζωοποιῆσαι, Gal. iii. 21. not being able to save us from death; hence the Apostle lays it down as the foundation of the whole argument, that the Gospel alone was the power of God through faith to the salvation both of Jew and Gentile, and that man hath an absolute need of such a justification as that which the Gospel tendereth.

24. Δικαιοῦμενοι . . . Ἰησοῦ. Being justified freely by his grace, through the redemption that is in Christ Jesus. This

ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· Ὁν προέθετο ὁ 25
 Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς
 ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προ-
 γεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· Πρὸς 26
 ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι
 αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

† Acts xiii. 38. 39. xvii. 30. 1 John ii. 2. iv. 10. Col. i. 20. Heb. ix. 15.

25 † τῆς ante πίστεως

justification is of the free favour of God, and cannot be understood of any quality wrought in us, as is evident from other passages of St. Paul, as Eph. ii. 4. 5. Tit. iii. 5. 7. It was the mercy of God, his good will towards men, which alone induced him to appoint this gracious mode of justification. And it may be asked, whence the apparent tautology, or nearly synonymous expression, *ᾠρεῖν τῇ αὐτοῦ χάριτι*, if the Apostle did not intend in the most decided terms to exclude all idea of merit, whether works of sincere obedience, or by whatever other name? Ἀπολύτρωσις generally *deliverance*, signifies here the *expiation of sins*. What this redemption is, which Christ purchased for us, St. Paul tells us Eph. i. 7. Col. i. 14. But see *λύτρον*, from which ἀπολύτρωσις is derived, at note Matt. xx. 28.

25. Ὁν προέθετο ὁ Θεὸς ἱλαστήριον . . . Whom God hath set forth to be a propitiation . . . ἱλαστήριον, from ἱλάσκομαι, properly an adjective, has been taken by some in the sense of *mercy-seat*, ἐπίθεμα or πῶμα, *operculum arcae fœderis*, the covering of the ark, being und. But it is preferable to make *θύμα* und. (see Bos,) in the sense of *propitiatory sacrifice*. It was used by Jewish writers in the strict *propitiatory* sense. It has the same sense with ἱλασμος, *propitiation*, which occurs 1 John ii. 2. iv. 10. and corresponds to the Heb. word כפר, and therefore implies the *making atonement*, and thereby effecting a reconciliation with, or propitiating the Deity. Rosenmüller renders it by *expiatorem*, a propitiator, as derivatives of verbs in *ἡριον* usually denote an effective power, as *σωτήριον* what has the power of preserving, *καυτήριον* what has the power of burning, &c. Προτίθημι is to set forth as it were before the eyes; but it also signifies to determine, to design beforehand, in which sense it is used by Greek authors. The expression *through faith in his blood* is found no where else in Scripture; but it is sufficiently clear. Wetstein

Gr. Test.

however proposes that διὰ τῆς πίστεως should be included between two commas; and thus the sense would be a *propitiation by his blood*. Εἰς ἔνδειξιν . . . to declare his righteousness . . . demonstrating by his propitiation the great mercifulness of God now under the Gospel, in that he forbears to inflict vengeance on sinners, but gives them space to repent, and promises them pardon upon repentance. See below iv. 23—25. Πάρεσιν in the same sense as ἄφεσιν. See note below at viii. 9. 10. Ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, *pro lenitate divinâ*.

26. Πρὸς ἔνδειξιν . . . Ἰησοῦ. To declare, I say, at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus. *Justitiæ autem nomine*, Beza observes, *intelligitur summa illa Dei, tum in vindicandis peccatis severitas, justissimæ ipsius naturæ conveniens; tum summa ipsius et in præstandis promissis fides, et in Christi justitiâ credentibus imputata misericordia, sic videlicet in suos sese simul, et justissimum, et clementissimum præbendo*. There is as it were, says Bp. Tomline, a mutual transfer of the sins of men to Christ, and of Christ's righteousness to men; so that God no longer *imputeth their trespasses unto them*, 2 Cor. v. 21. and he is the justifier of him which believeth in Jesus. Christ being himself without sin, voluntarily underwent the punishment due to sin; and we enjoy the benefits of his righteousness and passion in being reconciled to God, and made heirs of salvation. God gives us all these benefits of the new covenant, (see Allen, Preface to the two Covenants, as quoted by the bishop,) as certainly for the sake of Christ and his righteousness, as if we had satisfied him, and merited them ourselves; and thus far Christ's righteousness is ours in its effects, and imputed to us, in that we are thus used for it, and shall be judged accordingly. See note John xvi. 8—11. and πίστεως Ἰησοῦ at note Mark xi. 22.

II.

2 R

27 ^u Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. Διὰ ποίου νόμου;
 28 τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. ^x Λογιζόμεθα
 οὖν, πιστεῖ δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.
 29 ^a Ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ
 30 ἐθνῶν. ^y Ἐπεὶπερ εἰς ὁ Θεὸς, ὃς δικαιοῦσει περιτομὴν ἐκ
 31 πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. Νόμον οὖν
 καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον
 ἰστώμεν.

Κεφ. δ'. 4.

1 ^a Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι

^u Infra iv. 2. Eph. ii. 9.

^x Acts xiii. 38. 39. Supra ver. 20-22. Gal. ii. 16.

^y Infra x. 12. 13. Gal. iii. 8. 20. 28.

^a Isa. li. 2. Matt. iii. 9. John viii. 33. 39.

28 = λογιζόμεθα γὰρ, δικαιοῦσθαι πιστεῖ

29 † δὲ

30 — εἴπερ εἰς ὁ Θεὸς

31 — ἰστάνομεν

1 || εὐρηκέναι Ἀβραὰμ τὸν πατέρα, alii προπάτορα, ἡμῶν

27. Ποῦ οὖν ἡ καύχησις... *Where is boasting then?* ... The Gospel covenant has cut short all presumption upon legal privileges, or upon any other law, which promised life only to perfect obedience, and threatening all disobedience with inevitable death. The law of faith, which requires persons to acknowledge themselves sinners, refers all the merit to Christ, from whose death all its justifying efficacy is wholly derived.

28. Λογιζόμεθα οὖν... νόμον. *Therefore we conclude that a man is justified by faith without the deeds of the law.* Bos makes an ellipsis of *μόνον* after *πιστεῖ*. But there is no occasion for this; for the Apostle does not exclude the necessity of those works which proceed from an evangelical principle, though they have no part from themselves in our justification in the sight of God: he presently subjoins ver. 31. *Do we then make void the law through faith? God forbid! Yea, we establish the law;* where *νόμος* must be taken in the sense of *moral obedience*.

29. 30. Ἡ Ἰουδαίων... *Is he the God of the Jews only?* ... As God has established such a method of justification, surely the Jews and Gentiles must in this respect stand upon a level. *Seeing he will justify the circumcision by faith, and the uncircumcision by the same faith.* Ἐκ πίστεως and διὰ τῆς πίστεως signify the same thing.

Εἰς ὁ Θεός, *one God*, of Jews and Gentiles; they are all equally related to him. *Circumcision, uncircumcision*, the abstract for the concrete; see note at Acts vii. 8. Δικαιοῦσει... *shall justify*... The future is often used for a present where a continued act is implied; see Vig. c. v. s. iii. r. 11.

31. Νόμον οὖν καταργοῦμεν... *Do we then make void the law?* ... See above ver. 28. Through faith we establish the law, for 25th verse tells us that it is hereby that God declares or manifests his righteousness. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." See i. 17. And it is an incontestable proof that the Apostle's argument refers to the *moral*, rather than the *ceremonial* law; for it cannot be supposed that he designed to "establish" the latter. Here *νόμος*, says Bp. Midd., without the article must be taken in the sense of *moral obedience*, as is plain from the context; for it is opposed to *faith*. Few texts of Scripture rightly understood are more important. Our own version, from a cause already noticed, (see note above ii. 11—15.) does not place in the clearest light the truth herein taught.

CHAP. IV.

1. Τί οὖν ἐροῦμεν... σάρκα; *What then*

κατὰ σάρκα; ^b Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, 2
 ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. ^c Τί γὰρ ἡ γραφή 3
 λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη
 αὐτῷ εἰς δικαιοσύνην. ^d Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ 4
 λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Τῷ δὲ 5
 μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν
 ἄσεβῃ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ^e Καθά- 6
 περ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ὃ ὁ
 Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. Μακάριοι, ὧν 7

^b Supra iii. 20. 27. 28.^c Gen. xv. 6. Gal. iii. 6. Jam. ii. 23.^d Infra xi. 6.^e Ps. xxxii. 1. 2.

4 * τὸ ὀφείλημα

shall we say that Abraham, our father as pertaining to the flesh, hath found? Κατὰ σάρκα may be taken in construction with πατέρα; so Theophylact and Chrysostom. But it is better thus interpreted: What then do we say, as some of the Jews, that our father hath obtained it (sc. justification) by the flesh? i. e. by his observance of the Mosaic and ritual law: in the same metaphorical sense as Gal. vi. 12. 13. The Apostle now considers for the illustration of what he had said, the important instance of Abraham, and the manner in which he was justified. It was a common saying among the Jews that "Abraham performed all the law to a tittle." Lightfoot.

2. Εἰ γὰρ . . . Θεόν. For if Abraham were justified by works, he hath whereof to glory, but not before God. Γὰρ is elliptical. Certainly no, says the Apostle in answer to the question, for if Abraham were justified by works, i. e. the works of circumcision and meritorious obedience, he hath whereof to boast in those works by which he was justified; but he had not whereof to boast or glory before God, from whom he received justification, not on the ground of works, but of faith.

3. Ἐπίστευσε . . . Abraham believed God . . . See Gen. xv. 9. This faith for which God justified Abraham, was the believing God when he engaged his promise in the covenant he made with him. St. Paul himself explains it below, ver. 18—22. By which it is clear that the faith which God counted to Abraham for righteousness, was a firm belief of what God declared to him, and a steadfast relying on him for the accomplishment of what he had promised. Ἐλογίσθη αὐτῷ . . . it was counted unto him

. . . λογίζομαι signifies to state and sum up an account; also to put a value on a thing. The word count includes both meanings. In judging Abraham, God will place on one side of the account his duties, and on the other his performances. And on the side of his performances he will place his faith, and, by mere favour, will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. See Macknight.

4. Τῷ δὲ ἐργαζομένῳ . . . ὀφείλημα. Now to him that worketh is the reward not reckoned of grace, but of debt. Had there been an unvaried and perfect observance in any one of the law under which he lived, it would have given him a title, upon the ground of strict justice, without any grace or favour, but as a debt due to him, to the sentence of justification. How completely does this reasoning confute those arguments which are founded on the passages of Scripture by which many think to establish the doctrine of merit.

5. πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἄσεβῃ. but believeth on him that justifieth the ungodly . . . By the word ἄσεβῃ, St. Paul seems to point out Abraham, that he had been an idolater, and not a worshipper of the true God, before he was called. And by this the Apostle intended to show the Jews, that the Gentiles, though formerly idolaters, may be justified by faith in the true God.

6—8. Καθάπερ καὶ Δαβὶδ λέγει . . . Even as David also describeth . . . This manner of God's pardoning or justifying men is the same that David speaks of, Ps. xxxii. 1. 2.; for those words cannot be understood of the man that is justified by virtue of his own

- ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·
 8 Μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.
 9 Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομὴν, ἣ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γὰρ, ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ
 10 πίστις εἰς δικαιοσύνην. Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἣ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο-
 11 βυστίᾳ· Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκρο-
 βυστίας, (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,)
 12 Καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἰχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ

† Gen. xvii. 10. 11. Luke xix. 9. Gal. iii. 7. Infra ver. 12. 16.

11 — περιτομὴν

ib. ‡ καὶ alterum

12 — τῆς πίστεως τῆς ἐν ἀκροβυστίᾳ

complete holiness, (much less of any external privileges of the law, as indeed there is not one word in the citation of any work to make him righteous before God,) but of the sincere man, that is pardoned for his past sins, by the mercy of God upon the sincerity of his repentance and faith. Ἐπι-καλύπτω is properly *to cover, to hide*, and metaphorically when applied to sin, *to remit, to blot out*.

9. 10. Ὁ μακαρισμὸς οὖν οὗτος Cometh this blessedness then . . . Μακαρισμὸς, *predication of happiness*, this title of μακάριος. After περιτομὴν supply μόνον, as also πίπτει, see Bos. Abraham was justified in uncircumcision, more than thirteen years before he and his family were made the visible church and people of God by circumcision. The Gentiles therefore, who believe and obey the true God, as Abraham did, will, like him, have their faith counted to them for righteousness. See ἀκροβυστία at note Acts xi. 1—3.

11. Καὶ σημεῖον ἔλαβε περιτομῆς And he received the sign of circumcision . . . See note at Acts vii. 8. Σφραγίδα . . . ἀκροβυστία . . . a seal of the righteousness of the faith which he had yet being uncircumcised . . . God ordered Abraham to put σημεῖον, the mark of circumcision, on his own body, as God's seal, by which the counting his faith for righteousness, and the constituting him the father of all believers, were confirmed to him. Hence Gal. iii. 14. faith counted for righteousness is called the blessing of Abraham, and is said to come on

the Gentiles through Christ. The covenant with Abraham being in reality the Gospel covenant, set forth in types and figures according to the manner of ancient times, may we not, from the use and efficacy of circumcision, believe that baptism, the rite of initiation into the Christian church, is, like it, a seal of the Gospel covenant, and a declaration on the part of God that he will count the faith of the baptized person for righteousness? And that, like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness: or, if they die in infancy, that they shall be raised to eternal life? In this view the baptism of infants is a reasonable rite, and must afford the greatest consolation to all pious parents. See Mac-knight.

12. Καὶ πατέρα . . . Ἀβραάμ. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. Connect this with the preceding verse, εἰς τὸ εἶναι being repeated before καὶ πατέρα. And he received this rite by divine appointment, that he might also be the federal head of the circumcised, that is, of those who should afterwards practise it, and were not only partakers of the external ceremony of circumcision, which in itself can have no efficacy, but who also imitate the example of that faith which our father Abraham exercised in uncircumcision, and

πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. ^g Οὐ γὰρ διὰ νόμου 13
ἡ ἐπαγγελία τῷ Ἀβραάμ, ἡ τῷ σπέρματι αὐτοῦ, τὸ
κληρονόμον αὐτοῦ εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης
πίστεως. Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ 14
πίστις, καὶ κατήργηται ἡ ἐπαγγελία. ^h Ὁ γὰρ νόμος 15
ὀργὴν κατεργάζεται· οὗ γὰρ οὐκ ἔστι νόμος, οὐδὲ παρά-
βασις. ⁱ Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν· εἰς τὸ 16
εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ
ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,

^g Gen. xv. 6. xvii. 4. &c. Gal. iii. 18. 29.^h Supra iii. 20. Infra v. 13. 20. vii. 8. 10. 11. John xv. 22. 1 Cor. xv. 56. 2 Cor. iii. 7. 9. Gal. iii. 10. 19. 1 John iii. 4.ⁱ Supra iii. 24. Gal. iii. 22. Isa. li. 2.

13 ‡ τοῦ

15 — οὐ δὲ

who from faith obey God through the whole course of their life. Στοιχεῖν τοῖς ἔχουσιν, ἔχουσι βαλνείν, εἰς ἔχουσι ἵεναι, κατ' ἔχουσι ἀκολουθεῖν, are metaphorical phrases used also by the best Greek authors for to imitate any one.

13. Οὐ γὰρ διὰ νόμον . . . πίστεως. For the promise that he should be the heir of the world, was not to Abraham, or (and) to his seed, through the law, but through the righteousness of faith. Some think, that to be the heir of the world here, is to be the heir of the land of Canaan. Others think, that it is to be the heir of the spiritual and heavenly Canaan. But the promise here meant is clearly from the whole tenor of the Apostle's argument a spiritual promise. In Gen. xvii. there are temporal blessings annexed to, and distinct from, this promise of spiritual good things. Here it is the promise which he speaks of, ver. 11. by which Abraham was made the father of all that should believe over the whole world, and for that reason he is called κληρονόμος τοῦ κόσμου. For the believers of all nations of the world being given to him for a posterity, he thus becomes Lord and possessor (for so heir among the Hebrews signified) of the world: for it is plain the Apostle in this verse pursues the argument of the two former. He argues indeed in this chapter, (compare also Gal. iii.) that the Gentiles were intended to be justified as well as the Jews, and that both Jews and Gentiles, who are justified, are justified by faith, and not by works of the Law. *H, or, for καὶ, and; see note at Matt. xii. 37.

14. Εἰ γὰρ οἱ ἐκ νόμου . . . ἐπαγγελία

For if they which are of the law be heirs, faith is made void, and the promise made of none effect. If the observance of the Law could have ensured to Abraham the inheritance of the promise, faith on the part of man, and favour on the part of God would have been set aside, and have lost all title; it must have become due as the claim of merit. Κενοῦσθαι properly to make empty, metaphorically to deprive of its force, to render useless, i. q. καταργεῖσθαι. So also 1 Cor. i. 17.

15. Ὁ γὰρ νόμος . . . παράβασις. Because the law worketh wrath: for where no law is, there is no transgression; or, because the law shows that we have incurred the wrath of God: for where no law is, there is no knowledge of transgression. The ellipsis before γὰρ may be thus supplied: but the law cannot claim the reward of merit; for it occasions punishment; nay, it excites and exasperates sin; for where on the contrary no law is, there is no transgression. Sin proves the existence of a law.

16. Διὰ τοῦτο ἐκ πίστεως . . . Therefore it is of faith, that . . . i. e. the inheritance is of faith. The grammatical construction, says Locke, does not seem much to favour inheritance as the word to be supplied here, because it does not occur in the preceding verses. But he that observes St. Paul's way of writing, who more regards things than forms of speaking, will be satisfied that it is enough that he mentioned heirs, ver. 13. 14. and that he does mean inheritance; see Gal. iii. 18. ἵνα κατὰ χάριν . . . that it might be by grace . . . It should well be observed, says Taylor, that

17 ὃς ἐστὶ πατὴρ πάντων ἡμῶν· ^k (Καθὼς γέγραπται, ^o Ὅτι
 πατέρα πολλῶν ἐθνῶν τέθεικά σε·) κατέναντι οὗ ἐπίστευσε
 Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ
 18 ὄντα ὡς ὄντα· ^{1a} Ὁς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν,
 εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, (κατὰ τὸ
 19 εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου·) ^m Καὶ μὴ ἀσθε-
 νήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενε-
 κρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν
 20 τῆς μήτρας Σάρρας· Εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ
 διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς
 21 δόξαν τῷ Θεῷ, ⁿ Καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται,
 22 δυνατός ἐστι καὶ ποιῆσαι. Διὸ καὶ ἐλογίσθη αὐτῷ εἰς
 23 δικαιοσύνην. ^o Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη

^k Gen. xvii. 5. viii. 11. ix. 26. 1 Cor. i. 28. Eph. ii. 1. 5. 1 Pet. ii. 10.

^{1a} Gen. xv. 5.

^m Gen. xvii. 17. xviii. 11. Heb. xi. 11. 12.

ⁿ Ps. cxv. 3. Luke i. 37. 45. Heb. xi. 19.

^o Infra xv. 4. 1 Cor. x. 6, 11.

19 † οὐ ib. ἥδη

faith and grace do mutually infer each other. For the grace and favour of God, in its own nature, requires faith in us; and faith on our part, in its own nature, supposes the grace or favour of God.

17. Καθὼς γέγραπται . . . As it is written . . . Gen. xvii. 5. To the historical sense contained in this promise that Abraham should be the father of a very numerous natural progeny, the Apostle joins the allegorical sense, that Abraham should be the father of all who believe and obey the true God, hence proving the title of the believing pious Gentiles to the inheritance. Κατέναντι . . . Θεοῦ, before (in the presence of) him whom he believed, even God . . . i. e. if expressed full, κατέναντι ἐκείνου, ᾧ ἐπίστευσε, Θεοῦ, τοῦ, which our translation has followed. These words are closely connected with the concluding words of ver. 16. ὃς ἐστὶ πατὴρ πάντων ἡμῶν. Κατέναντι may be understood to mean that Abraham obtained the honour of being the father of all believers when he stood in the presence of God. It is rendered by some *ad instar*, like God; and by Rosenmüller, *judicio Dei*; also *vi*, *potestate*. Καλοῦντος . . . ὄντα, and calleth those things which he not as though they were: i. e. who speaketh of things which do not yet exist, as if they were actually existing, because he knows that they will exist in their due time: the passage thus

asserting the sure fulfilment of God's promise, and of Abraham's being made the father of many nations yet unborn.

18—22. Ὁς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν . . . Who, sc. Abraham, against hope, believed in hope . . . See note above ver. 3. This passage may be thus more closely translated: Abraham, against hope, believed in hope, that he should become a father of many nations, according to the saying, *So shall thy seed be*, Gen. xv. 5. And not being weakened in faith (by the increase of his age), he considered not his own body, now *deadened*, (*νεκρωμένον*), when he was about a hundred years old, nor the *deadness* of Sarah's womb; and staggered not through unbelief at the promise of God, but was *strengthened* in faith, giving glory to God; being fully persuaded that *what he had promised*, *He was able to perform*; and therefore it was imputed to him for righteousness. See also Heb. xi. 11. 12. Μὴ ἀσθενήσας· this term means *weakness* either in mind or in body, and is here used both in a literal and metaphorical acceptance. Εἰς, ver. 20. is *with respect to*, or *concerning* the promise; so Eph. v. 32. See διακρίνομαι at note Acts x. 20. and πληροφορέομαι at note Luke i. 1.

23—25. Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον . . . Now it was not written for his sake alone . . . Nor can we suppose that Abra-

αὐτῷ · ^ρ Ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς 24
πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ
νεκρῶν · ^α Ὁς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ 25
ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Κεφ. ε'. 5.

^α Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν 1
Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ · ^β Δι' οὗ καὶ 2
τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύ-

^ρ Acts ii. 24. xiii. 30.^α Isa. liii. 5. 6. Supra iii. 25. Infra v. 6. viii. 32.

1 Cor. xv. 17. 2 Cor. v. 21. Gal. i. 4. 1 Pet. i. 21. ii. 24. iii. 18. Heb. ix. 28.

^α Isa. xxxii. 17. John xvi. 33. Eph. ii. 14. Col. i. 20.^β John x. 9. xiv. 6. 1 Cor. xv. 1. Eph. ii. 18. iii. 12. Heb. iii. 6. x. 19.

25 — δικαιοσύνην 1 || ἔχομεν

ham's faith was casually mentioned. It was recorded certainly for our instruction. The same righteousness will be imputed to us, if we follow the example of Abraham. St. Paul particularly shows the analogy between Abraham's faith and that of believers under the Gospel. The nature of his faith was this; he believed in the promises of God, and through that faith he performed the will of God. Let us as firmly believe in the resurrection of Christ, who was delivered to death for our offences; see Rom. iii. 25. v. 6. 10. Eph. i. 7. ii. 14. and v. 2. Col. i. 14. 20—22. 1 Tim. ii. 6. Tit. ii. 14. In these texts will be seen St. Paul's own explication of what he says here. *Καὶ ἡγέρθη . . . and rose again for our justification.* He rose again to ascertain to us eternal life, the consequence of our justification; for the reward of righteousness is eternal life, which inheritance we have a title to, by adoption in Jesus Christ. But if he himself had not that inheritance, if he had not risen into the possession of eternal life, we, who hold by, and under him, could not have risen from the dead, and so could never have come to be pronounced righteous, and to have received the reward of it, everlasting life. So 1 Cor. xv. 17. John xiv. 19. See Locke.

CHAP. V.

1. Δικαιωθέντες . . . Χριστοῦ. Therefore

being justified by faith, we have peace with God, through our Lord Jesus Christ. Οὖν . . . therefore . . . this is the inference drawn from his having proved in the former chapter, that the promise was not to the Jews alone, but also to the Gentiles; and that justification was not by the law, but by faith, and consequently designed for the Gentiles as well as the Jews. This chapter however may be fitly applied to believers in general, who being justified from their former sins through faith in Christ, have now peace with God. See below ver. 6. The Apostle now shows, to ver. 12. that in consequence of this Christians have cause to glory, first, ver. 2. in the hope of glory; secondly, ver. 3. in their sufferings for the Gospel; and thirdly, ver. 11. in God as their God. The thread and coherence is easily observed, the intermediate verses being taken up with an incidental train of considerations, according to that abounding with matter, and overflowing with thought, with which St. Paul was filled.

2. Δι' οὗ καὶ τὴν προσαγωγὴν By whom also we have access . . . Προσαγωγή is properly applied to persons who are introduced into the presence of kings, Xenoph. Cyrop. vii. 5. 6. as *προσάγειν* is used of those who procure the introduction or audience, and *προσαγωγεῖς* were the friends or confidential servants of the king, who introduced ambassadors and others. Ἐστήκαμεν may be rendered, *we remain firm*, and with humble confidence. Some include this verse to *ἐστήκαμεν* in a paren-

την, ἐν ᾗ ἐστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης
 3 τοῦ Θεοῦ. ^c Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς
 4 θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, Ἡ
 5 δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ^d Ἡ δὲ ἐλπίς οὐ
 καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς
 καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.
 6 ^e Ἐτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν
 7 ὑπὲρ ἀσεβῶν ἀπέθανε. Μόλις γὰρ ὑπὲρ δικαίου τις ἀπο-
 θανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ
 8 ἀποθανεῖν· ^f Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς
 ὁ Θεὸς, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ
 9 ἡμῶν ἀπέθανε. ^g Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν

^c Matt. v. 11. 12. 2 Cor. xii. 10. Phil. ii. 17. Jam. i. 2. 3. 12.

^d 2 Cor. i. 22.

Gal. iv. 6. Eph. i. 13. 14. Phil. i. 20. ^e Supra iv. 25. ^f John xv. 13. 1 Pet. iii. 18.
 1 John iii. 16. iv. 9. 10. ^g Supra iii. 25. Eph. ii. 13. 1 Thess. i. 10. Heb. ix. 14.
 1 John i. 7.

6 × ἔτι post ἀσθενῶν

thesis. *Καυχώμεθα* is the same word the Apostle had used before for the boasting of the Jews, and opposes the superior cause for glory which the Christian has by faith, to those advantages which the Jew gloried in with so much haughtiness.

3. 4. Οὐ μόνον δὲ *And not only so* The particle δὲ after *μόνον* requires (Vig. c. viii. s. viii. r. 23.) the subintellection of what goes before; and hence Bos makes here an ellipsis of τοῦτο. See below, ver. 11. viii. 23. ix. 10. 2 Cor. viii. 19. Some editions include all intervenient between this and ver. 11. in a parenthesis. *Δοκιμὴ*, *experience*, rather proof, a metaphor taken from gold proved by purifying fire; or it may signify *approbation* in consequence of trial of the sincerity of our faith, Phil. ii. 21. See *δόκιμος* at note above i. 28. *Constantia nos probatos reddit et spectatos, et ita spem facit felicitatis æternæ.*

5. Ἡ δὲ ἐλπίς οὐ καταισχύνει . . . *And hope maketh not ashamed . . .* It is impossible for any one to fail, who hopes in God with all his mind. *Καταισχύνει* is a metonymy of the effect for the cause. Hope is said to disappoint, and to *make ashamed*, when, as is the case of those who trust to vain promises, they do not obtain the object of their hopes. Thus below ix. 33. x. 11. where ver. 13. οὐ καταισχυθήσεται is explained by σωθήσεται, 1 Pet. ii. 6. Ὅτι ἡ ἀγάπη . . . ἡμῖν, *because the love of God*

is shed abroad in (poured into) our hearts by the Holy Ghost, which is given unto us. The force of his inference seems to stand thus, says Locke: The hope of eternal happiness which we glory in cannot deceive us, because the gifts of the Holy Ghost bestowed upon us, assure us of the love of God towards us, the Jews themselves acknowledging that the Holy Ghost is given to none but those who are God's own people. Below viii. 16. 2 Cor. i. 22. v. 4. 5. Eph. i. 13. 14. iv. 30. 1 John iii. 24. iv. 13.

6. Ἐτι γὰρ . . . There is here a synchysis of the particle ἔτι, which is to be construed with ὄντων ἀσθενῶν. See note above iv. 23—25.; and ὑπὲρ at note John xi. 49. 50.

7. Μόλις γὰρ . . . ἀποθανεῖν. *For scarcely for a righteous man (merely just) will one die; yet peradventure for a good man some would even dare to die.* St. Paul illustrates the greatness of the divine love by a popular application, and shows the difference of the voluntary sacrifice of Christ for sinners, and the possible case of any one dying even for a good and friendly man, or friend; but scarcely of one dying for a merely just man. *Δικαίου* may be opposed to ἀμαρτωλῶν ver. 8. and ἀγαθοῦ to ἐχθροῖ ver. 10. *Τάχα*, says Hoogeveen, has a conjectural force, and signifies *here forsitan*. Hesych. *Τάχα* — ἡ ἴσως. Suid. *τάχα ἴσως ἢ τυχόν*. So Philem. 15.

τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

^h Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ 10
θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες
σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. Οὐ μόνον δὲ, ἀλλὰ καὶ 11
καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

ⁱ Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν 12
κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος· καὶ
οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ
πάντες ἥμαρτον. ^k Ἀχρεὶ γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· 13

^h Infra viii. 32. 2 Cor. iv. 10. 11. v. 18. 19. Eph. ii. 16. Col. i. 20. 21. John v. 26. xiv. 19.

ⁱ Gen. ii. 17. iii. 6. Infra vi. 23. 1 Cor. xv. 21.

^k Supra iv. 15. 1 John iii. 4.

10. Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν... *For if when we were enemies we were reconciled to God...* The verbs καταλλάττεσθαι and διαλλάττεσθαι have a peculiar sense in the N. T. In ordinary Greek authors they signify *to be pacified*, and so *reconciled*; here on the other hand, in the force of the reciprocal Hithpael among the Hebrews, is implied *to reconcile oneself to another*, that is, *to appease, to obtain the favour of*, that other. So 1 Cor. vii. 11. 2 Cor. v. 20. Εἰς χάριν is und. See above note iv. 23—25. In the next verse, 11. καταλλαγή is not the atonement, but rather reconciliation by atonement, or the benefit of atonement.

12. Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία... *Wherefore, as by one man sin entered into the world...* The Apostle from the foregoing premises here infers his conclusion, and from this verse to the end of the chapter prosecutes the argument, that as all men stood in need of the grace of God through Christ to redeem them from their sins, so this grace has been afforded equally to all, whether Jews or Gentiles. This argument he illustrates by instituting a comparison of Christ with Adam in this, that as sin emanated from the sin of Adam upon all men, who thus by means of his first transgression became obnoxious to death and condemnation, so redemption through Christ is come to all, and the righteousness of one secures to all who receive and embrace it, that justification which will be crowned with the enjoyment of eternal life. The verses 13—17. are to be included in a parenthesis, according to our version. The apodosis of the comparison is not till ver. 18. where it is resumed

by St. Paul's favourite phrase *ἅρα οὖν*, and completed. For the Apostle having intimated that all became guilty and condemned in Adam does not complete the comparison entered upon, but proceeds immediately to show in the 13th and 14th verses, that all who lived between Adam and Moses, died for the sin of Adam: and then, having observed in the latter part of the 14th verse that Adam was a figure of Christ, he immediately observes, verses 15—17. that this was to be understood with some limitations. Ἐφ' ᾧ, *for that, because*; it is used for διότι, *quia, quandoquidem*, 2 Cor. v. 4. Thom. Mag. ἐφ' ᾧ· ἀντὶ τοῦ διότι. Phavorinus ἐφ' ᾧ· ἀντὶ τοῦ διότι λέγουσιν Ἀπτικοί.

13—15. Ἀχρεὶ γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ... *For until the law sin was in the world...* For even when no positive law existed, i. e. before the law of Moses, yet habitual sin, transgressions against the law of nature existed. And though there is no certain determined punishment affixed to sin (ἁμαρτία οὐκ ἐλλογεῖται, *sin is not accounted, non imputatur*, sc. *in pœnam, non pœnâ dignos homines reddit*.) without a positive law declaring it, St. Paul, in answer to that objection, proves that all men became mortal by Adam's eating the forbidden fruit, and by that alone, because no man can incur a penalty without the sanction of a positive law declaring and establishing that penalty; but death was annexed by no positive law to any sin, but the eating the forbidden fruit: and therefore men's dying before the law of Moses, was purely in consequence of Adam's sin, in eating the forbidden fruit; and the positive sanction of death annexed to it, an evi-

- 14 ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. ¹ Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως
- 15 Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλλοντος. ^m Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου
- 16 Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. Καὶ οὐχ

¹ 1 Cor. xv. 21. 22. 45.^m Isa. liii. 11. Matt. xx. 28. xxvi. 28.

14 || Μωσέως ib. ‡ μὴ

dent proof of man's mortality coming from thence. Νόμου is *the law*, being without the article owing to the preposition, as also κόσμῳ; see note at Matt. xxi. 42. "Ὁς ἐστι τύπος τοῦ μέλλοντος, *who is the figure of him that was to come*. Adam, the type, is compared with Christ the antitype, both in what is similar, and what is contrary. They are alike in this; that each of them shares what he has with *his*: they are clearly unlike in this, that Adam by nature communicates sin unto death to his posterity; but Christ by grace communicates his righteousness to his people unto life. See 1 Cor. xv. 22. Chrysostom says: Πᾶς τύπος; φησὶν ὅτι ὥσπερ ἐκεῖνος τοῖς ἐξ αὐτοῦ; καίτοιγε μὴ φαγοῦσιν ἀπὸ τοῦ ξύλου, γέγονεν αἷτιος θανάτου τοῦ διὰ τὴν βρώσιν εἰσαχθέντος, οὕτω καὶ ὁ Χριστὸς τοῖς ἐξ αὐτοῦ, καίτοιγε οὐ δικαιοπραγήσας, γέγονε πρόξενος δικαιοσύνης, ἣν διὰ τοῦ σταυροῦ πᾶσιν ἡμῖν ἐχαρίσατο. διὰ τοῦτο ἄνω καὶ κάτω τοῦ ἐνὸς ἔχεται, καὶ συνεχῶς τοῦτο εἰς μέσον φέρει. Addatur hoc quoque, says Bengelius: Quemadmodum peccatum Adami, sine peccatis, quæ postea commisimus, mortem attulit nobis; sic justitia Christi, sine bonis operibus, quæ deinceps a nobis fiunt, vitam nobis conciliat: etsi, ut quodvis peccatum, sic quævis actio pia, convenientem accipit mercedem.

15. Ἀλλ' οὐχ . . . But not . . . Great care must be observed in following the antithetical reasoning of the Apostle, of which Bengelius has given this synoptical view from ver. 12. to 19. Adamus et Christus, secundum rationes contrarias, conveniunt, in positivo; differunt in comparativo. Convenientiam Paulus primùm ver. 12—14. innuit, protasi expressâ, apodosi tantisper ad subaudiendum relictâ. Deinde differentiam multo magis directè et expressè de-

scribit. Differunt autem (1.) *lapsus et donum*, amplitudine, ver. 15. (2.) Ille ipse, a quo profectum est peccatum; et hic ipse, a quo profectum est donum, differunt potentiâ. ver. 16. Atque hæc duo membra nectuntur per anaphoram, οὐχ ὡς, ver. 15. 16. et utrumque complectitur ætiologia, ver. 17. Denique hæc differentiâ per modum προθεραπείας (*præparationis*) præmissâ, comparationem ipsam per protasin et apodosin infert atque exsequitur, ratione effectus, et ratione causæ. ver. 18. et 19. As by the disobedience of one single person, says Scott, the representative of his posterity, *many*, or the multitude of mankind were made sinners, previously to the consideration of their personal transgressions; so by the obedience of one, the representative of his people, *many*, even the whole multitude of believers, are constituted righteous before God, even previously to the consideration of their personal holiness and obedience, which spring from their spiritual union with Christ, as depravity does from man's natural union with Adam. But, as our Saviour himself says, John x. 10. "I am come that they might have life, and that they might have it more abundantly," so, most probably in allusion to it, St. Paul continues πολλῷ μᾶλλον ἢ χάρις . . . ἐπερίσσευσε. And with the greatest certainty all, who by faith receive the abundance of grace, and the gift of righteousness, shall reign in life with Christ. Ἡ δωρεὰ ἐν χάριτι seems to be a Hebraism for gratuitous gift, or divine benefit which is bestowed on men without any merit of their own, on account of the one man Jesus Christ. The Apostle calls Jesus Christ *a man*, to show that by comparing him with Adam, his actions in the human nature alone are to be considered.

ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα. Τὸ μὲν γὰρ κρίμα
 ἐξ ἐνὸς εἰς κατάκριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παρα-
 πτωμάτων εἰς δικαίωμα· Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώ- 17
 ματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ
 τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης
 λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ
 Χριστοῦ. ⁿ Ἀρα οὖν ὡς δι' ἐνὸς παραπτώματος, εἰς πάν- 18
 τας ἀνθρώπους εἰς κατάκριμα· οὕτω καὶ δι' ἐνὸς δικαίω-
 ματος, εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. Ὡς περ 19
 γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ
 κατεστάθησαν οἱ πολλοί· οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ
 ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. ^o Νόμος δὲ παρ- 20
 εἰσῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν

ⁿ John xii. 32. Heb. ii. 9.

^o Supra iv. 15. Infra vii. 8. Gal. iii. 19. 23. Luke vii. 47. 1 Tim. i. 14.

16 || ἁμαρτήματος 17 || εἰ γὰρ ἐν ἐνὶ παραπτώματι

16. Καὶ οὐχ... τὸ δῶρημα... And not
 as it was by one that sinned, so is the gift
 ... There is a double ellipsis here: of
 θάνατος after ἁμαρτήσαντος from ἀπέθανον
 in the preceding verse, and of ἔχει after τὸ
 δῶρημα. So that the full construction will
 be this: οὐκ ἔχει τὸ δῶρημα, ὡς ἔχει ὁ θάνα-
 τος δι' ἐνὸς ἁμαρτήσαντος ἑλθόν. Τὸ μὲν γὰρ
 κρίμα... for the judgment was by one...
 This is the second advantageous difference:
 that we are delivered not only from the
 condemnation which came upon us for the
 sin of Adam, but also from the condemnation
 due to us for all our offences against God.
 See note above i. 32.

17. ἐν ζωῇ βασιλεύσουσι... shall reign in
 life... This is the third advantageous
 difference, but rising in superiority over the
 others. By the phrase *shall reign in life*,
 the Apostle appears to mean, that they shall
 have infinitely greater happiness in their
 new life, than they had miseries and sorrows
 in the state into which they were brought
 through Adam's disobedience, expressed by
 the *reigning of death* in this verse, and in
 verse 14. (see Macknight;) and they shall
 also obtain everlasting life. *Περὶ σείαν τῆς*
χάριτος is the same as *ἡ χάρις περισσεύουσα*,
 exceeding great favour, as *ἡ δωρεὰ τῆς*
δικαιοσύνης is *δικαιοσύνη δεδομένη*, that
 is, they who receive the gift or blessing
 consequent on the righteousness of Christ.

18. 19. Ἀρα οὖν... Therefore... The

Apostle here reverts to the comparison
 which he began in the 12th verse, and which
 he now completes. Ἀρα οὖν is a favourite
 mode with St. Paul, of collecting and con-
 cluding his arguments. There is, says
 Hoogeveen, some difference between these
 two syllogistical particles, ἄρα enim colligit
 argumentando, οὖν concludit applicando.
 There is an ellipsis of ὁ θάνατος διήλθεν
 from ver. 12. or of κρίμα ἦλθεν from ver. 16.
 after δι' ἐνὸς παραπτώματος; as also of τὸ
 δῶρημα ἐπερίσσευσεν after δι' ἐνὸς δικαίω-
 ματος. Δικαίωμα corresponds with ὑπακοή,
 and denotes, as observed by Schleusner,
 an obedience to the divine will—a perfect
 holiness and virtue. That obedience charac-
 terized every particular of our Lord's moral
 conduct, was maintained by him unbroken
 through a long course of unspeakable
 humiliation and suffering, and was finally
 consummated in his cruel and shameful
 death. See J. J. Gurney.

20. Νόμος δὲ παρεῖσθην, ἵνα... More-
 over the law entered, that the offence...
 Νόμος is here the law of nature, or rule of
 life. See note above at ii. 13. Besides
 παρεῖσθην, Macknight well contends, can-
 not be said of the law of Moses, since it
 signifies entered privily; παρὰ in compo-
 sition often signifying privily, as in Gal. ii.
 4. the only instance, besides the present, in
 which the word occurs in the N. T. So also
 the similarly compounded words παρεῖσθαι,

21 ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Κεφ. 5'. 6.

1 ^a Τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις

^a Supra iii. 8. Infra ver. 15.

1 = ἐπιμένωμεν

2 Pet. ii. 1. παρεισκατοῦς, Gal. ii. 4. παρεισδύω, Jude 4. But the Mosaical law was ushered into the world with all possible pomp and notoriety. The law therefore which *silently entered*, the moment Adam and Eve were reprieved, was the *law of nature*: and its taking place, the Apostle very properly expressed by its *entering*; because if Adam and Eve had been put to death immediately after they sinned, the law of man's nature would have ceased with the species. But they being respited from immediate death, and having a new trial appointed them, by the sentences recorded, Gen. iii. 15—17. the law of their nature took place anew, or *entered silently* into the world. Τὸ παράπτωμα, though used for sin in general, yet here appears to be the *lapse* or *transgression* of Adam, already spoken of; the consequences of which were *more and more visible*, πλεονάσῃ, in the corruption of his posterity. "ἵνα is here to be understood not as a *causal*, but *eventual* particle. Ἁμαρτία is sin *universally*. See note above, iii. 8. See ὑπερεπερίσσευσεν at note 2 Cor. vii. 4.

21. ἵνα ὥσπερ ἐβασίλευσεν . . . That as sin hath reigned . . . Βασιλεύω is sometimes used metaphorically for to prevail, to exercise power, *grassari*. St. Paul personifies here and in the whole of chap. vi. sin and grace, representing them as kings, who wish to have mankind under their dominion. "When therefore," says J. J. Gurney, "we read that the righteousness of Jesus Christ is imputed to the believer, we may reasonably understand such a doctrine to import, that we are not only saved through the sacrifice of Jesus Christ, but rewarded through *his merits*. Our sinfulness may properly be said to have been *imputed* to

Christ, because when he underwent the penalty which that sinfulness demanded, he was dealt with as if he had been himself the sinner; and it is, I apprehend, on a perfectly analogous principle that *his* righteousness is said to be imputed to us; because, through the boundless mercy of God, we are permitted to reap the fruits of it. We are regarded as if, like him, we were absolutely guiltless, and are, *therefore*, delivered from everlasting punishment. We are graciously accepted, as if, like him, we had meritoriously fulfilled the whole law of God; and are, *therefore*, rewarded with never-ending felicity. Thus it is, that in consequence of his union through faith with Jesus, the head of the Church, the Christian is not only protected from the pains of hell, but is in possession of a well-grounded claim on the joys of heaven. Thus it is that grace reigns through righteousness unto eternal life by Jesus Christ our Lord."

CHAP. VI.

1. Τί οὖν ἐροῦμεν; . . . πλεονάσῃ; What shall we say then? (or, What do we say then?) Shall we continue in sin that grace may abound? Do we then, by declaring that we are justified freely by grace, through the redemption that is in Christ Jesus, and that as sin abounded grace did more abound, give occasion to the inference, that those who have received this grace may continue still in sin that grace may abound; i. e. that the mercy of God may the more manifestly appear towards them? St. Paul shows that his doctrine gives no occasion to sin, and that as the faith, to which in this

πλεονάσῃ; ^b Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, 2
 πῶς ἔτι ζήσομεν ἐν αὐτῇ; ^c Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπ- 3
 τίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ
 ἐβαπτίσθημεν; ^d Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίς- 4
 ματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ
 νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν
 καινότητι ζωῆς περιπατήσωμεν. ^e Εἰ γὰρ σύμφυτοι γε- 5
 γόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς

^b Infra ver. 11. vii. 4. Gal. vi. 14.

^c Col. iii. 3. 1 Cor. xv. 29. 1 Pet. ii. 24.

^d Infra viii. 11. 1 Cor. vi. 14. 2 Cor. xiii. 4. Gal. vi. 14. 15. Eph. iv. 22-24.
 Col. ii. 12. iii. 10.

^e Phil. iii. 10. 11.

Epistle he ascribes justification, comprehends evangelical and constant obedience, there can therefore be no colour for the objection.

2. 3. Μὴ γένοιτο . . . αὐτῇ; *God forbid. How shall we that are dead (rather, that have died) to sin live any longer therein?* Such an inference is directly contrary to that very baptism by which we enter into the Christian covenant and put on Christ. For as many as by that baptism professed themselves the disciples of Jesus Christ were baptized into the likeness of his death, and so engaged to die unto sin, as he died for sin, and to live to him that died for us and rose again. The obligation of all Christians by their baptism, and the typical signification of it is, to be no longer vassals to sin in obeying our lusts, but to be servants to God in a sincere purpose and endeavour of obeying him. Whether under the law or under grace, whoever indulges himself in a compliance with his sinful lusts, will receive the wages which sin pays, i. e. death. Ἀποθήσκειν τι is to renounce it or him. Ζῆν τῇ ἁμαρτίᾳ is to be given to, or the slaves of, sin. Plaut. Cistell. iii. 1. 16. *Nihil mecum tibi, mortuus tibi sum.* But ἀποθήσκειν τῇ ἁμαρτίᾳ may be interpreted differently, as to die through and by sin, to feel and pay the penalty of sin. Πῶς here does not express impossibility but abhorrence. Εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; *were baptized into (or, unto) his death?* i. e. after the likeness of his death. This is more fully explained in the next verse, containing an allusion to the ancient mode of immersion. And how are we to imitate the death of Christ, but by crucifying our sins, that we may be figuratively buried with him, (συνετάφημεν, *we are buried with him*), his death being emblematical of our being dead to sin.

4. ἵνα ὥσπερ . . . περιπατήσωμεν that

like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Διὰ τῆς δόξης, i. e. by the powerful and glorious energy of the Father; or, as it is also interpreted, by his own divine power and energy received from the Father. Locke renders διὰ into, i. e. into a glorious life with his Father, the force of the Apostle's argument being to show into what state of life we ought to be raised out of baptism, in a similitude and conformity to that state of life Christ rose from the grave. Ἐν καινότητι ζωῆς, *in newness of life.* So many errors were to be renounced, sins to be abandoned, lusts to be mortified, impurities to be corrected, so many and new duties to be performed by the faithful disciples of Christ; nay, the change in the minds and hearts and conduct, of those who received the Gospel as the power of God unto salvation was so great, that in the strong figurative language of Scripture, true believers were said to walk in newness of life, to become new creatures, 2 Cor. v. 17. to put off the old man with his deeds, and to put on the new man after the image of him that created him, Col. iii. 9. 10. to put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 22. 24.

5. Εἰ γὰρ . . . ἐσόμεθα· *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;* i. e. For if we have been united or assimilated in the likeness of his death, so we shall be united (or rather, in this latter instance, born again, regenerated together) in the likeness of his resurrection. Σύμφυτος, from σὺν and φῶν nascor. Ἄλλὰ καὶ is used elliptically, something being supplied from the preceding; *non solum*

- 6 ἀναστάσεως ἐσόμεθα.^f Τοῦτο γινώσκοντες, ὅτι ὁ παλαῖος ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.
- 7 8^g Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.^h Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ.ⁱ Εἰδότες ὅτι Χριστὸς, ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει.^k Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ.^l Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
- 12^m Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν

^f Gal. ii. 20. v. 24. vi. 14. Col. ii. 11.^g 1 Pet. iv. 1.^h 2 Tim. ii. 11.ⁱ Rev. i. 18.^k Heb. ix. 27. 28. Luke xx. 38.^l Gal. ii. 19.^m Ps. cxix. 133.

11 † εἶναι ib. τῷ Κυρίῳ ἡμῶν

tales erimus, σύμφυτοι, insititii, similitudine mortis, sed etiam . . . see Hoogeveen, i. e. by henceforth living unto God, below, 11; so the context shows, not by rising to a life immortal.

6. Τοῦτο γινώσκοντες, ὅτι ὁ παλαῖος ἡμῶν ἄνθρωπος . . . *Knowing this, that our old man is (was) crucified with him . . .* See note above, ver. 4. Ὁ παλαῖος ἄνθρωπος is used metonymically by the Apostle for *sinful and vicious habits*: he uses also a *prosopopœia*, in which he often delights. Καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, *that the body of sin might be destroyed*: this is a phrase to signify reformation of life, σῶμα . . . being used by metonymy for the sinful deeds of the body: or σῶμα may be said to pass into the signification of the genitive which is joined to it, and τὸ σῶμα τῆς ἁμαρτίας will be nothing more than *sin*. There is an ellipsis of ἐνεκα (see Bos) before τοῦ δουλεύειν.

7. Ὁ γὰρ ἀποθανὼν . . . ἁμαρτίας. *For he that is dead is freed from sin.* For he that is so dead, so mortified to the world, is freed from (is no longer subject to the power of) sin. Or thus: For to be dead, and no longer to be under the vassalage of sin, is the same thing; ἀποθανὼν sc. ἁμαρτίας. And compare Acts xiii. 38. 39. for δικαιώσθαι ἀπὸ τῆς ἁμαρτίας. Δεδικαίωται, *is justified from sin*. He is not only discharged from all the penalties of sin, but is also delivered from its enslaving power.

8. Εἰ δὲ ἀπεθάνομεν . . . αὐτῷ. *Now if we be dead with Christ, we believe that we shall*

also live with him. If we have thus died with Christ, after the likeness of his death, by crucifying our sinful body with him, as well as by baptism, we shall also live, not a spiritual only, but also a happy and an immortal life with him. See 2 Tim. ii. 11.

10. Ὁ γὰρ ἀπέθανε . . . Θεῷ. *For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.* Ὁ for καθ' ὃ. See note at John xvii. 1—5. Τῇ ἁμαρτίᾳ ἀπέθανεν, *he died unto sin once*, rather, for sin, i. e. to expiate the sins of mankind; compare 1 Thess. v. 10. It is plain that Christ's and men's dying τῇ ἁμαρτίᾳ, must be very dissimilar. St. Paul delights in parallelisms which require much caution to interpret. It is plain that he considers the death of Christ as an expiation for sin; but no man has ever died *for* sin, in this sense. Christ so died for our sins once, ἐφάπαξ, as never to undergo death again; and therefore his living to God seems to import his resurrection to eternal life, a life co-immortal with the Father, God eternal. See note at Luke ix. 31.

11. Οὕτω καὶ ὑμεῖς . . . *Likewise reckon ye also yourselves . . .* This verse is the conclusion and compendium of what the Apostle had said above ver. 4. 5. Reckon ye yourselves dead unto sin. Die as truly unto sin, as he died for sin. Live as truly unto God, as he lives with God.

12—14. Μὴ οὖν βασιλευέτω ἡ ἁμαρτία . . . *Let not sin therefore reign in your mortal body . . .* Since then the nature of his religion demands that he should die unto sin,

σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ.

^η Μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἀμαρ- 13
τία· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν
ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.

^ο Ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, 14
ἀλλ' ὑπὸ χάριν.

^ρ Τί οὖν; ἀμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' 15
ὑπὸ χάριν; Μὴ γένοιτο. ^α Οὐκ οἶδατε ὅτι ᾧ παριστάνετε 16
ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι
ἀμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; ^ι Χάρις 17
δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἀμαρτίας, ὑπηκούσατε δὲ ἐκ

^η Infra vii. 5. xii. 1. Col. iii. 5. Jam. iv. 1. 1 Pet. ii. 24. iv. 2. ^ο Infra vii. 4. 6.
viii. 2. Gal. v. 18. ^ρ 1 Cor. ix. 21. ^α Matt. vi. 24. John viii. 34. 2 Pet. ii. 19.
^ι 2 Tim. i. 13.

12 † αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ

15 || ἀμαρτήσωμεν

let the Christian, as far as he can, make this mortal life a life of purity; and dedicate all his passions and affections to that holiness which his profession requires: since being delivered from the terror of the law, or the insufficiency of any other rule of life, which makes no provision for the weakness of man, he is now received into mercy through grace. βασιλευέτω ἡ ἀμαρτία, and ver. 14. ἀμαρτία ὑμῶν οὐ κυριεύσει, *sin shall not have dominion over you*: it must be remembered that St. Paul here, and in the following chapter, uses a prosopopœia and personates sin, as striving with men for mastery to destroy them. "Ὅπλα ἀδικίας and ὅπλα δικαιοσύνης are without the article, because nouns in apposition, not explanatory of the essence of the preceding noun, but of the end or object, to which the person or thing implied in it is affirmed to be subservient, are always anarthrous; see Bp. Midd. Οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν *for ye are not under the law, but under grace*. Most commentators understand this of the law of Moses. It is true, says Bp. Midd., that if by ὑπὸ νόμον we understand the law of Moses, the argument will be coherent with respect to the Jews; but it ought to be remarked that the design of the Apostle is far more comprehensive, and that he means to contrast the nature of all law, i. e. of every rule of life, which offers neither mediation nor atonement, and consequently makes no provision for the inevitable weakness of man, with grace,

i. e. with a gracious dispensation, which requires not an unsinning obedience, but only the best exertions of frail creatures, giving assurance of pardon through faith where our obedience has been imperfect. See note at Acts xiii. 43.

15. Τί οὖν; . . . What then? . . . What then is the inference to be drawn from this doctrine? Shall we presume on God's grace, which promises the forgiveness of sin, and continue to sin? The Apostle in answer to this declares, that they who obey sin are the vassals of sin, and those who are the vassals of sin shall receive death, the wages of sin.

16. Οὐκ οἶδατε . . . δικαιοσύνην; *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?* rather, Know ye not, that to whatsoever ye yield yourselves servants to obey, ye are the servants (or slaves) of what ye obey . . . Ὡς ἐστὶν, to whatever pursuit, habit. Εἰς θάνατον, *unto death*, i. e. death is the consequence of that vassalage to sin. Εἰς δικαιοσύνην, *unto righteousness*, i. e. pardon and acceptance, and eternal life.

17. 18. Χάρις δὲ τῷ Θεῷ . . . διδασκῆς. *But God be thanked, that ye were* (although ye were) *the servants of sin; but ye* (yet ye now) *have obeyed from the heart that form of doctrine which was delivered you, or that model of doctrine into which ye were formed. By supplying the ellipsis*

- 18 καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. * Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.
 19 Ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσία καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν· οὕτω νῦν παραστήσατε
 20 τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. † Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.
 21 † Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε;
 22 τὸ γὰρ τέλος ἐκείνων, θάνατος. Νυνὶ δὲ, ἐλευθερωθέντες

* John viii. 32. 1 Cor. vii. 22. Gal. v. 1. 1 Pet. ii. 16.

† John viii. 34.

‡ Infra vii. 5. Suprà i. 32.

of μὲν after ἦτε, (see Hoogeveen,) the obscurity of the passage, and the impropriety of the English translation is obviated. This was observed by Beza, who renders it *quod fuistis quidem servi peccati . . . i. e. quod vos, qui fuistis antea servi peccati, nunc . . .* See note at Matt. xi. 25. Εἰς ὃν παρεδόθητε τύπον διδαχῆς, *that form of doctrine which was delivered you*, or into which ye were formed; which accords better with the metaphor: the money when coined, is thrown into a die or mould, and receives the impression. See note above ii. 20. But Mr. Locke makes a different application of the verb παρεδόθητε. He says that this is an elegant expression, if we observe that St. Paul is here speaking of sin and the Gospel, as of two masters, and that those he writes to were taken out of the hands of the one, and delivered over to the other, which they having from their hearts obeyed, were no longer the slaves of sin, he whom they obeyed being, by the rule of the foregoing verse, truly their master. Ἐλευθερωθέντες . . . *being then made free . . . viz. when they were baptized into Christ* "through faith of the operation of God." See Col. ii. 12.

19. Ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν . . . *I speak after the manner of men, because of the infirmity of your flesh . . .* Ἀνθρώπινον, i. e. κατ' ἀνθρώπινον ἔθος, see Bos: thus Ter. Eunuch. act. v. sc. ix. *non cognosco vestrum tam superbum*; on which Donatus observes, *ergo subaudiamus vel ingenium, vel animum, vel morem, vel institutum*. The Apostle does not speak this by way of excuse, but by way of illustration of his argument, or exhortation. The sense which the ancients put upon these words, is this, τῇ φύσει μετρῶ τὴν παραινέσιν, *I frame my exhortation with a due consideration of the infirmity of our*

flesh, requiring that only, which, even to human nature, seems highly equitable, viz. that you should do that service now to God, which you have formerly done to sin. Or, the Apostle argues to this effect: In this discourse of your being servants formerly to sin, and your obligation now to be servants of righteousness, I speak that which all natural men must have had experience of, by reason of the infirmity of the flesh, and of which they may thence take a just idea; requiring only, that, as they have yielded their members instruments of sin, so they would yield them instruments of righteousness. See Whitby. Εἰς τὴν ἀνομίαν, *unto iniquity*, i. e. to commit iniquity. But see note above i. 17. from Schoettgen. Εἰς ἁγιασμόν, *unto holiness*, i. e. to work holiness.

20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ· *ye were free from righteousness*, i. e. not obedient to. Some render it, *ye were free for righteousness*. Schleusner, *alieni eratis a virtute Christianâ*. It may be understood as signifying, *free with respect to*, i. e. free from the controul of, righteousness.

21. Τίνα . . . ἐπαισχύνεσθε . . . *What fruit had ye then in those things whereof ye are now ashamed?* i. e. τῶν ἔργων ἐκείνων ἐφ' οἷς. Some place the interrogation at τότε, with this sense: Now what fruit or advantage did ye receive from those things? Such that, or as, now that ye are become Christians, you are heartily ashamed of. Τέλος, *the end*, and metaphorically *the effect*; here *the punishment*; in the next verse, the *reward*; so 1 Pet. i. 9. So Pindar, Olymp. i. 81. Δόρυκλος δὲ τέλος πνυγμῆς φέρε, *mercedem pugilatus tulit*. Τέλος is applied to *punishment*, 2 Cor. xi. 15. Phil. iii. 19. 1 Pet. iv. 17.

22. Νυνὶ δὲ . . . αἰώνιον· *But now being made free from sin, and become servants to*

ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον.

* Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα 23 τοῦ Θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Κεφ. ζ'. 7.

^a Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶ,) ὅτι 1 ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ; ^a Ἡ 2 γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

* Gen. ii. 17. Supra v. 12. 17. 21. Jam. i. 15. 1 Pet. i. 4.

^a 1 Cor. vii. 10. 39.

God, ye have your fruit unto holiness, and the end everlasting life. Here, as critically remarked by Hooker, the first requisite for the final attainment of salvation, or everlasting life, is the righteousness of justification; the second, the righteousness of sanctification.

23. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας . . . For the wages of sin . . . Τὰ ὀψώνια, a soldier's pay; the wages which sin payeth to those who serve under her banners is death. Theodoret. τὸν μισθὸν ὀψώνιον κέκληκεν· ὀνομάζειν γὰρ οὕτω φίλον αὐτῷ τὸ στρατιωτικὸν σιτηρέσιον. The distinction made by the Apostle of wages on the one hand, and gift or free-gift on the other, is very observable. Χάρισμα is a benefit conferred on any one, without any merit of his own. It seems here an allusion to the donatives, or gratificationes, which were given to soldiers on particular occasions in addition to their pay. Sueton. Nero c. 12. *populo congiarium, militi donativum proposuit*. See note at John i. 11—13.

CHAP. VII.

1. * Ἡ ἀγνοεῖτε . . . ζῇ; Know ye not, brethren, (for I speak to them that know the law, rather, know law,) that the law has dominion over a man as long as he liveth? rather it liveth, i. e. it has force. See note above, ii. 13. The greater part of St. Paul's readers, probably, had not extended their view to the imperfection, which

Gr. Test.

must belong to every dispensation not providing an atonement. And he might have said merely that they knew τὸν νόμον, the Mosaic law. But he here addresses them, says Bp. Midd., with some degree of rhetorical complaisance; and takes it for granted that they had made a general application from their own particular experience: and the design of the Epistle led him to speak, directly or indirectly, of the imperfection of all the possible schemes of salvation, which afforded not a redeemer. The truth is, that the Apostle's reasoning in this chapter is applicable both to the law of Moses, and to the law of nature, which is the law of works. He proceeds in the succeeding verses to illustrate his main subject, by an apt similitude, by the case of marriage, which is only an obligation till the death of one of the parties; and in the same manner the reception of the Gospel could no longer be an apostasy from the Law.

2. Ἡ γὰρ ὑπανδρος γυνὴ . . . For the woman which hath a husband . . . The law referred to in this verse is the law of marriage promulgated in paradise, Gen. ii. 24. by which our Lord declared, Matt. xix. 26. marriages were appointed to continue for life, except in the case of adultery. Κατήργηται . . . she is loosed . . . Ecumenius interprets it by ἀπολέλυται, ἡλευθέρωται. Thus below, ver. 6. In Gal. v. 4. κατηργήθητε ἀπὸ τοῦ Χριστοῦ is thus interpreted by Theophylact: οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ, *sejuncti estis a Christo*. Phavor. καταργῶ· τὸ ἀποκαῶ καὶ πληρῶ.

II.

2 T

- 3 ^b Ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἑλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλὶδα, γενομένην
- 4 ἀνδρὶ ἑτέρῳ. ^c Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν
- 5 τῷ Θεῷ. ^d Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν
- 6 ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· ^e Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντος ἐν ᾧ κατειχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

^b Matt. v. 32.^c Infra viii. 2. Gal. ii. 19. v. 18. 22. Eph. ii. 15.^d Supra vi. 13. 21. Gal. v. 19. Jam. i. 15.^e Supra ii. 29. vi. 2. 2 Cor. iii. 6.

ὁ = ἀποθανόντες

κατηργήθη γὰρ ὁ νόμος, ἀντὶ τοῦ ἀπεπαύθη. Literally here, *she is annulled from the law*, i. e. the law is annulled with respect to her.

3. χρηματίσει . . . *she shall be called* . . . See note at Acts xi. 26. *Γίνεσθαι* ἀνδρὶ is a matrimonial phrase, *nubere*; in the next verse *γενέσθαι* ἑτέρῳ is to *belong to another, to be subject to his power*. This verb often assumes its signification from the word to which it is joined, and from the context; see note at John vi. 19.

4. Ὡστε . . . *Wherefore* . . . And so Beza renders it *itaque*, as if it were illative. But it is here the apodosis of the similitude, and is merely *τε* subjoined to *ὥς*, used for *καὶ ὥς*, i. e. *οὕτως*, and may be rendered *ad eundem modum*. See Hoogeveen. Ἐθανατώθητε . . . Χριστοῦ, *ye also are become dead to the law by (or, in) the body of Christ*; by a hypallage for, the law is become dead to you; being abolished, having no power over you. Thus the ground of their freedom from the law is expressed ver. 6. by ἀποθανόντος ἐν ᾧ κατειχόμεθα, *that being dead by which we were held*, where the law is personified, as *sin* is above vi. 12. and is said to be dead, and to be nailed to the cross of Christ, Col. ii. 14. διὰ τοῦ σώματος τοῦ Χριστοῦ, by which the Judaical law is abolished, denotes the crucified body, the death of Christ, and is expressed in Eph. ii. both by ἐν τῇ σαρκὶ αὐτοῦ, ver. 15. and διὰ τοῦ σταυροῦ, ver. 16. ἵνα καρποφορήσωμεν . . . *that we should*

bring forth fruit . . . in consequence of this new marriage, i. e. in all the ways of holy obedience to God. Καρποφορήσωμεν is connected with εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ. *Persequitur similitudinem*, says Grotius, *nam et partus in matrimonio dicuntur*.

5. 6. Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου . . . *For when we were in the flesh, the motions of sins which were by the law* . . . or, the sinful passions, which were under the law . . . Ὅτε ἦμεν ἐν τῇ σαρκί signifies the Judaical state under the law, as appears by the opposition of this clause, and κατηργήθημεν ἀπὸ τοῦ νόμου, ver. 6. *we are freed from the law*. It is thus styled in opposition to ἐν πνεύματι εἶναι, said of those who have received the Gospel, and are partakers of its spiritual benefits, of the grace which it affords; but they that have not attained it, and are only under legis pædagogîa, are said to be *in the flesh*, and have no other but that weak and corrupt principle of their own nature abiding in them, which is so prone to carnality. And so it is used below viii. 8. And Christianity is called *the law of the spirit of life*, below viii. 2. and here the *newness of the spirit*, in opposition to the *oldness of the letter*, the Mosaiical law. There is however some difference between εἶναι ἐν τῇ σαρκὶ and περιπατεῖν κατὰ σαρκά, *walking after the flesh*, i. e. going on in a carnal course, obeying and following the flesh in the lusts thereof. And so εἶναι ἐν πνεύματι, as below viii. 9.

† Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο· ἀλλὰ 7
τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπι-
θυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις.
‡ Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειρ- 8
γάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρ-
τία νεκρά· Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης 9
δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον·

† Supra iii. 20. Ex. xx. 17. Deut. v. 21. Infra xiii. 9.

‡ Supra iv. 15. v. 20. 1 Cor. xv. 56.

having the spirit of Christ bestowed on us, which as it enableth, so it obligeth us to walk and lead a Christian life, and then it is, as thus distinguished, περιπατεῖν κατὰ πνεῦμα. Πάθημα is properly suffering, affliction, from πάσχω, but here it is i. q. ἐπιθυμία, πάθος, depraved affections, concupiscence, and passions of the mind; see Gal. v. 24. See notes above, ver. 2. 4.

7. Τί οὖν ἐροῦμεν; . . . What shall we say then? . . . What then is the inference? This is in consequence of what he had said ver. 5. Ὁ νόμος ἁμαρτία by a metonymy for εἰ διὰ νόμου ἁμαρτία. Then the Apostle, see note above iii. 1. 2. avoiding as much as possible to give offence to the Jews, here and so to the end of this chapter, where he represents the power of sin, and the inability of the law to subdue it wholly, speaks altogether in the first person, though it be plain he means all those who were under the law. Ἐπιθυμίαν οὐκ ᾔδειν . . . I had not known lust . . . i. e. the sinfulness of lust. See above iii. 20. The law tied men with greater strictness from sin in prohibiting desires, and forbidding concupiscence, which they did not know to be sin but by the law.

8. Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία . . . But sin, taking occasion by the commandment . . . The Apostle's argument in this and the following verses is this: For the guilt of sin is increased in proportion to the clearness of the law against it. Had you been born Gentiles, you would have known less; and of course have sinned less. But the knowledge of the law introduced also the knowledge of sin. The law then is good; but it is our transgression of it which is the mischief. Our transgressions are all against knowledge. The very witness of the conscience proves the excellency of the law. What is right I know. The difficulty lies in the performance. See Gilpin. Διὰ τῆς ἐντολῆς κατειργάσατο . . . The fleshly appetites and other strong evil desires, which prevail in men's minds, do not owe

either their existence or their operation, but their power to kill, to the prohibitions and penalties of the law. Hence it is said 1 Cor. xv. 56. the strength of sin is the law. Χωρὶς γὰρ νόμου ἁμαρτία νεκρά· for without the law sin was dead. Sin would have had no being, or at least no strength to kill men, unless law existed; for the essence of sin consists in its being a violation of law. See Macknight.

9. 10. Ἐγὼ δὲ ἔζων . . . For I was alive without the law once . . . i. e. I deemed myself to be alive without the law once. The Apostle at that time was wholly ignorant of the spirituality of the law, its righteous and extensive requirements, and of his own inward corruptions, while he concluded himself to be righteous and in a state of acceptance of God. He felt no practical conviction of having sinned, and of being in a state of condemnation; unconscious that every transgression of law, either natural or moral, in the sight of a just and holy God, is mortal. The Apostle at that time did not feel that that very law, viz. that in the Decalogue, which was intended for life, a law of rectitude, being holy, and the commandment itself holy, and just and good, and which, if perfectly obeyed would have given a legal claim to life and happiness, was found to be unto death, by its inability to remove or pardon the frailty of human nature, the least transgression against it bringing condemnation and death. See below viii. 3. Gal. iii. 21. Ἡ ἁμαρτία . . . ἀπέθανον· Sin revived, and I died. When by the convictions of the Holy Spirit, his conscience was struck with the holiness of the commandment, and its severe denunciations, it felt at the same time both the malignity of sin, his own sinful state, and his inability to fulfil the law. As a sun-beam darting into a room brings to view and discovers the moles and dark spots which before lay undistinguished, so the light of the Spirit, when it illumines the soul, shows the whole heinous-

- 10 ^h Καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον.
 11 Ἡ γὰρ ἁμαρτία, ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντολῆς ἐξη-
 12 πάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. ⁱ Ὡστε ὁ μὲν νόμος
 13 ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. Τὸ οὖν
 ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρ-
 τία· ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
 θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία
 14 διὰ τῆς ἐντολῆς. ^k Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικὸς
 ἐστίν·

Ἐγὼ δὲ σαρκικός εἰμι, πεπράμενος ὑπὸ τὴν ἁμαρτίαν.

- 15 ^{1a} Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο

^h Lev. xviii. 5. Ezek. xx. 11. 13. 21. 2 Cor. iii. 7.

ⁱ Ps. xix. 8. 1 Tim. i. 8.

^k 1 Kings xxi. 20. 25. 2 Kings xvii. 17.

¹ Gal. v. 17.

10 = αὐτῇ

14 || σάρκινος

ness of sin, which having been unfelt before is now said to *revive*. He found himself a helpless sinner, and, as a criminal when convicted and condemned by the laws of his country, to be dead. There is an ellipsis of *δεδομένη* or *γενομένη* at ἡ εἰς ζωὴν.

11. ἐξηπάτησέ με . . . *deceived me* . . . an allusion to the excuse of Eve in a like case. *The serpent deceived me*, by assuring me that I should not die. The suggestions of men being, that the prohibitions of law are unreasonable, that the thing forbidden is pleasant or profitable, and that it will not be followed by punishment, they are persuaded to do it, and are thus *deceived*. Ovid says,

Nitimur in vetitum semper, cupimusque negata.

Again,

Acior admonitu est, irritaturque retenta

Et crescit rabies; remoraminaque ipsa nocebant.

13. 14. ἀλλὰ ἡ ἁμαρτία· ἵνα φανῇ ἁμαρτία . . . *but sin, that it might appear sin* . . . Supply, *was the cause of my undoing*; my ruin is to be charged upon sin, which by means of so holy an instrument as the law undid me; so that (ἵνα eventual, not causal,) it is proved to be sin, i. e. most pernicious and malignant. Some make the second ἁμαρτία to be the nominative before φανῇ, but if it were so, it would be ἡ ἁμαρτία as in the clause preceding. So that κατεργαζομένη is not here for κατεργάζεσθαι. Καθ' ὑπερβολὴν ἁμαρτωλὸς, *exceeding sin-*

ful: that it might appear *εἰς θάνατον ὑπερβάλλουσα*, *abounding unto death*, and so exceeding vile and hateful to us, the end and *wages of it being death* and condemnation, above vi. 21. 23. Κατὰ with its accusative often takes the sense of an adverb; see 1 Cor. xii. 31. 2 Cor. i. 8. Thucyd. i. 122. Νόμος πνευματικὸς ἐστίν, *the law is spiritual*. St. Chrysostom has well explained this: πνευματικὸν γὰρ εἰπὼν διδάσκαλον αὐτὸν ἀρετῆς δείκνυσιν ὄντα καὶ κακίας πολέμιον· τοῦτο γὰρ ἐστίν εἶναι πνευματικόν, τὸ πάντων ἁμαρτημάτων ἀπάγειν· ὑπερ καὶ οὖν ὁ νόμος ποιεῖ, φοβῶν, νοουθετῶν, κολάζων, διορθούμενος, τὰ περὶ ἀρετῆς συμβούλευον ἅπαντι. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *sold under sin*, i. e. *in peccati potestatem, libidinis et concupiscentiæ pretio redactus*; Origen. So enslaved to it, saith Theophylact, ὥστε μὴ ἀναβλέψαι δυνάσθαι, *that he could not look up*; a willing slave, who had sold himself to it, says Theodoret. This expression corresponds with the Latin *addictus* used in a bad sense, as a man *addicted to vice*, as it were assigned over to it, a slave of it.

15. *Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ . . . *For that which I do, I allow not*, rather I approve not, *for what I would* . . . See γινώσκω at note Matt. vii. 23. The carnal or natural man may say with Ovid, *Video meliora proboque, deteriora sequor*. Arrian Epict. ii. 26. ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ καταρθῶσαι, *ἔλεον ὅτι, ὃ μὲν θέλει, οὐ ποιεῖ, καὶ ὃ μὴ θέλει, ποιεῖ*.

πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. Εἰ δὲ ὃ οὐ θέλω, 16
 τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. Nunὶ δὲ οὐκέτι 17
 ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.
^m Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί 18
 μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατερ-
 γάζεσθαι τὸ καλὸν, οὐχ εὐρίσκω. Οὐ γὰρ ὃ θέλω, ποιῶ 19
 ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν, τοῦτο πράσσω. Εἰ δὲ ὃ 20
 οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ,
 ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὐρίσκω ἄρα τὸν νόμον 21
 τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παρά-
 κείται. ⁿ Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω 22

^m Gen. vi. 5. viii. 21.

ⁿ Ps. i. 2. 2 Cor. iv. 16. Eph. iii. 16. Col. iii. 9. 10.

18 || οὐ pro οὐχ εὐρίσκω

20 † ἐγὼ prius

16. Εἰ δὲ ὃ οὐ θέλω . . . καλός· *If then I do that which I would not, I consent unto the law that it is good, i. e. I acknowledge that the law is good.* The very accusation of conscience, on the commission of that which is prohibited by the law, is an acknowledgment that the law is good. See note above ver. 8.

17. Nunὶ δὲ οὐκέτι ἐγὼ . . . ἁμαρτία· *Now then it is no more I that do it, but sin that dwelleth in me.* Sin makes as it were another person, having desires and motions and interests entirely contrary to these of the renewed part within. The beautiful passage in the sixth book of the Cyropædia, where Araspas complains of two souls contending within him, (a passage which it is very possible St. Paul might have read,) contains an agreeable illustration of this passage. See Doddridge. By distinguishing his *real self*, says Macknight, that is, *his spiritual part*, from the *self* or *flesh in which sin dwelt*, and by observing that the evil actions which he committed were done, not by him, but by *sin dwelling in him*, the Apostle did not mean to teach that wicked men are not accountable for their sins, but to make them sensible of the evil of their sins, by showing them that they are all committed in direct opposition to reason and conscience, the superior part of their nature, at the instigation of passion and lust, the lower part. When the mind, contrary to its inclination, is determined to do any thing, that mixture of choice and necessity is well expressed by Homer, when he says that a person did the thing, ἐκῶν, ἀέκοντι δὲ θυμῷ.

18. Οἶδα γὰρ ὅτι . . . *For I know that in me . . . No man is spiritually good, or good in the sight of God.* Thus the collect of our Church: "because through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace." I have only to observe, says Bp. Tomline, that the good thing, here mentioned, must mean *good in the sight of God*: such an action our weak and unassisted nature will, unquestionably, not allow us to perform. Again; it is acknowledged that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God.

21. Εὐρίσκω ἄρα τὸν νόμον . . . *I find then a law . . . i. e. this power or principle, which the Apostle describes, ὅτι ἐμοὶ τὸ κακὸν παράκειται.* This last clause is put in apposition to τὸν νόμον. The article, says Bp. Midd., here is anticipative of what is subjoined; the law or principle which the Apostle is about to describe, as impelling him to evil, even when he is endeavouring to practise virtue. This law is ὁ νόμος τῆς ἁμαρτίας. *I find . . .* "Happy would it be," exclaims a truly pious and Christian spirit, who is eminently acquainted with the divine writings of St. Paul, "happy would it be if more of us 'found' this to be so: not merely knew it as a doctrine, but knew it *experimentally*! For, then, to use the words of Owen, we should have more complaints than we have, and more contendings against it, and less fruits of it in the world."

22. Συνήδομαι . . . ἑνὶ νόμῳ· *For I delight in the law of God after the inward*

23 ἄνθρωπον. ° Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου, ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας, τῷ ὄντι ἐν τοῖς μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος. τίς με ῥύσεται ἐκ τοῦ 25 σώματος τοῦ θανάτου τούτου; ^p Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ. τῇ δὲ σαρκί, νόμῳ ἁμαρτίας.

Κεφ. η'. 3.

1 ^a Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ 2 κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα. ^b Ὁ γὰρ

° Gal. v. 17.

^p 1 Cor. xv. 57.^a Gal. v. 16. 25.^b John viii. 36. Supra vi. 18. 22. vii. 24. 25. Gal. ii. 19. v. 1. 1 Cor. xv. 45. 2 Cor. iii. 6.

23 — ἐν τῷ νόμῳ τοῦ νοός μου

25 — Χάρις δὲ τῷ Θεῷ

1 † μὴ usq. Πνεῦμα

man, i. e. for that which my mind would with satisfaction make its rule is the law of God. *Συνήδομαι* is here, *approbo*; it is not the *delight*, the evidence of a regenerate man. And the ὁ ἔσω ἄνθρωπος is the mind of man, the *noûs*, as the Apostle himself interprets it, ver. 25. ἔσω ἄνθρωπον τὸν νοῦν λέγει; so *Œcumenius* and *Theophylact*. And *Philo* says: ἄνθρωπος δὲ ὁ ἐν ἐκάστῳ ἡμῶν, τίς ἂν εἴη, πλὴν ὁ νοῦς;

23. Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου. . . . But I see another law in my members . . . The members are both those of the body, and the faculties of the mind; consequently every thing in us, which is employed as an instrument in performing the works of the flesh. See above, vi. 13. Ἀντιστρατευόμενον and αἰχμαλωτίζοντα are metaphorical terms taken from warfare to describe the conflict between reason and passion, or, to speak more properly, between grace and nature; see Gal. v. 17. *Hesych.* αἰχμαλωτίζοντα· εἰς δουλείαν ἄγοντα μετὰ βίας.

24. τίς με ῥύσεται . . . τούτου; who shall deliver me from the body of this death? or, as some understand it, by a kind of metaphor, from the death of this body, or the corruption of this mortal body; i. e. Who can deliver us from this body which subjects us to sin and death? An emphatical Hebraism, signifying the lusts of the body which lead to this death.

25. Εὐχαριστῶ . . . I thank God . . . who will deliver me, understood. There is a way to escape from this sad condition by the grace of Jesus Christ, by whom, says *Bp. Newcome*, we have greater assistances, stronger motives, clearer discoveries, and more gracious terms of final acceptance. *Paley* says, Instead of the words I thank God, put the words the Grace of God, and you will find the sense very much cleared up by the change. The Vul. certainly reads, *Gratia Dei per J. C. Dominum nostrum*. And one of the *Clermont Mss.* has ἡ χάρις τοῦ Θεοῦ. See also *Beza*. But the received text is supported by almost all the ancient Mss. and is no doubt the genuine reading. Ἄρα οὖν . . . ἁμαρτίας· so then with the mind I myself serve the law of God, but with the flesh the law of sin, or the power of sin. The conclusion therefore of the argument is, ἄρα οὖν, that I . . . αὐτὸς ἐγὼ, i. e. St. Paul speaking in his own person. The ancient commentators thus interpret it: δι' ἑαυτοῦ ὁ ἀπόστολος τὸν κοινὸν ἄνθρωπον δηλοῖ. But ὁ κοινὸς ἄνθρωπος would scarcely use the language, Εὐχαριστῶ.

CHAP. VIII.

1. Οὐδὲν ἄρα . . . Πνεῦμα· There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the

νόμος τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἤλευ-
θέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

^c Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ³
ὁ Θεὸς τὸν ἑαυτοῦ Υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρ-
τίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ
σαρκί· ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, ⁴
τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.

^d Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ ⁵
δὲ κατὰ Πνεῦμα, τὰ τοῦ Πνεύματος. ^e Τὸ γὰρ φρόνημα ⁶
τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ Πνεύματος, ζωὴ
καὶ εἰρήνη. ^f Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς ⁷

^c Acts xiii. 39. Supra iii. 20. 2 Cor. v. 21. Gal. iii. 13. Heb. vii. 18. 19. x. 1. 2. 10. 14.

^d John iii. 6. 1 Cor. ii. 14. Gal. v. 22. 25. ^e Supra vi. 21. Gal. vi. 8. Infra ver. 13.

^f Jam. iv. 4. 1 Cor. ii. 14.

flesh, but after the Spirit. The Apostle now returns to what he had said vii. 6. *ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος*: he enlarges upon the terms of the covenant of grace, showing that the Gospel offers that remission of sins, which the Law could not provide, to all who live agreeably to its precepts. The eleven first verses of this chapter correspond with the eleven first verses of the sixth chapter, where he had pressed upon the Gentile Christians the obligation under the Gospel of preserving sanctity of life. See the phrases *εἶναι ἐν* and *περιπατεῖν κατὰ* at note above, vii. 5. 6. which consult also for next verse.

3. Τὸ γὰρ ἀδύνατον τοῦ νόμου . . . σαρκί· *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh*: better thus; God sending his own Son in the likeness of sinful flesh, and for sin, (that is, as a sin-offering, or sacrifice for sin,) hath condemned (i. e. destroyed) sin in the flesh. There is an ellipsis of διὰ before τὸ γὰρ; i. e. the law being insufficient to give deliverance from death. Ἐν ᾧ, in that, or, as; quia. Ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, in the likeness of sinful flesh, i. e. in a mortal body, which was like sinful flesh, and differed nothing from it, save only in innocence; a Hebraism, for *in formā consimili carnī peccatrici*. This furnishes an indirect proof of our Saviour's two-fold nature. There is an ellipsis of *θυσίαν* at περὶ ἁμαρτίας, according to Bōs; or the complete phrase may be as Heb. x. 18. προσφορὰν

περὶ ἁμαρτίας. For in the idiom of the Hebrew language, ἁμαρτία signifies elliptically both sin and sin-offering. See note at 2 Cor. v. 21.; also Heb. x. 6. Κατακρίνω is here to destroy, to take away the condemning power of sin.

4. ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν . . . *That the righteousness of the law might be fulfilled in us, or, by us* . . . Τὸ δικαίωμα τοῦ νόμου here, and before ii. 26. are the moral duties of the Law, those internal principles of holiness, justice and goodness, which are comprised in it. *To be fulfilled by us*, through the condemnation of sin in the flesh, and through our not walking according to the flesh, but according to the Spirit, is not perfect obedience, for that is not attainable in the present life; but it is such a degree of faith and holiness as believers may attain through the influence of the Spirit.

5. τὰ τῆς σαρκὸς φρονοῦσιν . . . *mind the things of the flesh* . . . See note at Matt. xvi. 23. Φρονέω here is *studere*; and φρόνημα τῆς σαρκὸς, *vitiositatis studium*, in the next verse, and — τοῦ Πνεύματος, *Christianæ religionis studium*.

6. Τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος . . . *For to be carnally minded is death* . . . γὰρ for δέ. It may however retain its argumentative power, and join what follows to ver. 1. as the reason of what is here laid down; viz. that deliverance from condemnation is to such Christian converts only, who walk not after the flesh, but after the Spirit. Θάνατος by metonymia of the effect for the cause; it is the way which leadeth to death.

Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ
 8 δύνανται. Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.
 9 ^g Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν Πνεύματι, εἴπερ
 Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις Πνεῦμα Χριστοῦ
 10 οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. Εἰ δὲ Χριστὸς ἐν ὑμῖν,
 τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν· τὸ δὲ Πνεῦμα ζωὴ διὰ
 11 δικαιοσύνην. ^h Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν
 ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν
 ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν
 12 αὐτοῦ Πνεῦμα ἐν ὑμῖν. ⁱ Ἀρα οὖν, ἀδελφοί, ὀφειλέται
 13 ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα ζῆν. ^k Εἰ γὰρ κατὰ
 σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς

^g 1 Cor. iii. 16. vi. 19. Gal. iv. 6. Ph. i. 19. 1 Pet. i. 11.

^h Acts ii. 21.

Supra vi. 4. 5. 1 Cor. vi. 14. 2 Cor. iv. 14. Eph. ii. 5.

ⁱ Supra vi. 7. 14.

^k Supra ver. 6. Gal. vi. 8. Eph. iv. 22. Col. iii. 5.

11 * διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν

9. 10. Ὑμεῖς . . . ὑμῖν . . . *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you . . .* The sense of Πνεῦμα in this and several other places, says Br. Midd., will probably be best deduced from Luke ix. 55. which see, where it means *spirit, mind, temper or disposition*. In like manner we meet with πνεῦμα δουλείας, πνεῦμα σοφίας, πνεῦμα πραότητος, &c. all common Hebraisms, in which the genitive is to be construed, as if it were the corresponding adjective agreeing with πνεῦμα. Two of the phrases here appear to be of the same character, so that πνεῦμα Θεοῦ and πνεῦμα Χριστοῦ will signify a godly and a Christian frame of mind: so also 1 Cor. vii. 40. πνεῦμα Θεοῦ cannot be taken of the Holy Spirit in the personal sense, but must mean divine aid, or inspiration. This interpretation, continues the Bishop, exactly suits the context in this passage: They who are carnal, says St. Paul, cannot please God; ye, however, are not carnal but spiritual, if indeed a godly spirit dwell in you: but if any one have not a Christian spirit, then is he not Christ's. If, however, Christ be in you, your body, it is true, shall die in consequence of (the original) transgression (of Adam), but your soul shall live through the righteousness (of the Redeemer). But in ver. 11. τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν can be taken only of the Holy Spirit, for there the Hebraism has no place; and even τὸ Πνεῦμα τοῦ Θεοῦ,

1 Cor. iii. 16. should be interpreted in the same sense. Εἴπερ is *si modò*. Οὗτος οὐκ ἔστιν αὐτοῦ, *he is none of his*, μαθητὴς und. (see Bos;) or, *servant und.* Theophylact says on this place: ὁ μὴ ἔχων σφραγίδα, οὐκ ἔστι τοῦ δεσπότου τοῦ διὰ τῆς σφραγίδος ἐκείνης δηλουμένου. See note Eph. iv. 30. δι' ἁμαρτίαν, *because of sin*, or, as it relates to sin. For the meaning of διὰ is here evidently *quod attinet ad*, and at the corresponding phrase διὰ δικαιοσύνην. So above, iii. 25. διὰ τὴν πάρεσιν . . . *quod attinet ad remissionem peccatorum olim commissorum*.

12. Ἀρα οὖν . . . ζῆν. *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.* The ellipsis of a clause opposed to this must be supplied thus: but to the Spirit, to live after the Spirit; as ver. 13. itself suggests: i. e. it necessarily follows, that we are debtors to the Spirit, which gives us such exalted hopes, and not unto the flesh, that we should live after the dictates, desires and appetites of the flesh. *To be a debtor*, is to be bound, to be under a constraining obligation to; see above, i. 14.

13. Εἰ γὰρ . . . ζήσεσθε. *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.* Πνεύματι is here evidently used in an adverbial sense to mean *spiritually*, for it is opposed to κατὰ σάρκα, carnally, in the preceding clause. Πνεύματι Θεοῦ also in the next verse seems to mean little more, and is in some degree

πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ^l Ὅσοι γὰρ 14
Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. ^m Οὐ γὰρ 15
ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε
πνεῦμα υἰοθεσίας, ἐν ᾧ κρᾶζομεν, Ἀββᾶ, ὁ Πατήρ.

ⁿ Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι 16
ἐσμὲν τέκνα Θεοῦ. ^o Εἰ δὲ τέκνα, καὶ κληρονόμοι· κλη- 17
ρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμ-
πάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

^p Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν 18
καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

^l Gal. v. 18. ^m 1 Cor. ii. 12. 2 Tim. i. 7. 1 John iv. 18. Gal. iv. 5. 6. Isa. lvi. 5.
Mark xiv. 36. ⁿ 2 Cor. i. 22. v. 5. Eph. i. 13. iv. 30. ^o Acts xiv. 22. xxvi. 18.
Gal. iv. 7. Phil. i. 29. 2 Tim. ii. 11. 12. ^p 2 Cor. iv. 17. 1 Pet. i. 6. 7. iv. 13.

13 — πράξεις τῆς σαρκὸς θαν. . .

a confirmation of what was said above at ver. 9. 10. See Bp. Midd. Πράξεις is a metonymy for παθήματα and τὰς ἐπιθυμίας, from which actions spring, as Gal. v. 24. An Arabic proverb says, *Religio occidit concupiscentiam*.

14. Ὅσοι γὰρ . . . Θεοῦ. For as many as are led by the Spirit of God, they are the sons of God. In this lies the force of the Apostle's proof, that they shall live. For being spiritually begotten of God they partake of his nature, are heirs of the heavenly country, and by the redemption of their body, become immortal like God; they are capable of enjoying the heavenly inheritance.

15. Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας . . . For ye have not received the spirit of bondage again to fear . . . That ye are the sons of God, appears from your disposition. For ye have not received the slavish spirit, to serve God from fear, that disposition which the Law produces; but ye have received that filial spirit, or spirit of children, by which in our prayers we call him Father. See note above, ver. 9. 10. and note at Luke i. 73. Ἀββᾶ, ὁ Πατήρ, is that fiducial appellation, by which we can with equal joy and freedom present our addresses to the throne of God, and cry with the overflowings of filial affection to him, and fraternal love to each other, Abba, Father. See Ἀββᾶ at note Mark xiv. 36. Ὁ πατήρ is an enallage of the nominative for the vocative, after the Attics.

16. Αὐτὸ τὸ Πνεῦμα . . . Θεοῦ. The Spirit itself beareth witness with our spirit, that we are the children of God; or rather, that

Gr. Test.

we are children of God. Here we have, says Bp. Midd., two important senses of πνεῦμα plainly contradistinguished; the Holy Spirit, and the spirit or mind of man, i. e. the internal conviction of the mind. Thus 2 Cor. i. 22. v. 5. Gal. iv. 6.

17. Εἰ δὲ τέκνα . . . συνδοξασθῶμεν. And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. All having our share in this glorious inheritance with the Son of God, who is now reigning gloriously in heaven. See note at Matt. xxv. 34. Εἰ is here *quandoquidem*; see note at Acts iv. 9. Εἴπερ συμπασχομεν . . . if so be that we suffer with him . . . Taylor's remark on this passage is very proper: "Observe how prudently the Apostle advances to the harsh affair of suffering. He does not mention it till he had raised their thoughts to the highest object of joy and pleasure; the happiness and glory of a joint inheritance with the ever-blessed Son of God."

18. Λογίζομαι . . . For I reckon . . . After much consideration I come to this certain conclusion, and am firmly persuaded. Λογίζομαι, *collatis rationibus aliquid certi concludere, firmiter sibi persuasum habere*. And ἔξιος, *vox deducta a rebus quæ ponderantur*, by which is shown the great preponderance of the final glorification, which shall be revealed. Bos makes an ellipsis of ἐξετάζεσθαι before πρὸς, which we find supplied in Lucian, Saturn. οὐ μικρὰ . . . ὥς πρὸς τὴν δυνάμιν ἐξετάζεσθαι τῆς συμπάσης ἀρχῆς· non parva, si ad vim totius imperii exigantur.

19 ^q Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν
 20 υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. Τῇ γὰρ ματαιότητι ἡ κτίσις
 21 ὑπετάγη, (οὐχ ἐκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) Ἐπ’
 ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς
 δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν
 22 τέκνων τοῦ Θεοῦ. ^r Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις
 23 συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. ^s Οὐ μόνον δὲ,
 ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ
 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι,
 24 τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ^t Τῇ γὰρ ἐλπίδι
 ἐσώθημεν. Ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ
 25 βλέπει τις, τί καὶ ἐλπίζει; Εἰ δὲ ὁ οὐ βλέπομεν, ἐλπί-
 26 ζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα. ^u Ὡσαύτως δὲ καὶ τὸ
 Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ

^q 2 Pet. iii. 13. 1 John iii. 2.^r John xvi. 21.^s Luke xx. 36. xxi. 28.

2 Cor. v. 2. 4. 5. Eph. i. 14. iv. 30.

^t 2 Cor. v. 7. Heb. xi. 1.^u Zech. xii. 10. Matt. xx. 22. Eph. vi. 18. Jam. iv. 3.

26 || τῇ ἀσθενείᾳ

19—21. Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως
 ... For the earnest expectation of the crea-
 ture ... The apparent difficulty of this
 passage will admit an easy solution, if with
 Beza and Locke we connect ἐπ’ ἐλπίδι with
 ἀπεκδέχεται, the intermediate words being
 parenthetical; and ὅτι ver. 21. being ren-
 dered by *that*, instead of *because*. Ἀποκα-
 ταδοκία is *hope*, *earnest expectation*, as Phil.
 i. 20. It may according to its derivation be
 allusive of a man who looketh for the coming
 of a special friend, putteth forth his head,
 and looketh this and that way. Τῇ γὰρ
 ματαιότητι ... *made subject to vanity* ...
 i. e. to misery. Mankind were subjected
 to misery and death, not by their own act,
 but by God, who, for the disobedience of
 the first man, hath subjected all his off-
 spring to these evils. Theodoret ματαιό-
 τητα καλεῖ τὴν φθοράν. So Phavor. This
 passage is thus rendered by Schleusner:
Christiani enim variis et gravissimis cala-
mitatibus pressi, avidè expectant futuram
Christianorum in cælis felicitatem.

22. πᾶσα ἡ κτίσις ... *the whole creation*
 ... There is something very beautiful, says
 Gilpin, in thus introducing the whole crea-
 tion, as if travailing in birth—throwing off
 the load of nature, and producing a new
 offspring from grace.

23. Οὐ μόνον δὲ ... ἡμῶν And not only
 they, but ourselves also, which have the first-
 fruits of the Spirit, even we ourselves groan
 within ourselves, waiting for the adoption,
 to wit, the redemption of our body, i. e. the
 resurrection. As *υἱοθεσίαν* is anarthrous by
 being in apposition to τὴν ἀπολύτρωσιν, (see
 note above vi. 12—14.) Bp. Midd. makes
 the construction of this verse to be thus:
 “Even we also, though we have received
 the first-fruits of the Spirit, wait for a de-
 liverance from death, as our adoption.”
 The common translation has only inverted
 the order, without much injury to the sense.
 There seems here an allusion to our Lord’s
 words, Luke xx. 36. See οὐ μόνον δὲ note
 above, v. 3. 4.

24. 25. Τῇ γὰρ ἐλπίδι ... For we are
 saved by hope ... We are saved only in
 hope, we do not yet enjoy, but have the
 firm hope of, eternal happiness; that our
 faith and patience may be exercised. A
 state of enjoyment is not the state of this
 world: but a religious hope carries us
 through all its afflictions. Ἐλπίς βλεπο-
 μένη, *hope*, i. e. the possession of an eternal
 inheritance; by metonymy for the object
 of hope. To see signifies to enjoy.

26. Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντι-
 λαμβάνεται ... Likewise the Spirit also

τί προσευζόμεθα καθὼ δει, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ
 Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις.
 * Ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ Πνεύ- 27
 ματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. ^γ Οἶδαμεν 28
 δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν,
 τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ^δ Ὅτι οὖς προέγνω, 29
 καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς
 τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. ^α Οὖς δὲ 30
 προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὖς ἐκάλεσε, τούτους

* 1 Chron. xxviii. 9. Ps. vii. 9. Jer. xi. 20. xvii. 10. Acts i. 24. Rev. ii. 23.
 1 John v. 14. ^γ Infra ix. 11. 23. 24. 2 Tim. i. 9. ^δ Exod. xxxiii. 12. 17. Ps. i. 6.
 Jer. i. 5. Matt. vii. 23. xi. 2. John xvii. 22. 2 Cor. iii. 18. Eph. i. 5. 11. Ph. iii. 21.
 Col. i. 15. 18. 2 Tim. ii. 19. Heb. i. 6. 1 Pet. i. 2. 1 John iii. 2. Rev. i. 5.
^α Infra ix. 24. 1 Cor. vi. 11. Eph. iv. 4. 1 Pet. ii. 9.

26 || προσευζόμεθα 28 X τὸ ante ἀγαθόν

helpeth our infirmities . . . For your encouragement also to suffer, know that even the Spirit strengthens us, assists our weakness, and enables us "evermore to rejoice in his holy comfort." *Συναντιλαμβάνεται* (see note at Luke x. 40.) expresses co-operation, more clearly than the English word *helpeth*. It literally expresses, says Doddridge, the action of one who helps another to bear a burden, by taking hold of it on one side, and lifting or bearing it with him; and so it seems to intimate the obligation on us to exert our little strength, feeble as it is, in concurrence with the Almighty aid. *Καθὼ δει, secundum quod decet*, i. e. *quomodo decet*. *Στεναγμοῖς ἀλαλήτοις*, with groanings which cannot be uttered, or, which are not uttered, with secret prayers.

27. Ὁ δὲ ἐρευνῶν . . . ἁγίων. *And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.* See ἐρευνῶ at note John v. 39. and ἐντυγχάνω at Acts xxv. 24. *The mind of the Spirit* expresses not merely the meaning, but the temper and disposition of the mind, as under the influences of the Divine Spirit, pursuing and breathing after such blessings as suit its rational and immortal nature. See Doddridge. *Κατὰ Θεὸν* is, as translated by Beza, *according to the will of God*. When the Holy Spirit produces this state of the judgment and affections, the prayers which spring from it will be graciously accepted through our heavenly Advocate by the heart-searching, heart-knowing God,

28—30. Οἶδαμεν δὲ . . . *And we know that all things . . .* The aorists in these verses, *προώρισε, ἐκάλεσε*, &c. have the force of a present indicative, or may be used with *soleo*, as, it is the usual plan of divine grace thus to proceed: "Whom God fore-ordains he calls, whom he calls he justifies, and whom he justifies he glorifies." In illustrating the important subject contained in these three verses, particularly Predestination and Election, we cannot do better than use the words of our Church reformers in the 17th Article: "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose, by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity." Thus far at present of the Article. It is allowed that God only by his Spirit inclines, persuades, draws, converts, enlightens, or convinces the souls of men. It is his work. No one that knows any thing of real grace will venture to affirm that he hath quickened his own

καὶ ἐδικαίωσεν· οὗς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.
 31 ^b Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς
 32 καθ' ἡμῶν; ^c Ὅσγε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλ'
 ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν
 33 αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; ^d Τίς ἐγκαλέσει κατὰ

^b Num. xiv. 9. Ps. cxviii. 6.

^c Supra iv. 25. v. 6. 10.

^d Isa. l. 8. 9. Rev. xii. 10. 11.

soul. Born as we are in sin, if God had not chosen us, we should never have chosen him. All men may be saved, if they please: there wants the will only. The blood of Jesus was freely spilt for all men without exception, but if left to the will of the flesh not one soul would reap the benefit of this universal redemption, were it not for this blessed purpose, which, before the foundation of the world, determined that some souls should be led to real repentance towards God, and to a lively faith towards our Lord Jesus Christ. The gift of his Son is as fully offered to others as to them, but by the special influence of the Holy Ghost the elect people of God are inclined to receive what the Lord freely gives. Our Church reformers thus make the work of God the Son universal, and the work of God the Holy Ghost particular. So in the Church Catechism: "I believe in God the Son who hath redeemed me and *all mankind*:" here is universal redemption: "in God the Holy Ghost who sanctifieth me and all the elect people of God." Here is electing grace. They are persuaded to repent, and believe the Gospel. They are justified; adopted into God's family, and being made like to Christ, they live holy lives. The connexion between election and holiness is very remarkable. They always go together in Scripture. One can scarcely recollect a passage which speaks of election, that does not also speak of holiness. Thus among others: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." He does not choose men because they are holy, because all are unholy; but his electing love is the cause of all the holiness that is in the world. If the Holy God chooses any man that he should be holy, (and that is the true election,) his evidence that he is one of God's children must be holiness. Great is the comfort of those who thus are walking before God in holiness and righteousness all their days, through our Lord Jesus Christ; which cannot be better expressed than in the subsequent words of the same Article, the 17th: "The godly consideration of predestination and our election in Christ is

full of comfort to godly persons, and such as feel in themselves the work of the Spirit of Christ mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God." Then follows the rebuke of the careless and presumptuous. Election is a delicate thing, and no man is fit to think of it but one who is serious, contrite in spirit, and low in his own eyes. But "for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation." But we must remember that the way to salvation is only by Christ, through repentance and faith in him. We must obey the Gospel call. Predestination takes not away man's free agency. God's promises in Christ are calls to our souls to come to God by him, and his commandments are the rule of life. The Church thus guards this matter, in the conclusion of the Article: "Furthermore we must receive God's promises, in such wise as they be generally set forth in holy Scripture, and in our doings that will of God is to be followed which we have expressly declared unto us in the Word of God." See Milner's Sermons, vol. ii. ser. xvii.

31. Τί οὖν ἐροῦμεν . . . ; *What shall we then say . . . ?* i. e. What inference shall we then draw from these things? Εἰ ὁ Θεός . . . *If God be for us . . .* Εἰ is here *quandoquidem, since*; see note at Acts iv. 9.

32. Ὅσγε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο . . . *He that spared not his own Son . . .* The particle γὰρ is always significative, and often very emphatic. Its restrictive force should not be overlooked: He especially, who showed his particular love for us in not sparing his own Son . . . and see ἴδιος at note John v. 18. Also πῶς at note Matt. xvi. 11.

33—36. Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν

ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιοῶν; * Τίς ὁ κατακρίνων; 34
 Χριστὸς ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεὶς; ὃς καὶ ἔστιν
 ἐν δεξιᾷ τοῦ Θεοῦ; ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; Τίς 35
 ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θλίψις; ἡ
 στενοχωρία; ἡ διωγμός; ἡ λιμός; ἡ γυμνότης; ἡ κίνδυ-
 νος; ἡ μάχαιρα; ^ε (Καθὼς γέγραπται, Ὅτι ἕνεκα σοῦ 36
 θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα
 σφαγῆς.) ^ς Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ 37
 ἀγαπήσαντος ἡμᾶς. ^h Πέπεισμαι γὰρ ὅτι οὔτε θάνατος 38
 οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε
 ἐνεστῶτα οὔτε μέλλοντα, Οὔτε ὕψωμα οὔτε βάθος, οὔτε 39

^e Job xxxiv. 29. Mark xvi. 19. Col. iii. 1. Heb. i. 3. vii. 25. viii. 1. ix. 24. xii. 2.
 1 Pet. iii. 22. 1 John ii. 1.

^f Ps. xlv. 22. 1 Cor. xv. 30. 31. 2 Cor. iv. 11.

^ς 1 Cor. xv. 57. 2 Cor. ii. 14. 1 John iv. 4. v. 4. 5. Rev. xii. 11.

^h Eph. i. 21. vi. 12. Col. i. 16. ii. 15. 1 Pet. iii. 22.

35 || ἀγάπης τοῦ Θεοῦ

38 = οὔτε ἐνεστῶτα, οὔτε μέλλοντα, οὔτε δυνάμεις

Θεοῦ; *Who shall lay any thing to the charge of God's elect?* ... It is thought more emphatical, by many learned commentators, to make the answers as well as the questions interrogative. Who shall lay any thing to the charge of God's elect? Shall God that justifieth? &c. See ἐκλεκτοὶ at note Matt. xx. 16. Δικαιοῶ is a forensic term, implying a declaration of acquittal of the person charged with any crime, *to absolve from past offences*. The common translation however exhibits a sense very proper and sufficient. God having declared his purpose of justifying his elect through faith, will any one after that presume to bring any accusation against them? Τίς ... Χριστοῦ; *Who shall separate us from the love of Christ?* We may now challenge all present or possible evils to do their worst. It is not in the power of any persecutor upon earth to put us out of the favour of God, or deprive us of the benefits of that love which our Redeemer showed in dying for us. Rosenmüller interprets this of the love which we have towards Christ: Who or what shall destroy our love of him, and make us fall off from the Christian religion. This passage, with others similar to it, is strongly decisive as to the sufferings of St. Paul; also as to the distressed state of the Christian church, and the dangers which attended the preaching of the Gospel. Καθὼς γέγραπται ... Sufferings have always been the lot of God's people. Thus Psal. xlv. 22.; words which may justly

be applied to us. This Psalm is supposed to have been written during the Babylonish captivity. See καθὼς γέγραπται above ii. 24.

37. Ἀλλ' ... *Nay* ... But so far are all these terrors from separating us from the love of Christ, and even interrupting the joys of religion, that they prove our triumph in afflictions through the aid of him who hath loved us.

38. 39. Πέπεισμαι γὰρ ὅτι οὔτε θάνατος ... *For I am persuaded, that neither death, ... death, i. e. fear of ... life, i. e. hope or allurements of ... angels, i. e. evil angels; principalities and powers, i. e. earthly rulers and magistrates that persecute us for Christ's sake. Nor things present, nor things to come, i. e. nor present nor future sufferings, nec quæ nunc sentimus mala, says Grotius, nec si qua graviora imminet, ut certè imminabant tormenta exquisitissima, cruces, cutis detractiones, vivicomburia. Nor height, nor depth, i. e. nor honour or prosperity, nor ignominy or misery. Chrysostom: καὶ τὰ ἐν τῇ γῇ, καὶ τὰ ἐν τοῖς οὐρανοῖς. Nor any other creature, i. e. nor any thing else in creation, that may have influence to separate believers from the love of God. The latter part of this chapter, says Macknight, beginning at ver. 31. if compared with the most shining passages of the Greek and Roman writers, will be found not inferior to any of them in sublimity of thought, variety of figures, and beauty of language. It contains a descrip-*

τις κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Κεφ. θ'. 9.

- 1 ^a Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, (συμπα-
τυρούσης μοι τῆς συνειδήσεώς μου,) ἐν Πνεύματι ἁγίῳ.
2 ^b Ὅτι λύπη μοι ἔστι μεγάλη, καὶ ἀδιάλειπτος ὁδύνη τῇ
3 καρδίᾳ μου. ^c Ἡχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ
τοῦ Χριστοῦ, ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου

^a Supra i. 9. 2 Cor. i. 23. xi. 31. Gal. i. 20. Phil. i. 8. 1 Tim. ii. 7.

^b Infra x. 1.

^c Exod. xxxii. 32.

tion, in most forcible and glowing expressions, of the privileges, the hopes and the temper of a true Christian, and shows what magnanimity, and what greatness of sentiment the Gospel is able to infuse into them who understand and believe its doctrines. It is therefore a most proper conclusion of a discourse, in which, by the strongest reasoning, practices are recommended, which ennoble the human mind, yield the greatest and the most permanent joys, and prepare men for becoming the companions of angels, and for living with God himself through all eternity.

CHAP. IX.

1. 2. Ἀλήθειαν λέγω ἐν Χριστῷ ... *I say the truth in Christ* ... The Apostle having in the beginning of the last chapter, ver. 3. mentioned the insufficiency of the Law, and finding it now necessary to speak more expressly of the rejection of the Jews, and the calling of the Gentiles, introduces the subject in terms of the warmest affection and respect to his Jewish brethren. Ἀλήθειαν λέγω ἐν Χριστῷ, i. e. I call Christ to witness the truth of what I say; appealing also to the Holy Ghost, as knowing the Apostle's heart. The words ἐν Πνεύματι ἁγίῳ connect with οὐ ψεύδομαι. This has the nature and the form of an oath; and shows at the same time that in case of great and serious moment, a Christian may establish his saying by an oath.

3. Ἡχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ... *For I could wish that myself were accursed from Christ* ... rather,

for I professed myself an alien from Christ ... This is commonly understood as an expression of St. Paul's wish to be excommunicated, laden with curses, if it could have been of any service to his brethren the Jews. See ἀνάθεμα at note Mark xiv. 70. Ἡχόμην is usually considered as *potential*, with an ellipsis of ἂν, see Bos. But it signifies here to *profess*, a meaning which is familiar with the Greeks, and frequent in Homer. The second and the third verses should be written into one period, and this passage thrown into a parenthesis; then the context will be explicit: *I have great heaviness and continual sorrow in my heart for, or on account of, my brethren*. The words αὐτὸς ἐγὼ ought in the construction immediately to precede Ἡχόμην, not εἶναι, as in our translation: they seem to imply that whatever was the Apostle's object was also the object of those whom he addresses, αὐτὸς ἐγὼ, *I myself likewise as well as you*; and this object was ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, which words are of the same import as ἀλλότριον εἶναι τοῦ Χριστοῦ, *to be an alien from Christ*. The Apostle was now entering upon the rejection of the Jews, and their exclusion from the peculiar covenant of God. He had been preparing them for it by laying before them, with all the display of language, the Law's inability to save, the satisfaction of Christ, and the inestimable value of all the Evangelical privileges. But he does not begin so offensive a subject abruptly; he first bespeaks their good wish by a solemn asseveration of his sincerity. He was then going to declare the reason of his sorrow, viz. their being cut off from all share in the salvation purchased by the

κατὰ σάρκα· ^d Οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία, 4
καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λα-
τρεία, καὶ αἱ ἐπαγγελίαι, ^e Ὡν οἱ πατέρες, καὶ ἐξ ὧν ὁ 5
Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς
εἰς τοὺς αἰῶνας. Ἀμήν.

^f Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ 6
πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ. ^g Οὐδ' ὅτι εἰσὶ 7
σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσε-

^d Exod. iv. 22. Dent. vii. 6. Ps. cxlvii. 19. Jer. xxxi. 9. 1 Sam. iv. 21.
1 Kings viii. 11. Supra ii. 17. iii. 2. Eph. ii. 12. ^e Matt. i. 1. &c. Luke iii. 23. &c.
John i. 1. Jer. xxiii. 6. Acts xx. 28. Heb. i. 8. ^f Num. xxiii. 19. John viii. 39.
Supra ii. 28. 29. iii. 3. iv. 12. 16. Gal. vi. 16. ^g Gen. xxi. 12. Gal. iv. 23.
Heb. xi. 18.

Messiah, their being excommunicated from Christ as he himself once was; yet here he stops short, and, by an urgent transition, turns for a moment the discourse from *them*, and names no offender but *himself*; yet in such a manner as, by a strong though delicate insinuation, to imply their being involved in the same misery: and when he does mention them as the object of his grief and affliction, he does it by the endearing title of *brethren*, accompanied with a recital of the gracious respects, with which they were favoured beyond any other nation under heaven. See on this subject a correspondent to Classical Journal, vol. i. 112. The privileges of the Jews were very high, they are enumerated in the next verse: ἡ υἰοθεσία, the adoption, the being acknowledged as sons, or the peculiar people of God, Exod. iv. 22. Jer. xxxi. 9. Ἡ δόξα, the glory, the privilege of having God present among them, his majesty shining, as it did in the ark: αἱ διαθήκαι, the covenants, both natural and spiritual, made with Abraham, Gen. xv. 12—21. xvii. 1—9. which are mentioned as promises, Gal. iii. 16. Ἡ νομοθεσία, the giving of the law, at Mount Sinai; ἡ λατρεία, the service of God, the prescribed manner of worship appointed by God himself; αἱ ἐπαγγελίαι, the promises, by the Prophets, of the Messiah. Οἱ πατέρες, i. e. the Patriarchs.

5. ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· who is over all, God blessed for ever. This text has been the subject of much controversy. And no wonder, since it directly attests the divinity of Jesus Christ. The received interpretation has been in consequence attempted to be evaded by conjectural transposition, difference of reading in defiance of Mss. versions and fathers, in the omission of Θεὸς, by different construction in making the whole or a part

of the clause a doxology in praise of the Father, by qualifying the meaning of Θεὸς into a lower sense, and also by supplying an ellipsis of ὧς before it; all which objections and arguments, all founded upon mere conjecture, have been satisfactorily and amply refuted by the most learned divines; and their inadmissibility has been particularly proved by Bp. Midd. We may therefore conclude in the words of Michaelis: "I, for my part, sincerely believe, that Paul here delivers the same doctrine of the divinity of Christ, which is elsewhere unquestionably maintained in the N. T." We have in this verse an acknowledgment of two natures in the person of Christ, human according to the flesh, κατὰ σάρκα, and divine, ὁ ὧν ἐπὶ πάντων Θεός. See note at 1 Cor. i. 9.

6. Οὐχ οἷον δὲ ὅτι ... Not as though ... The interpretation and construction of this passage are according to our translation, not as though, quasi; thus: τοῦτο δὲ οὐ λέγω ὥς ὅτι ἐκπέπτωκεν ... but by no means do I speak thus, because the word of God hath taken none effect. The word of promise is so far from failing by the adoption of the Gentiles, that it is rather confirmed. For all who are descended of Israel, these are not Israel, do not constitute the whole people of God, the spiritual Israel. Jacob, the father of the twelve tribes, was called Israel, in token of his being high in favour with God; see Gen. xxxii. 28. and the name was given to all Jacob's descendants, to signify that they were Abraham's and Isaac's posterity, not by Esau, but by Jacob, and that as God's visible church and people, they were the objects of his favour, and types of his invisible church, consisting of believers of all nations. See Macknight.

7. 8. Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ ...

8 ταί σοι σπέρμα, ^h Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
 9 λογίζεται εἰς σπέρμα. ⁱ Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ
 10 υἱός. ^k Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην
 11 ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν. ^l Μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν, (ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ
 12 καλοῦντος,) ^m Ἐρρήθη αὐτῇ, Ὅτι ὁ μείζων δουλεύσει τῷ

^h Gal. iv. 28.ⁱ Gen. xviii. 10. 14.^k Gen. xxv. 21.^l Supra iv. 17. viii. 28.^m Gen. xxv. 23.

11 || φαῦλον pro κακόν

ib. * τοῦ Θεοῦ πρόθεσις

Neither because they are the seed of Abraham . . . It was not being of the seed of Abraham according to the flesh, or having the sign of the covenant in the flesh, that rendered men the sons of God, or children of the promise : for Ishmael was Abraham's first-born, and circumcised, and yet by God excluded from the promise; Isaac, not circumcised, not yet born, not having the right of primogeniture, and yet to him, and his seed alone, belong the adoption, and the promises. There is a great emphasis in the words τὰ τέκνα τῆς ἐπαγγελίας, the children of the promise; for upon this account it was said of Isaac, that he was not born according to the flesh, but according to the promise, Gal. iv. 23. Thus Ishmael was Abraham's son according to the flesh, but Isaac according to the spirit: to be therefore children of the promise, seems to be Abraham's spiritual seed; whence the Apostle saith of those who believe in this seed, that they are the sons of God by faith in Christ Jesus, and so are Abraham's seed, and heirs according to the promise, Gal. iii. 29. that they, according to Isaac, are children of the promise, Gal. iv. 28. that they are children, not of the bond-woman, but of the free, ver. 31. See Whitby. The same selection was shown in the case of Jacob. The blessings promised to Isaac were continued to that patriarch in preference to Esau.

9. Ἐπαγγελίας . . . οὗτος . . . *For this is the word of promise . . . It might be inferred from the English version, says Bp. Midd., that the rule of regimen was violated by the omission of the article before ἐπαγγελίας: but the construction is: For this word is of promise. The sense is the same. See Gen.*

xviii. 10. which words confine the children of the promise to the seed of Sarah, excluding that of Hagar from it.

10—13. Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα . . . *And not only this, but also Rebecca . . . Here is an anacoluthon, which requires some ellipsis to be supplied; ἔπαθε τὸ αὐτὸ for instance. See οὐ μόνον δὲ above, v. 3. 4. From the adoption of Jacob's family in preference to Esau's, before their birth, when they had neither done good nor evil, St. Paul infers, that the purpose of God's election, bestowed on Jacob, relating to external privileges, was not derived from works, which might move God to dislike the one more than the other, but from his sole will and pleasure; as strongly expressed by Malachi, Jacob have I loved, but Esau have I hated, Mal. i. 2. Κοίτη is properly a bed, by metonymy concubitus; hence also a conception, a birth; κοίτην ἔχειν, concipere. Ἐξ ἑνὸς, i. e. Isaac, in whose case and Ishmael's there were two mothers; but Rebecca had only one husband, and brought forth Esau and Jacob at one birth. Ὅτι ὁ μείζων δουλεύσει . . . The elder shall serve the younger; see Gen. xxv. 23. It was never true that the elder did serve the younger, only as to their posterity, when the Edomites became tributaries to David, 2 Sam. viii. 14. Partum Rebeccae prophetiam fuisse duorum populorum, says Irenæus. The Apostle does not here discourse of any personal election to eternal life, but he speaks only of the election of one seed and nation before another, to be accounted and treated by him as the seed of Abraham: this only does his argument require, and his instances prove; and this is sufficient to justify God's dealings with the*

ἐλάσσονι· ^η Καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν 13
δὲ Ἡσαὺ ἐμίσησα.

^ο Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο. 14
^ρ Τῷ γὰρ Μωϋσῇ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτει- 15
ρήσω ὃν ἂν οἰκτείρω. Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ 16
τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. ^α Λέγει γὰρ ἡ 17
γραφὴ τῷ Φαραῶ, Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως
ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγεῖλῃ τὸ
ὄνομά μου ἐν πάσῃ τῇ γῇ. Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ 18

^η Mal. i. 2. 3.
Ps. xcii. 15.

^ο Deut. xxiii. 4. 2 Chron. xix. 7. Job viii. 3. xxxiv. 10.
^ρ Exod. xxxiii. 19.

^α Exod. ix. 16.

15 * Μωσῇ

unbelieving Jews, so as to reject them from being accounted and treated as the seed of Abraham; and his raising up children to Abraham out of those believing Gentiles, who, imitating the faith of Abraham, became his spiritual seed, and heirs according to the promise. ἠγάπησα—ἐμίσησα; what this love of God was, see Deut. vii. 6—8. *To hate*, in sacred Scripture, often signifies comparatively, to postpone in our esteem or kindness. These expressions are in those cases to be taken in a national sense.

14—16. Τί οὖν ἐροῦμεν; . . . *What shall we say then?* . . . Has the Jew to object any injustice in God, in taking *then* for the seed of Abraham, the posterity of Isaac rather than of Ishmael, the posterity of Jacob rather than the Edomites; or in calling *now* the Gentiles, and upon their faith owning them for the spiritual seed of Abraham, and rejecting the Jews from those privileges, on account of their unbelief? Even his own lawgiver Moses informs him that God confers national blessings for his own wise reasons, and at his own good pleasure: see Exod. xxxiii. 19. when God received his chosen people collectively into favour again after they had displeased him by worshipping the golden calf. *So then*, ἄρα οὖν, see note above, v. 18. 19. You see this is not to be obtained (see Whitby) by the most passionate wishes of a faithful Abraham, Gen. xvii. 18. nor by the fervent desires of an Esau, Heb. xii. 17. nor of his running for venison, *τρέχοντος*, nor by the greatest zeal we can employ in such courses as seem best to our own wisdom; but we must own it to be a blessing which depends merely upon the divine goodness; and therefore must seek it according to his pleasure, in such ways as he appoints, and not in those

Gr. Test.

which seem to us most proper to obtain it. Though then you have a zeal for God, and follow after the Law that you may obtain righteousness, it is not to be wondered you obtain not the blessing of justification promised to the seed of Abraham, because you seek it not by faith in the Messiah, which is the only way in which God has declared he will confer it. There is an ellipsis (see Bos) of *ἐργον ἐστὶ* after *θέλοντος*.

17. 18. Λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ . . . *For the Scripture saith to Pharaoh . . .* The Apostle now proceeds to another part of the objection of the Jews, the seeming injustice of rejecting and leaving to an obdurate heart those who will not accept of the way God has appointed for their justification. This also is obviated by another instance, that of Pharaoh, who had so often hardened his heart, *refusing to let Israel go*. Ἐξήγειρά σε . . . *have I raised thee up . . .* See Exod. ix. 16. or rather, I have made thee to stand, i. e. I have preserved thee in the midst of these plagues. Ἄρα οὖν from these instances it appears that God, without explaining his reasons, assumes to himself the power of conferring national blessings on some, and making public examples of others. Ὅν δὲ θέλει, σκληρύνει, *whom he will he hardeneth*; or rather, he suffers to harden themselves. It is evident from the whole Mosaic history, says Gilpin, that what God did to Pharaoh tended naturally to *soften* him; though Pharaoh, like other sinners, turned those means of *softening* into *hardening*: so that in God's agency here, one step seems to be sunk; and the *hardening* is made God's deed; though in fact it was Pharaoh's. Pharaoh was a wicked prince. God did not make him so, that he might be

II.

2 X

19 θέλει, σκληρύνει. [†] Ἐρεῖς οὖν μοι, Τί ἔτι μέμφεται; τῷ
 20 γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε; [§] Μενούγγε, ὦ ἄν-
 21θρωπε, σὺ τίς εἶ, ὁ ἀνταποκρινόμενος τῷ Θεῷ; [†] Μὴ ἐρεῖ
 τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως; [§] Ἡ οὐκ
 ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ Φυρά-
 ματος ποιῆσαι ὁ μὲν εἰς τιμὴν σκεῦος, ὁ δὲ εἰς ἀτιμίαν;
 22 [¶] Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι
 τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη
 23 ὀργῆς, κατηρτισμένα εἰς ἀπώλειαν. [×] Καὶ ἵνα γνωρίσῃ
 τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοί-
 24 μασεν εἰς δόξαν. Οὗς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ

[†] Job ix. 12. xxiii. 13. xxxiii. 13.[§] Isa. xlv. 9. liv. 8.[†] Jer. xviii. 6. 2 Tim. ii. 20.[¶] 1 Thess. v. 9. 1 Pet. ii. 8. Jude 4.[×] Supra ii. 4. viii. 28-30. Eph. i. 7. Col. i. 27.

19 * τῷ βουλήματι αὐτοῦ 23 † καὶ

an instance of his power; but being a wicked prince, God made him the example he intended.

19. Ἐρεῖς οὖν μοι . . . ἀνθέστηκε; *Thou wilt say then to me, Why doth he yet find fault, for who hath resisted his will?* The Apostle supposes some one to object; If this be the case, why does God find fault with our obduracy, since his purposes respecting us cannot be resisted; and we have only fulfilled his will. Οὖν is rather transitive here than conclusive, as the Apostle passes to another objection; see Hoogveen. See note at Mark iii. 31.

20. 21. Μενούγγε, ὦ ἄνθρωπε . . . *Nay but, O man . . .* St. Paul answers by first reproving the presumption of this objection as urged by a creature against his Creator, who has the same power over his creatures which a potter has over the vessels he forms; and he then declares, that though God's power is irresistible, he does not act arbitrarily and capriciously, but in all his dealings with the sons of men he never fails to display his own perfect attributes. See Bp. Tomline. Μενούγγε, *imō verò*; see note at Luke xi. 27. 28. Ἀνταποκρίνεσθαι is here to answer with a spirit of contradiction and disputation. St. Paul's words, says Gilpin, allude manifestly to a passage in Jeremiah, xviii. 2—10. which has a plain reference to the whole Jewish nation. It is remarkable also that in the contents prefixed to this chapter of Jer. in our Eng.

Bible, we are informed, that, *Under the type of a potter, is showed God's absolute power in disposing of nations*; which plainly shows, that our reformers understood this passage and allegory as applicable to that sense and interpretation.

22. 23. Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν . . . *What if God, willing to show his wrath . . .* Is there then any thing reprehensible or unjust in the proceedings of the Almighty, if . . . The apodosis is wanting in this passage, and the ellipsis may be supplied from the preceding verse by οὐκ ἔχει ἐξουσίαν; or something similar: or it may be an aposiopesis. Ver. 22. relates to God's forbearance in sparing the Jews and giving them time to repent, although by their numerous provocations they had long deserved to be destroyed. See σκεύη ὀργῆς and σκεῦη ἐλέους at note Acts ix. 15. Ver. 23. which requires also the same ellipsis to be supplied as the preceding verse, relates to God's gracious reception of the Gentiles, within the covenant of grace. See καταρτίξω at Matt. xxi. 16. and πλοῦτον τῆς δόξης above at ii. 4.

24. Οὗς καὶ ἐκάλεσεν ἡμᾶς . . . *Even us, whom he hath called . . .* rather, Even on us, whom he hath called . . . Οὗς refers to σκεῦη ἐλέους in sense, though not in gender; and ἡμᾶς is in apposition to οὗς. Even us, the objects of his mercy, to whom God has vouchsafed this favour of revealing Christ, and who have obeyed his call.

Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν. ^γ Ὡς καὶ ἐν τῷ Ὡσῇ 25 λέγει, Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην. ^z Καὶ ἔσται ἐν τῷ τόπῳ, οὗ 26 ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. ^a Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν 27 ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. Λόγον γὰρ συντελῶν καὶ 28 συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. ^b Καὶ καθὼς προεῖρηκεν Ἡσαΐας, 29 Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρά ἂν ὠμοιώθημεν. ^c Τί οὖν ἐροῦμεν; Ὅτι ἔβη τὰ μὴ διώκοντα δικαιοσύνην, 30 κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως.

^γ Hos. ii. 23. 1 Pet. ii. 10.^z Hos. i. 10.^a Isa. x. 22. 23. Infra xi. 5.^b Isa. i. 9. xiii. 19. Jer. l. 40. Lam. iii. 22.^c Supra i. 17. iv. 11.

25. 26. Ὡς καὶ ἐν τῷ Ὡσῇ λέγει... As he saith also in *Osce*... The Apostle now quotes several prophecies relative to the call of the Gentiles, and the embracing of the Gospel by only a small number of the Jews. Hosea i. 10. ii. 23. He alleges two clauses, says Bp. Horsley, in an inverted order, from the 23rd verse of the second chapter, which seem to relate more immediately to the call of the Gentiles: "I will call them my people, &c. and her beloved, &c." And to these he subjoins, as relating to the restoration of the Jews, that part of the prophecy of the first chapter, which affirms, that, "In the place, &c." From these detached passages, thus connected, he derives the confirmation of his proposition concerning the joint call of Jew and Gentile to the mercy of God.

27. 28. Ἡσαΐας... σωθήσεται. *Esaias also crieth concerning Israel: Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: or rather, the remnant only*... This is another of the instances, says Bp. Midd., wherein the article may be supposed to be redundant. The passage is quoted from Isaiah x. 22. where the LXX. inserted the article, though they found it not in the Hebrew. This appears to have been right: for τὸ κατάλειμμα is the remnant or portion of the Israelites reserved by the Almighty for the purposes of his promises. See note above ii. 24. The expression relates to

preservation in this world, upon the earth, ver. 28. so that the Israelites should not be utterly destroyed, as Sodom and Gomorrah were. Κατάλειμμα occurs besides Gen. xlv. 7. Judg. v. 13. 2 Kings x. 11. xix. 31. Isa. xiv. 22. Λόγον... δικαιοσύνην, for he will finish the work, and cut it short in righteousness, or, finishing and cutting short the work in his justice. This part of the quotation follows immediately the former. But some ellipsis requires to be supplied, as ἔστι ὁ Κύριος: thus in Matt. iii. and parallel passages, φωνὴ βοῶντος, *adest vox clamantis*. Συντελεῖν λόγον is to perform or finish a thing, λόγος res; see note at Mark i. 45. *Adest qui rem perficiat*, i. e. *rem illam de Judæorum internecione*. Λόγον συντετμημένον, a short work, in the same sense as the former, only expressed in different words.

29. καὶ καθὼς... σπέρμα... And as *Esaias said before, Except the Lord of Sabaoth (of Hosts) had left us a seed*... See Isa. i. 9. σπέρμα i. q. κατάλειμμα. There was then, as paraphrased by Doddridge, you see but a little remnant, which preserved the whole people from being utterly consumed; so that it is no unexampled thing that the main body of the Jewish nation should fall into a revolt from God, and become the object of his displeasure to the most dreadful degree. See Σαβαὼθ at note James v. 4.

30—32. Τί οὖν ἐροῦμεν; Ὅτι... What shall we say then? That... The conclusion

31 ^d Ἰσραὴλ δὲ, διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιο-
 32 σύνης οὐκ ἔφθασε. ^e Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ'
 ὡς ἐξ ἔργων νόμου· προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσ-
 33 κόμματος· ^f Καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν Σιών λίθον
 προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων
 ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.

Κεφ. ι'. 10.

1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις
 ἡ πρὸς τὸν Θεόν, ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σωτηρίαν.

^d Infra x. 2. xi. 7. Gal. v. 4.^e Luke ii. 34. 1 Cor. i. 23.^f Isa. viii. 14. xxviii. 16. Ps. cxviii. 22. Matt. xxi. 42. 1 Pet. ii. 6-8. Infra x. 11.

32 † νόμον ib. γὰρ 33 † πᾶς 1 † ἡ ante πρὸς τὸν Θεόν
 ib. || αὐτῶν pro τοῦ Ἰσραὴλ ib. † ἐστὶν

then to be inferred from what has been said, is, that . . . There are three words in this passage, διώκειν *to follow after*, καταλαμβάνειν *to attain*, φθάνειν *to be foremost*, which are all agonistical, referring to the customs of the Grecian exercises in their public games. That of the race is specified by διώκειν. In this there was an ἄθλον or βραβεῖον, a reward or prize proposed to the racers, a crown of leaves, called therefore στέφανος φθαρτός, a fading crown, 1 Cor. ix. 25. set over the goal, that he that came thither first might catch it and carry it away with him. This is called here καταλαμβάνειν, *to attain*, 1 Tim. ii. 12. ἐπιλαμβάνειν and λαμβάνειν, *to apprehend and receive*, 1 Cor. ix. 24. which Plutarch calls καθελεῖν τὸν στέφανον κρεμάμενον, whence the conquerors are called ἀθλοφόροι. Φθάνειν, *to be foremost*, is to conquer in this race, according to Plutarch's τὴν νίκην τοῦ φθάσαντος εἶναι, *the victory is his that comes first*. Justification then, the approbation and mercy of God, was the prize or βραβεῖον, that all strove after, Jews and Gentiles; but the Jews pursuing it by a wrong rule or νόμος, that of legal performances, did not obtain the reward; but the Gentiles did attain it by receiving the faith of Christ, though they had formerly been idolaters. The Jews, it is particularly said, met with a block in the way, stumbled and

fell, προσέκοψαν, as racers sometimes do, and by that means utterly miscarried. See Hammond. A crucified Messiah was a stumbling-block to them. 1 Cor. i. 23. Δικαιοσύνην δὲ, see note at Mark v. 13. and προσκόπτειν τῷ λίθῳ at Matt. xxi. 44. Πρόσκομμα and προσκοπή 2 Cor. vi. 3. have the same signification as σκάνδαλον, being an obstacle in the way, against which one stumbles, metaphorically that which gives to others a handle or occasion of sinning.

33. Καθὼς γέγραπται . . . *As it is written* . . . See Isa. viii. 14. xxviii. 16. *The corner stone, elect and precious*, which God had pointed out to be their salvation, became to them of Israel, a stone of stumbling, and a rock of offence; they stumbled and fell off from being God's people, and excluded themselves from the blessings procured for and offered to them by the Messiah. See 1 Pet. ii. 6-8. Οὐ καταισχυνθήσεται, see note above v. 5.

CHAP. X.

1. 2. Ἀδελφοί . . . σωτηρίαν. *Brethren, my heart's desire and prayer to God for Israel, is that they might be saved.* The Apostle having in the concluding verses of the last chapter represented to the Jews the error of even the best of their nation,

^a Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' 2 ἐπίγνωσιν. ^b Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, 3 καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. ^c Τέλος γὰρ νόμου Χριστὸς, εἰς 4 δικαιοσύνην παντὶ τῷ πιστεύοντι. ^d Μωϋσῆς γὰρ γράφει 5 τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. ^e Ἡ δὲ ἐκ πίστεως δικαιο- 6 σύνη οὕτω λέγει, Μὴ εἰπῆς ἐν τῇ καρδίᾳ σου, Τίς ἀνα-

^a Acts xxi. 20. xxii. 3. Supra ix. 31. Gal. i. 14.

^b Supra ix. 30. Phil. iii. 9.

^c Matt. v. 17. Gal. iii. 24.

^d Lev. xviii. 5. Neh. ix. 29. Exek. xx. 11. 13. 21.

Gal. iii. 12.

^e Deut. xxx. 12. 13.

3 † δικαιοσύνην alterum

5 * Μωσῆς

ib. — γράφει ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ

by telling them that "Israel, which followed after the law of righteousness, had not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone," now follows what he has said by a softening and endearing clause, and takes care to annex to this declaration these conciliating expressions: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved; for I bear them record that they have a zeal of God, but not according to knowledge." It may be observed that the Law on which the Jews "rested," the Apostle shows at ii. 17. and following verses, was chiefly the *moral*. For to prove that they had broken the Law, he shows that they had broken the *moral* commandments. *Εὐδοκία* here denotes the *desire of the mind*. Theophylact interprets it, *ἡ σφοδρὰ ἐπιθυμία*. See *ζῆλος* at note Acts v. 17. And their zeal for God see described, Acts xxi. 27—31. and xxii. 3.

3. 4. Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην . . . For they being ignorant of God's righteousness . . . For not being satisfied with God's way of justifying under the Gospel, but intending to be justified by the Law, and their external and legal observances, they have refused that evangelical way of justification. Τέλος γὰρ νόμου Χριστὸς . . . For Christ has consummated and reformed the law of Moses, requiring internal instead of external obedience, and has set up a new way of justification, which belongs to those that believe and obey him, though they do not perform the Law. Some understand by τέλος, the scope; that the

end of the law was to bring men to Christ, Gal. iii. 24. as our schoolmaster; but the former interpretation seems preferable. Ὑποτάσσομαι is here in a middle sense, *to submit oneself, to obey*. Νόμου is here evidently the law of Moses, but it is anarthrous on the principle of correlation. See note at Luke i. 66.

5. Μωϋσῆς . . . αὐτοῖς. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. See Levit. xviii. 5. Ἀδρά, these things, i.e. the several branches of the Judaical law, which were required by Moses under severe penalties of excision. All the promises of long life in Canaan depending on the observance of them, and the Law affording no place of pardon for any presumptuous sin committed against that Law, it is from thence consequent that he that lives not in all those commands to do them, could not have life by them, even that temporal life. Accordingly St. Paul concludes, Gal. iii. 10. that there was no life to be had by the Law; and indeed nothing but a curse, Deut. xxvii. 26. See Hammond.

6—8. Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει . . . But the righteousness which is of faith speaketh on this wise . . . The meaning of the passage is, that faith doth not require, for our satisfaction, things impracticable, either to scale the heavens, or to explore the profound recesses of departed spirits. Ἡ δικαιοσύνη λέγει, is a prosopopeia. The quotation is from Deut. xxx. 11—14. and adapted by the Apostle to the Gospel dispensation. The people addressed by Moses had by their conduct shown too

βήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν.
 7 Ἡ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν
 8 ἐκ νεκρῶν ἀναγαγεῖν. Ἑ Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ
 ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου.
 9 τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν. Ὡς Ὅτι
 ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ
 πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ Θεὸς αὐτὸν ᾗγειρεν ἐκ
 10 νεκρῶν, σωθήσῃ. (Καρδιά γὰρ πιστεύεται εἰς δικαιοσύ-
 11 νην· στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.) Ἡ Λέγει γὰρ
 ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.
 12 Ἢ Οὐ γὰρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ
 αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλου-
 13 μένους αὐτόν. Ἢ Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα

^f Deut. xxx. 14.

^g Matt. x. 32. Luke xii. 8.

^h Isa. xxviii. 16. xlix. 23.

Jer. xvii. 7. Supra ix. 33.

ⁱ Acts x. 36. xv. 9. Supra iii. 22. 29. Gal. iii. 28.

1 Tim. ii. 5. Eph. i. 7. ii. 4. 7.

^k Joel ii. 32. Acts ii. 21. ix. 14.

often and too plainly that the commandments of God were neither in their heart nor in their mouth. The words of Moses are to be considered as explaining the nature of the divine service, the essential character of which is, and which God requires from his people, that his word be habitually in their hearts. The explanatory clauses introduced by the Apostle, τοῦτ' ἔστι Χριστὸν καταγαγεῖν—τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν—τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν are parenthetical, being distinguished from the quotations on which they are founded. The application of the first clause is to that of the most difficult things on which our salvation depends, Christ's coming down from heaven to earth. This indeed, if it were required of us to contribute any thing toward it, would be a weighty task for us; but when Christ has himself done it for us without any contribution of ours, this is an evidence of the easiness of the Christian task. The Jews expected the Messiah would appear from heaven in a visible manner, and called it *the sign from heaven*, Matt. xvi. 1. The second application, to bring Christ from the dead, is the resurrection of Christ from the dead, the great ingredient in our Christian religion, is that to which we contributed nothing ourselves, but was wrought for us by the power of Christ. *ῥῆμα* is here *matter, doctrine*. Things obscure or difficult were said by the Hebrews to be *far off*; but things easily attained were said to be *nigh*.

9. 10. "Ὅτι ἐὰν ὁμολογήσῃς . . . *That if thou shalt confess . . .* That if amidst persecutions and dangers that may attend the profession of the Christian faith, thou shalt courageously confess Jesus with thy mouth, and at the same time believe in thy heart, with a vital and influential faith, the resurrection of Christ, in proof of his divine mission, *thou shalt be saved*: this faith shall be counted to thee for righteousness. *Εἰς δικαιοσύνην*, so as to attain unto righteousness, *εἰς* denoting the end; and *καρδιά . . . στόματι*, anathrous, both used adverbially.

11. 12. Πᾶς . . . *Whosoever . . .* πᾶς is emphatical. *Every one*, whether Jew or Gentile: *for there is no difference*. See note above at v. 5. According to the ancient promises of Isa. xxviii. 16. Joel ii. 32. concerning the state and kingdom of the Messiah. See note above ix. 33. and for πλουτῶν, ii. 4. i. e. abounding in mercy and goodness, with an ellipsis of χάριτι or χρηστότητι, see Bos.

13. Πᾶς . . . σωθήσεται. *For whosoever shall call upon the name of the Lord shall be saved*. The word in the original, Joel ii. 32. is *Jehovah*; whence it is certain, says Whitby, that the Prophet speaks these words of the true and only God; and yet it is as certain that the Apostle here ascribes them to our Lord Jesus Christ, both from the following words, *How shall they call on him in whom they have not believed?* (for the Apostle in the whole chapter discourses of faith in Christ,) and from the words ver.

Κυρίου, σωθήσεται. ¹ Πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ 14
ἐπίστευσαν; πῶς δὲ πιστεύουσιν, οὗ οὐκ ἤκουσαν; πῶς
δὲ ἀκούσουσι χωρὶς κηρύσσοντος; ^m Πῶς δὲ κηρύξουσιν, 15
ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὠραῖοι οἱ
πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων
τὰ ἀγαθὰ. ⁿ Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. 16
Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. 17
Ὁ Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; Μενοῦνγε εἰς πᾶσαν τὴν 18
γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἴκου-

¹ Tit. i. 3.
John xii. 38.

^m Isa. lii. 7. Nah. i. 15.

ⁿ Supra iii. 3. Heb. iv. 2. Isa. liii. 1.
^o Ps. xix. 4. Matt. xxiv. 14. xxviii. 19. Col. i. 6. 23.

15 † τὰ 17 || Χριστοῦ

11. of which these are a proof, and to which they are connected by the particle γὰρ; for the words ver. 11. are spoken by the Prophet Isa. xxviii. 16. of Jesus Christ the corner-stone, and so are they interpreted by St. Peter, 1 Pet. ii. 6. 7. Here then we have two arguments for the divinity of Christ: that what is spoken of Jehovah is ascribed to him; and secondly, that he is made the object of our religious invocation.

14. 15. Πῶς . . . How . . . It seems that the Apostle, whose wish it is to conciliate the fair esteem of his brethren the Jews, advances here some reasons for professing himself an Apostle to the Gentiles, as he does in words at length ver. 13. of next chapter. In this chapter he had shown that both Jews and Gentiles were to be saved only by receiving the Gospel of Christ. And if so, it was necessary that somebody should be sent to teach it them, and therefore the Jews had no reason to be angry with any that was sent on that employment. Ὡς ὠραῖοι οἱ πόδες . . . How beautiful are the feet of them . . . Isa. lii. 7. Nahum i. 15. This figurative idea was not peculiar to the Hebrews. Sophocles uses the same imagery, Electr. 1357.

ᾧ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχω
Ποδῶν ὑπερέττημα.

16. 17. Ἀλλ' οὐ πάντες ὑπήκουσαν . . . But they have not all obeyed . . . This seems an objection of the Jews to what St. Paul had said, which he answers in these two verses. The objection and answer, says Mr. Locke, seem to stand thus: You tell us that you are sent from God to preach

the Gospel; if it be so, how comes it that all that have heard, have not received and obeyed; particularly since, according to what you would insinuate, the messengers of good tidings were so welcome to them? To this he answers out of Isaiah, that the messengers sent from God were not believed by all. But from those words of Isaiah, he draws an inference to confirm the argument he was upon, viz. that salvation cometh by hearing and believing the word of God. This ῥῆμα he now makes them to understand is by preaching brought home and present with them and the Gentiles; so that it was their own fault if they believed it not to salvation. Διὰ ῥήματος Θεοῦ used for διὰ κηρύγματος τοῦ ῥήματος τοῦ Θεοῦ. Ἀκοὴ denotes both the report, or the thing heard, and the sensation and act of hearing; Polux Onom. iv. 17. ἀλλὰ καὶ τὸ ἄκουσμα, ἀκοή.

18. Ἀλλὰ λέγω Μὴ οὐκ ἤκουσαν; Μενοῦνγε . . . But I say, Have they not heard? Yes verily . . . Besides their objection is of no force; for since preaching is the appointed mean, the Jews through all their cities have certainly had the Gospel preached to them by the Apostles. And to this may be accommodated that of Psalm xix. 4. which is spoken literally of the preaching of the heavens to the Gentiles. Many nations have already heard these glad tidings which God will at length render universal. See Col. i. 6. 23. The Hebrew in the Psalm has their line, or rule, or direction, i. e. the order of their motions, which the Greek translation has rendered φθόγγος, nothing different from the meaning of the original, as appears by τὰ

- 19 μένης τὰ ῥήματα αὐτῶν. ^p Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ; Πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργισῶ ὑμᾶς.
- 20 ^q Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.
- 21 ^r Πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὁλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

Κεφ. ια'. 11.

- 1 ^a Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος

^p Deut. xxxii. 21. Infra xi. 11. ^q Isa. lxx. 1. Supra ix. 30. ^r Isa. lxx. 2.

^a 1 Sam. xii. 22. Jer. xxxi. 37. 2 Cor. xi. 22. Phil. iii. 5.

19 || Μὴ Ἰσραὴλ οὐκ ἔγνω ib. * Μωσῆς

ῥήματα αὐτῶν, *their words*, that immediately follow; for by that it is plain that οὐ signifies *commands* also, as it were, or *rule*, or *direction* delivered by them, such as may agree with words. The Apostle appeals to their own consciences, *But I say, Have they not heard?*

19. Ἀλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραὴλ; *But I say, Did not Israel know?* rather, know this? But I ask, did not Israel know, that, upon their infidelity, the Gentiles would be adopted, and made partakers of the Gospel privileges? Surely they did, or might. First Moses tells it them from God, who says: ἐγὼ παραζηλώσω... *I will provoke you to jealousy*... See Deut. xxxii. 21. Παραζηλώσω is here i. q. παροξύνω, so 1 Cor. x. 22. i. e. I will give you occasion of envy, anger and emulation, by showing kindness and granting salvation to the Gentiles. Ἐπ' οὐκ ἔθνει, *by them that are no people*, that is, not God's peculiar people, ignorant of his laws. The Gentiles are also styled, not only by the Jews, but by the Scriptures, whilst idolaters, *a foolish people*. See παροργίζω at Eph. vi. 4.

20. 21. Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει... *But Esaias is very bold and saith*... But Isaiah declares it much plainer in these words: ἀποτολμᾷ equivalent to παρρησιάζει, he spake boldly, not dreading the resentment of the Jews, who might interpret his

language as a calumny against the people of God. The following words are taken, in an inverted order, from Isa. lxx. 1. And as to the Jewish nation, their rejection and their obstinate infidelity as the just reason of it, are plainly expressed in the second verse of the same chapter, *All the day long have I stretched out my hand to a disobedient and gainsaying people*... In the Hebrew there is only one epithet. Here ἀπειθεῖν and ἀντιλέγειν are said to be synonymous by Schleusner; but this distinction is easy, that it is not only a disobedient people, but that it obstinately refuses God's gracious offers. Ἐκπετάννυμι, *to stretch out, to expand*, is in the metaphorical sense of this passage, *ad emendationem vitæ benignè voco*. Thus Ezek. xxxiii. 11. *Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*

CHAP. XI.

1—4. Λέγω οὖν... *I say then, Hath God*... The Apostle having in the concluding verses of the last chapter, by the application of a passage in Isaiah, insinuated the most ungrateful of all propositions to a Jewish ear, the rejection of the Jewish nation, as God's peculiar people; he hastens, as it were, to qualify the intelligence of

Ἀβραάμ, φυλῆς Βενιαμίν. ^b Οὐκ ἀπόσωτο ὁ Θεὸς τὸν 2
λαὸν αὐτοῦ, ὃν προέγνω· Ἡ οὐκ οἴδατε, ἐν Ἠλίᾳ τί λέγει
ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ,
λέγων, ^c Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ 3
θυσιαστήριά σου κατέσκαψαν· ἀγῶν ὑπελείφθην μόνος,
καὶ ζητοῦσι τὴν ψυχὴν μου. ^d Ἀλλὰ τί λέγει αὐτῷ ὁ 4
χρηματισμός; Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας,
οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. ^e Οὕτως οὖν καὶ ἐν 5
τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. ^f Εἰ 6
δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται

^b Supra viii. 29.^c 1 Kings xix. 10. 14.^d 1 Kings xix. 18.^e Supra ix. 27.^f Deut. ix. 4. 5. Supra iv. 4. 5. Gal. v. 4.

2 ‡ λέγων

3 ‡ καὶ prius

their fall by this interesting expostulation: "I say then, Hath God cast away his people (i. e. wholly and entirely)? *God forbid!* for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin: *God hath not cast away his people which he foreknew;*" and follows this thought, throughout the whole of the eleventh chapter, with an earnestness which anxiety to bring them over to his persuasion would naturally produce, in a series of reflections calculated to soothe the Jewish converts, as well as to procure from their Gentile brethren respect to the Jewish institution. See Paley. He shows at the same time that notwithstanding the rejection of their nation, a small remnant of them continued to be God's people, being incorporated with the converted Gentiles into the Christian Church. The Apostle takes occasion also, from God's having rejected the Jews, to warn the Gentile converts, that they take heed; since if God cast off his ancient people the Jews for their unbelief, the Gentiles could not expect to be preserved, if they apostatized from the faith, and kept not firm in their obedience to the Gospel. Wahl translates *προγινώσκω*, *dudum amo*, and, *to know before to be fit for eternal life*. Campbell renders this passage *approved, acknowledged*. See *ἐντυγχάνω κατὰ τινος*, *aliquem accusare*, at note Acts xxv. 24. Ἐν Ἠλίᾳ . . . ἡ γραφή means that the case of Elias is parallel to this; see note above, ii. 24.; ἐν Ἠλίᾳ signifying, in the section in which his actions are recorded, which are the xvii. xviii. xix. chapters of the first book of Kings; and this particular passage xix. 10. 14. 18. See κα-

Gr. Test.

II.

τασκάπτω at note Acts xv. 16. 17. *Χρηματισμός*, the answer of God, occurs only here in N. T., and is used to express the still small voice mentioned 1 Kings xix. 12. Bos supposes an ellipsis of *εἰκόνι* between τῇ and Βάαλ, but it would have been τῇ τοῦ Βάαλ. It is undeclined and used both with a masculine and a feminine article. It was the idol of the Phœnicians and Canaanites, worshipped under the form of a bull, or a cow. The image of the bull represented the sun; that of the calf or cow, the moon.

5. Οὕτως . . . γέγονεν. Even so then at this present time also there is a remnant according to the election of grace. The Jews in general blindly cleaving to their devices and rejecting the Gospel, did not obtain the justification unto life which they sought: but the election, or the chosen remnant among the rest of their countrymen obtained it. But though the rejection of the former was the punishment of their blindness and perverseness, yet the election of the latter was not owing to any previous merit on their part, or the reward of their own works. "The election of grace, were not those who chose grace," says Beza, "but those whom grace chose. Neither would grace be grace, if we were in the smallest degree chosen for our foreseen good works, nor would work be work, if in any measure it needed the help of grace." Λείμμα is the same as *καταλείμμα* above ix. 27. See 1 Thess. i. 4. 2 Pet. i. 10.

6. Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ . . . And if by grace, then is it no more of works: otherwise . . . "Gratia non est gratia, nisi sit omnino gratuita;" Augustin. If there were

2 Y

- χάρις· εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον
 7 οὐκέτι ἐστὶν ἔργον. ^ς Τί οὖν; ^α Ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο
 οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώ-
 8 θησαν. ^h Καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ Θεὸς
 πνεῦμα κατανύξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα
 9 τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. ⁱ Καὶ Δαβὶδ
 λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς
 θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς·
 10 Σκοτισθήτωσαν οἱ ὁφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ
 τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.
 11 ^k Λέγω οὖν· Μὴ ἔπταισαν, ἵνα πέσωσι; Μὴ γένοιτο·

^ς Supra ix. 31. x. 3.

^h Isa. vi. 9. xxix. 10. Ezek. xii. 2. Jer. v. 21. -Matt. xiii. 14.

John xii. 40. Acts xxviii. 26. 27.

ⁱ Ps. lxxix. 22. 23.

^k Acts xiii. 46. xviii. 6. Supra x. 19.

6 ‡ εἰ δὲ ἐξ usq. ἐστὶν ἔργον

7 * τούτου

9 — ἐνώπιον αὐτῶν post αὐτῶν

merit on the part of the receiver, there could be no grace or favour on the part of the Giver of all good. In this way salvation would be the claim of justice, which the sinner might assert, and not the free gift of a merciful God. See Culance. Ἐπεὶ οὐκέτι γίνεται—ἔστιν, here, says Hoogeveen, is not an absolute, but a conditional negation. The complete sentence would be, ἐπεὶ, ἐὰν τοῦθ' οὕτως ἔχῃ, ἡ χάρις οὐκέτι γένοιτο· ἂν χάρις, καὶ τὸ ἔργον οὐκέτι ἂν εἴη ἔργον.

7. Τί οὖν; ... What then? ... What conclusion is to be drawn from what has been said, but this, that the whole nation hath not obtained that justification which it sought, but the election, i. e. the chosen generation of believers, the remnant, hath obtained it, and the rest were blinded? Ἐκλογὴ, the abstract of the concrete, for ἐκλεκτοί. Gilpin thus gives the explanation of this verse: Such only meet the acceptance of God, whose salvation is from Christ. Ἐπωρώθησαν, were blinded; the passive in a middle sense, they blinded or hardened themselves. See πώρωσις at note Mark iii. 5. 8—10. Καθὼς γέγραπται ... According as it is written ... Isa. xxix. 10. vi. 10. Οἱ λοιποὶ are in that state of blindness and insensibility, which the Prophet describes by eyes that see not, ears that hear not, and other circumstances which denote great perverseness and infidelity. See note at Matt. xiii. 14. 15. Πνεῦμα κατανύξεως, the spirit of slumber, or, as it might be translated, of stupor, or hardened insensi-

bility. Κατάνυξις, the same as νυσταγμός, from νύω, νύζω, νυστάζω, signifies a deep, heavy stupor, and metaphorically, of the mind. See πνεῦμα in the sense in which it is here used, at note above, viii. 9. Ἐως τῆς σήμερον ἡμέρας, unto this day, are the addition of the Apostle, accommodating the prophecy to the present case and times. Καὶ Δαβὶδ λέγει ... And David saith ... Psalm lxxix. 22. 23. What David said prophetically of some in his time, that, by way of retribution for their sins, the things that were for their good, their very food and refreshment, should turn to their mischief; that they should be blinded and go stooping, not able to look up to heaven, i. e. that they should be reduced to a miserable state of affliction and bondage; the like is now fallen on the Jews, the preaching of the Gospel hath been their obduration, and God would for their impenitence and infidelity punish them by making them slaves, and desolating their land. Note at Matt. xiii. 14. 15.

11. Μὴ ἔπταισαν, ἵνα πέσωσι; Have they stumbled that they should fall? i. e. Do I then assert that their rejection will be final? Do I say they have so stumbled, that as a nation, they should fall into irrecoverable ruin, and never more be owned by God as his people? The Apostle then intimates in the following verses that a time shall come, when the Jews will be finally admitted into the Christian Church, alluding at the same time to their reduction into their own land.

ἀλλὰ τῷ αὐτῶν παραπτώματι ἢ σωτηρίᾳ τοῖς ἔθνεσιν, εἰς
τὸ παραζηλώσαι αὐτούς. Εἰ δὲ τὸ παράπτωμα αὐτῶν 12
πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν·
πόσω μᾶλλον τὸ πλήρωμα αὐτῶν; ¹ Ὑμῖν γὰρ λέγω τοῖς 13
ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν δια-
κονίαν μου δοξάζω, ^m Εἴπωσ παραζηλώσω μου τὴν σάρκα, 14
καὶ σώσω τινὰς ἐξ αὐτῶν. Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν 15
καταλλαγὴ κόσμου· τίς ἢ πρόσληψις, εἰ μὴ ζωὴ ἐκ
νεκρῶν; ⁿ Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ 16

¹ Acts ix. 15. xiii. 2. xxii. 21. Infra xv. 16. Gal. i. 16. ii. 2. 7-9. Eph. iii. 8.
1 Tim. ii. 7. 2 Tim. i. 11. ^m 1 Cor. ix. 22. ⁿ Lev. xxiii. 10. Num. xv. 18-21.

Παραπτώματι ἢ σωτηρίᾳ, *through their fall salvation is come*; i. e. through their fault or error in refusing the Gospel, the means of salvation is given to the Gentiles. Εἰς τὸ παραζηλώσαι αὐτούς, *for to provoke them to jealousy*. Here παραζηλώω is used in a good sense, *to excite to emulation*; that the Jews observing the holy lives, the blessings and privileges of the Gentiles, may imitate their faith, and may be restored into the favour of God's grace. *Emulation* is a desire to equal others in the advantages which they possess, and is gratified by advancing ourselves in an honourable manner to an equality with them. Theodoret: εἰς ζῆλον ἐρεθίσαι καὶ προξενίσαι τῆς σωτηρίας τὴν μετουσίαν.

12. Εἰ δὲ τὸ παράπτωμα αὐτῶν . . . τὸ πλήρωμα αὐτῶν; *Now if the fall of them is the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?* Πλήρωμα Matt. ix. 16. is the piece that being put into the garment, the garment which was before torn, is made whole again. In this sense, says Hammond, I conceive the word is here to be taken, of the Jews being added to the Church, their coming in, or being gathered, and laying hold of the faith (being provoked to it by seeing the Gentiles believe), and so filling up the vacuity, as it were, which was formerly in the Church, by their standing out impenitently. In this sense the Church, Eph. i. 23. is called τὸ πλήρωμα, *the fulness of him who filleth all with all*; because without the Church, which is his body, Christ would not be complete. The general conversion of the Gentiles is expressed by the same word, below, ver. 25. The Apostle's meaning is, that the general conversion of the Jews will afford to the Gentiles the completest evidence of the truth of the Gospel, by showing them that it is

the finishing of a grand scheme, which God had been carrying on for the salvation of mankind, by means of his dispensations towards the Jews. See Macknight.

13. 14. Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν . . . *For I speak to you Gentiles . . .* Verses 13. 14. are parenthetical, and ver. 15 connects with ver. 12. i. e. I address myself now particularly to the converted Gentiles, and speak with some reflection on myself, as in this I proclaim the success I have had in preaching to the Gentiles, to this end that I may work some emulation or jealousy in my brethren the Jews, and bring some of them to repentance and belief in Christ. Perhaps, says Dr. Doddridge, we can no where find an instance of a more popular and affectionate turn than this, in which the Apostle seems to find a reason for his zeal to convert the Gentiles, in his love to his own countrymen the Jews. See διακονία at note Acts vi. 1. Σὰρξ is here *men of the same stock or nation*.

15. Εἰ γὰρ ἡ ἀποβολὴ . . . νεκρῶν; *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?* If their rejection was the means of the reconciliation of so great a part of the heathen world, by the diffusion of the Gospel among them, will not their reception or conversion be a matter of great and universal joy? Ἀποβολή, by a metonymy of the effect for the cause, may here denote the obstinacy for which the Jews were rejected. Ζωὴ ἐκ νεκρῶν is a proverbial expression denoting the most perfect joy and happiness. Ter. Hecyra v. 4. *Egone, qui ab orco mortuum me reducem in lucem feceris, sinam sine munere à me abire?*

16. Εἰ δὲ ἡ ἀπαρχὴ . . . κλάδοι; *For if the first-fruit be holy, the lump is also holy:*

17 ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. ° Εἰ δέ τινες τῶν κλάδων
ἐξεκλάσθησαν, σὺ δὲ, ἀγρίελαιος ὢν, ἐνεκεντρίσθης ἐν αὐ-
τοῖς, καὶ συκοινωνὸς τῆς ῥίζης καὶ τῆς πίότητος τῆς
18 ἐλαίας ἐγένου, ° Μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ
κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα
19 σέ. 'Ερεῖς οὖν· 'Εξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεν-
20 τρισθῶ. ° Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ
21 πίστει ἔστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. Εἰ γὰρ ὁ
Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ

° Jer. xi. 16. Eph. ii. 12. 13.

° 1 Cor. x. 12.

° Prov. xxviii. 14. Isa. lxvi. 2. Infra xii. 16. Phil. ii. 12.

19 † οἱ

and if the root be holy, so are the branches. These allusions the Apostle makes use of here, says Mr. Locke, to show that the Patriarchs, the root of the Jewish nation, being accepted by God; and the few Jewish converts, which at first entered into the Christian Church, being also accepted by God, are as it were *first-fruits* or pledges, that God will in due time admit the whole nation of the Jews into his visible Church, to be his peculiar people again. 'Ἀγία, *holy*: by *holy* is here meant that relative holiness whereby any thing hath an appropriation to God. Φύραμα is *massa ex primitiis frugum subacta*; the *first-fruits* being holy and accepted, the whole product of the year is holy, and will be accepted. The Apostle compares the rest of the Jews, who were not yet converted, with the φύραμα, *massâ, lump*. Καὶ τὸ φύραμα—καὶ οἱ κλάδοι. This καὶ is elliptical, and, says Hoogeveen, to prevent any obscurity which the βραχυλογία might create, the ellipsis may be thus supplied: εἰ ἡ ἀπαρχὴ ἁγία, οὐ μόνη αὕτη ἁγία ἐστίν, ἀλλὰ καὶ τὸ φύραμά ἐστιν ἅγιον· καὶ εἰ ἡ ῥίζα ἁγία, οὐ μόνη αὕτη ἁγία ἐστίν, ἀλλὰ καὶ οἱ κλάδοι ἅγιοι εἰσιν.

17. Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν . . . And if some of the branches be broken off . . . In this verse we have a very beautiful illustration taken from the ingrafting of trees. St. Paul represents the rejection of the Jews, by the boughs of an olive being lopped off; and the admission of the heathens by the scion of a young olive ingrafted into the old tree. Ἀγρίελαιος ὢν, *being a wild olive-tree*, by Synecdoche of the whole for a part, i. e. a branch of a wild olive-tree. The Gentiles are called

a *wild-olive*, because God had not cultivated them as he did the Jews, who, on that account, are called, ver. 24. *the good or garden olive*. Συκοινωνὸς . . . *elalas, partakest of the root and fatness of the olive-tree*, by a hendiadys for, the fatness of the root of the olive; derived from the root; i. e. art made partaker of the promises made to Abraham. Ἐγκεντρῖζω to *insert by puncture*, from κέντρον, to *ingrass*, ἐν αὐτοῖς, *among or into the remaining branches*. Phavorin. ἐγκεντρῖζειν ἐστὶ τὸ ἐγκεντεῖν καὶ ἐμβάλλειν φυτῷ τινι κλαδίσκον ἐτέρου φυτοῦ.

18. Μὴ κατακαυχῶ . . . ἡ ῥίζα σέ· *Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee*. The Apostle warns the Gentiles against insolently exulting over the rejected Jews; continuing at the same time the same mode of figurative illustration, he bids them remember, if they are so unthinking as to boast, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: but the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews.

19. Ἴνα ἐγὼ ἐγκεντρισθῶ· *that I might be grafted in*. Thou presumest that the boughs were lopped off that thou (the Gentiles) mightest be ingrafted. Ἴνα denotes the event. Καλῶς, *true*: but take care lest that infidelity which destroyed them be not also destructive to you Gentiles.

21. Εἰ γὰρ ὁ Θεὸς . . . *For if God spared not the natural branches . . . εἰ quandoquidem*; see note at Acts iv. 9. Τῶν κατὰ φύσιν κλάδων . . . *the natural branches . . .*

σοῦ φείσεται· ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· 22
ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν· ἐπὶ δὲ σέ, χρηστό-
τητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκο-
πήσῃ.

Καὶ ἐκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεν- 23
τρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι
αὐτούς. Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριε- 24
λαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω
μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ
ἐλαίᾳ; Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστή- 25
ριον τοῦτο, ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πάρωσις
ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν

^r John xv. 2. 1 Cor. xv. 2. Heb. iii. 6. 14.

^s 2 Cor. iii. 16.

^t Supra ver. 7. Luke xxi. 24.

21 * φείσεται

23 = κἀκεῖνοι

The Jews are called the *natural branches*, because they sprang from Abraham, the root of the olive-tree. There is an ellipsis of *ὅρα* or of *φοβοῦ* before *μήπως*, see Bos and Hoogeveen.

22. ἰδὲ οὖν *χρηστότητα καὶ ἀποτομίαν Θεοῦ* . . . Behold therefore the goodness and severity of God. *Χρηστότης* is a promptitude to bestow benefits; it is opposed to *ἀποτομία*. And *ἐπιμένειν τῇ χρηστότητι* is, to continue to render oneself worthy of the divine favour. *Ἀποτομία*, literally *abscision*, is a metaphor taken from cutting off the useless or barren branches of trees, and signifies here *severity* in punishing the contumacious Jews. In Diodorus Sic. we find *ἀποτομία τῶν λόγων*, the rigour of the laws. See *ἐπεὶ* at note above ver. 6.

23. Καὶ ἐκεῖνοι δὲ . . . αὐτοῦς· And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again. Or, and even they, i. e. the Jews, if they persist not in unbelief . . . This *grafting in again* seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the Land of Promise, for that is to be reinstated again in the promise made to Abraham, Isaac, and Jacob. This St. Paul might, for good reasons, be withheld from speaking out here: but in the Prophets there are very plain intimations of it. See Locke.

24. Εἰ γὰρ σὺ . . . καλλιέλαιον . . . For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary

to nature into a good olive-tree . . . See note above ver. 17. *Καλλιέλαιος* occurs in Aristotle de Plant. i. 6. This practice is so far contrary to nature, that it is not usual for a branch of a wild olive-tree to be grafted into a good olive-tree; though a branch of the good is frequently grafted into the wild. This latter, Pliny says, (Nat. Hist. lib. xvii. cap. 18.) was formerly practised in Africa: and Kolben (Natural History of the Cape of Good Hope) tells us, that "long ago some garden olive slips were carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantia, a seat so called in the Capian colony." Theophrastus takes notice of both these modes of grafting olives. See Correspond. to Class. Journal.

25. Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν . . . For I would not, brethren, that ye should be ignorant of this mystery . . . meaning the future conversion and restoration of the Jews. ἵνα . . . that ye may not cherish a vain conceit and an overweening opinion of yourselves, on account of your being made the people of God, in place of the Jews; see note above ver. 12. Το ἀπὸ μέρους in this, is opposed πᾶς Ἰσραὴλ in the following verse. It is well remarked by Dr. Harris, says Doddridge, that, as this Epistle was written about the year 57. long after the most remarkable conversion of the Jews, by the first preaching of the Apostles, and after Paul had been about 28 years engaged in his work, it appears, that the prophecies

26 ἐθνῶν εἰσέλθῃ· ^u Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἦξει ἐκ Σιών ὁ Ῥυόμενος, καὶ ἀπο-
 27 στρέψει ἀσεβείας ἀπὸ Ἰακώβ. ^x Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.
 28 ^y Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν
 29 ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. ^z Ἀμεταμέλητα γὰρ
 30 τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. ^a Ὡς περ γὰρ καὶ
 ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων
 31 ἀπειθείᾳ· Οὕτω καὶ οὗτοι νῦν ἠπειθήσαν, τῷ ὑμετέρῳ

^u Isa. lix. 20.^x Isa. xxvii. 9. Jer. xxxi. 31. &c. 2 Cor. iii. 16. Heb. viii. 8.

x. 16.

^y Deut. vii. 8. ix. 5. x. 15.^z Num. xxiii. 19.^a Eph. ii. 2. Col. iii. 7.

30 † καὶ 31 * ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει,

relating to the calling of the Jews were not accomplished then, and consequently are not yet accomplished. Whitby very justly observes, that there is a double harvest of the Gentiles spoken of by Paul in this chapter; the first, called *their riches*, ver. 12. as consisting of the preaching the Gospel to all nations, whereby indeed they were happily enriched with divine knowledge and grace; the second, *the bringing in their fulness*, which expresses a more glorious conversion of many to the true faith of Christians, in the latter age of the world, which is to be occasioned by the conversion of the Jews.

26. 27. Καὶ οὕτω . . . And so . . . or, and then, viz. on their return to the faith . . . See note at Acts xx. 11. The future restoration of the Jews, in consequence of their embracing the Gospel, is expressed by their being *saved*; because by their coming into the Christian Church, they shall have the means of salvation bestowed on them. See Isa. lix. 20. 21. For ἐκ Σιών the LXX. have ἔνεκα Σιών, which perhaps an error of transcription has rendered ἐκ. Indeed the quotation does not exactly accord either with the LXX. or the Hebrew; yet the general meaning is the same, and the variation does not at all affect the argument. Ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν, *when I shall take away their sins*. In this expression there may be an allusion to the scapegoat's carrying away the sin of the children of Israel into a land not inhabited, Lev. xvi. 22. See Isa. xxvii. 9. where the future conversion of the Jews is foretold under the idea of *taking away their sin*, namely, of *unbelief*. See Macknight.

28. Κατὰ μὲν τὸ εὐαγγέλιον . . . πατέρας· *As concerning the Gospel, they are enemies*

for your sakes: but as touching the election, they are beloved for the fathers' sakes. They, the Jews, are beloved as belonging to the chosen people of God, and *enemies* because they rejected the Gospel. St. Paul speaks here of their election to be God's peculiar people under the Mosaic law, for the fathers' sakes, on account of their descent from Abraham, Isaac, and Jacob: above ver. 5. he speaks of their election under the Gospel dispensation, the election of grace. Ἐχθροὶ δι' ὑμᾶς, *enemies to God and Christ*, and prejudiced against the Gospel, because you, without circumcision, or being joined to them, are admitted to the blessings of it.

29. Ἀμεταμέλητα . . . Θεοῦ· *For the gifts and calling of God are without repentance*. By a *hendiadys* for the gifts of the calling . . . the divine favour, the blessings which God freely bestowed on Abraham and his seed, and *his calling*, or making them his people, God will never repent of. Ἀμεταμέλητα, a word familiar to the purest Greek writers, *immutable, irrevocable*. The word μεταμελόμεαι is used when the sentence relates to the constancy or immutability of God. Thus ὤμοσε Κύριος καὶ οὐ μεταμελήσεται, *the Lord hath sworn and will not repent*, i. e. alter his purpose. Heb. vii. 21. See note at 2 Cor. vii. 10.

30—32. Ὡς περ γὰρ καὶ ὑμεῖς ποτε . . . *For as ye in times past . . .* The meaning of these three verses is this: that as the Gentiles, who had once no knowledge of God, had at length obtained mercy through the unbelief and contumacy of the Jews, which was the occasion of preaching the Gospel to the Gentiles; even so the unbelieving Jews might at length obtain mercy, through the mercy shown to the Gentiles, and at length receive the Gospel from them.

ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι. ^b Συνέκλεισε γὰρ ὁ Θεὸς 32
τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

^c Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς 33
ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
αὐτοῦ. ^d Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος 34
αὐτοῦ ἐγένετο; ^e Ἡ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθή- 35
σεται αὐτῷ; ^f Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν 36
τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

Κεφ. ιβ'. 12.

^a Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ 1
Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν,

^b Supra iii. 9. Gal. iii. 22. ^c Ps. xxxvi. 6. 7. xcii. 5. Job xi. 7. ^d Isa. xl. 13.
Jer. xxiii. 18. Job xxxvi. 22. 1 Cor. ii. 16. ^e Job xxxv. 7. xli. 11. ^f 1 Cor. viii. 6.
Col. i. 16. Gal. i. 5. 1 Tim. i. 17. 2 Tim. iv. 18. Heb. xiii. 21. 1 Pet. v. 11.
2 Pet. iii. 18. Jude 25. Rev. i. 6. ^a 2 Cor. x. 1. 1 Pet. ii. 5. Ps. l. 13. 14.
Supra vi. 13. 14. 19.

For God has alternately permitted to remain, or left both of them in unbelief, or as Chrysostom interprets συνέκλεισε *proved or shown*, declared both to be in unbelief, ἡλεγεν, ἀπέδειξεν ἀπειθούντας, thus Gal. iii. 22.; in order that at length he might have mercy on them all, by bringing both Jews and Gentiles, even all nations, to the knowledge of his salvation by faith in Jesus Christ. ἵνα τοὺς πάντας ἐλεήσῃ, *that he might have mercy upon all*; ἵνα denotes here the event, ἐκβατικῶς, see note at John x. 17. This *mercy* is God's bestowing upon them the Gospel, by the belief of which they become the people of God. The comma is to be placed at ἡπείθησαν ver. 31. according to Theophylact and our English version, with a transposition of ἵνα, as 2 Cor. ii. 4. Eph. iii. 18. Some would translate this, "So they also have now disbelieved your mercy."

33—35. Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ . . . Ὁ the depth of the riches both of the wisdom and knowledge of God! . . . St. Paul closes his subject by breaking forth into admiration and adoration of the unfathomable depth, and infinite treasures of the wisdom and knowledge of God, shown in making first the rejection of the Jews a means of calling the Gentiles, and then working upon the obstinate Jews by his mercy shown to the Gentiles. This

conclusion, says Locke, seems in a special manner to regard the Jews. His wisdom and ways are infinitely above their comprehension, and will they take upon them to advise him what to do? Or is God in their debt? Let them say for what, and he shall repay it to them. This is a very strong rebuke to the Jews, but delivered, as we see, in a way very gentle and inoffensive—a method which the Apostle endeavours every where to observe towards his nation. See Isa. xl. 13. 14. 18. By κρίματα are understood the decrees and determinations of God's will, and by ὁδοὶ the administration of his providence, in order to the execution of those decrees. See ἀνεξιχνίαστος at note Eph. iii. 8. Τίς προέδωκεν—καὶ . . . for τίς προέδωκεν, ὥστ' ἀνταποδοθῆναι; see Hoogeveen.

36. Ὅτι ἐξ αὐτοῦ . . . *For of him . . .* Antoninus, says Doddridge, speaking of nature, that is, of God, has an expression, which one would imagine he had borrowed from this of Paul, ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα.

CHAP. XII.

1. Παρακαλῶ οὖν ὑμᾶς . . . ὑμῶν. *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living*

- 2 εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. ^b Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.
- 3 ^c Λέγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ

^b Eph. i. 18. iv. 23. v. 10. 17. Col. i. 21. 22. iii. 10. 1 Thess. iv. 3. 1 John ii. 15.

^c Supra i. 5. 1 Cor. iii. 10. Eph. iv. 7. Prov. xxv. 27. Eccles. vii. 16.

2 || συσχηματίζεσθαι ib. μεταμορφοῦσθαι ib. ‡ ὑμῶν

sacrifice, holy, acceptable unto God, which is your reasonable service. The Apostle having finished the doctrinal and argumentative part of his discourse, and illustrated the excellency of the Gospel, now concludes, as is usual with him in all his Epistles, with moral and practical exhortations, addressing both the Gentile and Jewish converts. He beseeches Christians to present their bodies, *an acceptable sacrifice unto God*, in allusion to the selection of victims for sacrifices, which were not acceptable to Jehovah, unless they were pure and immaculate, Levit. xxii. 29. Παρίστημι properly and transitively *to make to stand*, is, as προσφέρειν, appropriately applied to the offering or consecrating of oblations and sacrifices; in the same sense as the Latins use *admoreo*: *admoritque pecus flagrantibus aris*, Virg. xii. 171. and *sisto*, see Stat. Theb. iv. 445. The Apostle properly exhorts them to present their *bodies a living sacrifice*, in opposition to legal sacrifices, which were first slain, and then offered up to God upon the altar; viz. by being *now dead unto sin, but alive unto God, through Jesus Christ our Lord*; in opposition to sin reigning in their mortal bodies; see above, vi. 12. 13. Ἁγίαν, *a holy sacrifice*, as being consecrated to the service of God, and having *our fruit unto holiness, as the servants of God*, above, vi. 22. Λογικὴν λατρείαν, *reasonable service*; see note at John xvi. 1. 2. Chrysostom interprets it τὴν πνευματικὴν διακονίαν, see 1 Pet. ii. 5. Λατρεία λογικὴ opposed to θυσία ζῶων ἀλόγων, the *outward offering of irrational animals*; and by the sacrifice of which the soul could not be purified: the Levitical λατρεία was δι' ἀλόγων, the Christian must be λογικὴ, that is, νοητὴ, πνευματικὴ, *sacrificium, mente animoque offerendum*. In 1 Pet. ii. 2. λογικὸν γάλα is the Christian doctrine, the word of Christ, by which our souls are nourished, as babes are by milk.

2. Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ . . . And be not conformed to this world . . .

Συσχηματίζομαι middle, *to conform oneself*; from συν and σχηματίζω *to form, to assimilate*, from σχῆμα *a figure*. See 1 Pet. i. 14. That is, *keep yourselves unspotted from the world*, or free from any conformity with the sinful customs of it, as Christianity especially requires, Christ having given up himself for our sins, *that he might deliver us from this present evil world*, Gal. i. 4. Or he instructs them how to change their former heathen, into a Christian conversation, declaring, that whereas formerly they walked κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to the course of this world*, Eph. ii. 2. and according to the will of the Gentiles, 1 Pet. iv. 3. they should no longer live the rest of their time to the lusts of men, but to the will of God, ver. 2. Μεταμορφοῦσθε τῇ ἀνακαινώσει . . . *be ye transformed by the renewing* . . . The whole new creature consists in the renewal of the mind, the will, the affections, and actions of men; and because this renewal begins with the *change of mind*, discerning and approving *what is acceptable to the Lord*, the *renewing of the understanding* is put for the renovation of the whole man, and we are said to be renewed in the *spirit of our mind*, and to put on the new man. Eph. iv. 23. 24. See Whitby. Tit. iii. 5. ἀνακαινώσεως Πνεύματος ἁγίου is that renovation of mind, and renewal of the soul to the divine image, which the power of the Holy Spirit effected. Seneca Ep. 6. uses *transfigurari* in the same sense as μεταμορφοῦσθε, *sentio non emendari me tantum, sed transfigurari*. In these two first verses is shown the preference of the Gospel to the Jewish institution and the Gentile state. Τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον are usually made to agree with τὸ θέλημα τοῦ Θεοῦ, but it is better to put a comma after τοῦ Θεοῦ, τὸ ἀγαθὸν virtutis studium, quod postulat religio Christiana; τέλειον, i. e. ἁμαρμον, labe carens.

3. διὰ τῆς χάριτος τῆς δοθείσης μοι

Φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. ^d Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ 4 ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν. ^e Οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἷς, 5 ἀλλήλων μέλη. ^f Ἐχοντες δὲ χαρίσματα κατὰ τὴν χάριν 6 τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητεῖαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως. ^g Εἴτε διακονίαν, ἐν τῇ διακονίᾳ. 7 εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ. ^h Εἴτε ὁ παρακαλῶν, 8 ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι. ⁱ Ἡ ἀγάπη 9

^d 1 Cor. xii. 12. Eph. iv. 16.^e 1 Cor. x. 17. xii. 20. 27. Eph. i. 23. iv. 25.^f 1 Pet. iv. 10. 11. 1 Cor. xii. 10. 28. xiii. 2. xiv. 1. 29. 31. Supra ver. 3.^g Gal. vi. 6. Eph. iv. 11. 1 Tim. v. 17.^h Acts xv. 32. xx. 28. 2 Cor. ix. 7.

1 Pet. v. 2. Matt. vi. 1. 2. 3.

ⁱ 1 Tim. i. 5. 1 Pet. i. 22. Ps. xxxvi. 4. xcvi. 10.

Amos v. 15.

through the grace given unto me, i. e. by virtue of the Apostolic commission, which by the favour of God is bestowed on me. Φρονεῖν εἰς τὸ σωφρονεῖν, to think soberly, as if he had said φρονεῖν σωφρονῶς, to behave with humility and moderation each in his own station. Ἐκάστω ὡς by transposition for ὡς ἐκάστω, according as God has distributed to each his measure of spiritual gifts. Πίστις seems here by metonymy to be put for spiritual gifts; τοῦ γὰρ χαρίσματος αὐτῶν ἡ πίστις, says Chrysostom. By exhorting the Romans to behave with modesty according to their measure of faith, the Apostle tacitly reproved such of them, as not considering the nature of their own gifts, aspired to offices in the Church, for which they were not qualified.

4. 5. Καθάπερ γὰρ ἐν ἐνὶ σώματι . . . For as we have many members in one body . . . See the same simile to the same purpose, 1 Cor. xii. 12. The comparison of the social with the human body is frequently found in writers. See the speech of Menenius Agrippa in Livy ii. 'Ο καθ' εἷς, every one, for εἷς ἕκαστος, see note at Mark xiv. 19.

6. Ἐχοντες . . . πίστεως. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. As therefore God has distributed these extraordinary endowments according to his own good pleasure; whether prophecy, i. e. the gift either of interpreting Scripture by inspiration, or of foretelling future things, see note Acts xi. 27. 1 Cor. xii. 28. let us interpret or foretell no further than the

Gr. Test.

II.

Spirit clearly and plainly directs us. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, according to the proportion of faith, i. e. so far as we have the gift of inspiration, which was bestowed upon men in proportion to the progress they had made in the Christian faith. Or else thus: let us interpret and foretell nothing but what is agreeable to the rule of Christian faith and doctrine. Ἀναλογία strictly denotes proportion, measure, rate, equivalent to μέτρον πίστεως above, ver. 3. In each of these sentences it is necessary to supply an ellipsis, as here εἴτε προφητεῖαν ἔχει τις, ἔχεται αὐτὴν, sc. χρᾶσθαι αὐτῇ κατὰ τὴν ἀναλογίαν πίστεως. The other elliptical verbs may in like manner be easily supplied from the context through the several members of the following verses.

7. Εἴτε διακονίαν . . . Or ministry . . . See note at Acts vi. 1.

8. Εἴτε ὁ παρακαλῶν . . . Or he that exhorteth . . . he whose function is the pastoral office of exhorting, authoritatively counselling and admonishing. Ὁ μεταδιδούς, he who having this world's goods is enabled to provide for the wants of others, let him do it ἐν ἀπλότητι, in simplicity, without any artifice, partiality, ostentation, with the single design of glorifying God by doing good to men. Phavorin. ἀπλότης· τὸ μηδὲν μετ' ἐπινοίας ἐξ ἑαυτοῦ πλάττειν ἢ λαλοῦν. Ὁ προϊστάμενος, he that ruleth, i. e. he that presideth over the Church, the ἐπίσκοπος, πρεσβύτερος, or ποιμὴν, according to Schleusner. But from the context it rather means here, he that presideth over the distribution of charities. Ἐλεῶν, he that showeth mercy, i. e. by a metonymy of the

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ἀνυπόκριτος· ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ
 10 ἀγαθῷ· ^k Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ
 11 τιμῇ ἀλλήλους προηγούμενοι· Τῇ σπουδῇ μὴ ὀκνήροί· τῷ
 12 πνεύματι ζέοντες· τῷ Κυρίῳ δουλεύοντες· ^l Τῇ ἐλπίδι
 χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρ-
 13 τεροῦντες· ^m Ταῖς χρεῖαις τῶν ἁγίων κοινωνοῦντες· τὴν
 14 φιλοξενίαν διώκοντες· ⁿ Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς·

^k Phil. ii. 3. Heb. xiii. 1. 1 Pet. ii. 17. v. 5.

Phil. iii. 1. iv. 4. 1 Thess. v. 16. 17. Heb. iii. 6. Jam. v. 7. Luke xviii. 1.

^m 1 Cor. xvi. 1. Heb. vi. 10. xiii. 2. 16. 1 Tim. iii. 2. 1 Pet. iv. 9.

ⁿ Matt. v. 44. Luke vi. 28. 1 Cor. iv. 12. 1 Pet. ii. 23. iii. 9.

11 || τῷ καιρῷ

13 || ταῖς μείλαις

cause for the effect, to exercise compassion and alleviate misery: ἐν ἰλαρότητι, let him do it with cheerfulness, notwithstanding the inconvenience, danger, or disgusting circumstances which attend it. Ἰλαρότης, cheerfulness, promptitude. Hesych. ἰλαρός· περιχαρὴς τῇ ὄψει. See 2 Cor. ix. 7.

9. Ἡ ἀγάπη ἀνυπόκριτος . . . Let love be without dissimulation: ἔστω und. i. e. sincere, amor non fucatus: as St. Peter explains it, ἐκ καθαρῆς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς. 1 Pet. i. 22. Hesych. ἀνυπόκριτος· ἄδολος, ἀπροσωπώληπτος, καὶ μὴ ἐν πλάσματι περιπατῶν, ὡς ὁ ἀπόστολος, ἡ ἀγάπη ἀνυπόκριτος, καὶ μὴ πλάσμα ἀγάπης ἔστω. From ἀ priv. and ὑποκρίνομαι to dissemble, which see at note Luke xx. 20. By all means avoid the hollow show of affection, the counterfeit of genuine love.

10. Τῇ φιλαδελφίᾳ . . . προηγούμενοι· Be kindly affectioned one to another with brotherly love, in honour preferring one another. Φιλοστοργία is a strong natural affection, as that of parents for their children; from φίλος and στοργή, and this from στέργω to love with a natural affection, or instinct. Φιλαδελφία is a love or benevolence towards brothers, κατ' ἐξοχὴν, brethren in Christ, Christians. Ἀλλήλους προηγούμενοι, preferring one another, or rather, going before each other: honore alii alios præeuntes, as Beza has it. Vulg. honore invicem prævenientes. Tacitus, mentioning the conjugal affection subsisting between Agricola and his wife, says: Vixeruntque mirâ concordia per mutuam caritatem, et invicem se anteponendo.

11. τῷ Κυρίῳ δουλεύοντες· serving the Lord. This suggests a motive to enforce the former exhortation, as an obligation and encouragement to the warm and active in

spirit, in the prosecution of business. It is also an exhortation to cultivate the temper which the Apostle expresses, when he says, ἐμοὶ τὸ ζῆν Χριστὸς, Phil. i. 21. Some read καιρῷ for Κυρίῳ, but this seems to have arisen from mistaking the abbreviation Κῷ, which Mss. in general use for Κυρίῳ, but never for καιρῷ, which is always written at full length.

12. τῇ προσευχῇ προσκατεροῦντες· continuing instant in prayer. The adopted alien, says Dr. Townson, wanted to be taught prayer and thanksgiving much more than the native Israelite trained up in the discipline of the temple. St. Paul in writing to the Hebrews, does not so much exhort them to prayer and thanksgiving, as to the offering up of these spiritual sacrifices by a new and living way, through the Mediator of the new covenant, Heb. x. 19—22. xiii. 10—15. but he earnestly recommends those duties to the Romans, the Ephesians, vi. 18. the Philippians, iv. 6. the Colossians, iv. 2. and the Thessalonians, 1 Thess. v. 17.

13. τὴν φιλοξενίαν διώκοντες· given to hospitality. The primitive Christians were admired even by the heathens for their hospitality to strangers, and to those of their own communion. Their present circumstances peculiarly demanded the exercise of that virtue; as many Christians might be banished from their native country for religion, and perhaps laid under a kind of bann of excommunication, both among Jews and heathens. Κοινωνέω, from κοινωνεῖν participes, is communico, impertior, explained by Theodoret by μεταδοῦναι χρημάτων, elemosynis succurrere indigentia, ταῖς χρεῖαις.

εὐλογεῖτε, καὶ μὴ καταρᾶσθε. ° Χαίρειν μετὰ χαιρόντων, 15
καὶ κλαίειν μετὰ κλαιόντων. ρ Τὸ αὐτὸ εἰς ἀλλήλους 16
φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς
συναπαγόμενοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. 17
δενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοοῦμενοι καλὰ
ἐνώπιον πάντων ἀνθρώπων· 18
μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· 19
κοῦντες, ἀγαπητοὶ, ἀλλὰ ὅτε τόπον τῇ ὀργῇ· γέγραπται
γάρ, 'Εμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος.
† Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν· ἐὰν διψᾷ, 20

° 1 Cor. xii. 26.

ρ Prov. iii. 7. Ps. cxxi. 1. 2. Isa. v. 21. Jer. xlv. 5.

Supra xi. 25. xv. 5. 1 Cor. i. 10. Phil. ii. 2. iii. 16. 1 Pet. iii. 8.

9 Prov. xx. 21.

Matt. v. 39. 1 Cor. vi. 7. 2 Cor. viii. 21. 1 Thess. v. 15. 1 Pet. iii. 9. 1 Mark ix. 50.

Infra xiv. 19. Heb. xii. 14. 9 Lev. xix. 18. Deut. xxxii. 35. Heb. x. 30.

† Prov. xxv. 21. 22. Matt. v. 44.

20 † οὖν

14. εὐλογεῖτε . . . *Bless them . . .* See Matt. v. 44. To enforce still more this virtue, as characteristic of a real Christian, as it is arduous and important, the Apostle repeats it in the next clause in a negative form.

15. Χαίρειν . . . κλαιόντων *Rejoice with them that do rejoice, and weep with them that weep.* There is an ellipsis of δεῖ, see Bos at δεῖν. Have that sympathy with your brethren of mankind, as to rejoice with them in their prosperity, and condole with them in their adversity.

16. Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες . . . *Be of the same mind one toward another . . .* Endeavour after a condescending and unanimous disposition to one another. Τὸ αὐτὸ φρονεῖν expresses harmony and concord. Such phrases, also ὁμόφρονες, commonly understood to mean unanimous in opinion, denote more properly, coinciding in affection, concurring in love; φρονεῖν, both in sacred and in profane authors, being more strictly rendered to savour, to relish, than to be of opinion. Τὰ ὑψηλὰ φρονεῖν, to aspire after high matters, alta spirare. Τοῖς ταπεινοῖς συναπαγόμενοι, condescend to men of low estate: συναπάγεσθαι τινὶ in a bad sense, is to be drawn away by any one, by his example, or fraud, as Gal. ii. 13. 2 Pet. iii. 17. Or in a good sense, as here, to be led by the example of the lowly, to imitate them. Συναπάγεσθαι is also, and not improperly, interpreted by some in the sense of joining oneself to any one, of assisting him: thus, suffer not your pride to withdraw

you from consorting with the afflicted, but rather be ready to assist and share their low and wretched lot. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς, be not wise in your own conceits. Let not any spiritual endowments make you proud of your own wisdom and abilities.

17. Μηδενὶ . . . ἀνθρώπων *Recompense to no man evil for evil: provide things honest in the sight of all men.* Vet. Epitaph. injuriarum hodie susceptarum cras immemor. Καλὰ, for the adv. καλῶς; provide things honest, i. e. behave honestly and virtuously, see note 2 Cor. viii. 18—21. Phil. iv. 8. so as to leave no occasion to calumny. *Virtuti studete erga omnes.* Thus Hor.

Quid verum atque decens curo et rogo, et omnis in hoc sum,

Virtutis veræ custos rigidusque satellites.

18. Εἰ δυνατόν . . . *If it be possible . . .* i. e. by all methods that are consistent with duty, honour and conscience. Τὸ ἐξ ὑμῶν, quantum in vobis est,

19. δότε τόπον τῇ ὀργῇ . . . *give place unto wrath . . .* i. e. to the divine anger, as interpreted by Chrysostom, συγχώρησον τῷ Θεῷ ἐπεξελεῖν, perimite Deo puniendi facultatem et occasionem. What follows confirms this sense, in the quotation annexed, from Deut. xxxii. 35. See note at Matt. xxvi. 52. By some these words are thus interpreted: Suffer your anger to cool; date spatium iræ.

20. Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου . . . *Therefore, if thine enemy hunger . . .*

πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἀνθρακας πυρὸς σῶρεύσεις
 21 ἐπὶ τὴν κεφαλὴν αὐτοῦ. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ
 νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

Κεφ. ιγ'. 13.

1 Ἡᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
 Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ἐξου-
 2 σίαι, ὑπὸ Θεοῦ τεταγμέναι εἰσίν. Ὡστε ὁ ἀντιτασσόμενος
 τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀν-

^a Prov. viii. 15. 16. Dan. ii. 21. iv. 32. John xix. 11. Tit. iii. 1. 1 Pet. ii. 13.

1 = εἰ μὴ ὑπὸ Θεοῦ ib. † ἐξουσίαι ib. * ὑπὸ τοῦ Θεοῦ τετ.

These words are taken from Prov. xxv. 21, 22. See ψωμίζω at note 1 Cor. xiii. 1—3. Ἀνθρακας . . . αὐτοῦ· thou shalt heap coals of fire on his head. Two interpretations are given for this passage. One, that by this beneficence thou wilt soften and melt his hostile disposition towards thee: a metaphor taken from the melting down metal by heaping fire on the head of the crucible. Another interpretation is this; that if he, thine enemy, persevere in his enmity after these kind offices, thou by thy patience shalt engage the wrath of God to fall upon him, and to maintain thy cause against him. Both expositions may however be reconciled. The line of our Christian duty is clearly marked out; and if our enemy is not melted by our persevering kindness, he will fall into the hands of him to whom vengeance belongeth.

21. Μὴ νικῶ . . . κακόν· Be not overcome of evil, but overcome evil with good, i. e. be not overcome by any injuries or ingratitude, so as to give way to resentment, or to desist from your noble purpose, but by your pertinacity in returning good for evil obtain the noble victory over both yourself and your enemy.

CHAP. XIII.

1. Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω . . . Let every soul be subject unto the higher powers . . . ὑπερεχούσαις is supreme, as 1 Pet. ii. 13. The Apostle now enjoins the duty of Christians to the civil

magistrate. The Jews, as being the people of God, had an utter abhorrence for any power exercised by heathens over them. The Apostle therefore says, πᾶσα ψυχὴ, i. e. every person among you, whether Jew or Gentile, must live in subjection to the civil magistrate. Having taught in this Epistle that Christians were free from the Mosaical law, corrupt and mistaken men might turn their liberty into a cloak of maliciousness, 1 Pet. ii. 13—16. This he obviates by telling them, that all other governments derived the power they had from God, (that is, government or constitutions of countries, not *this* or *that* mode of government,) as well as that of the Jews, though they had not the whole frame of their government immediately from him as the Jews had. Whether we take ἐξουσίαις in the abstract for political authority, or in the concrete for the persons actually exercising political power and jurisdiction, the sense will be the same. How men come by a rightful title to this power, or who has this title, the Apostle is wholly silent. To have meddled with that would have been to decide of civil rights, contrary to the design and business of the Gospel, and the example of our Saviour, who refused meddling in such cases with this decisive question, *Who made me a judge or a divider among you?* Luke xii. 14. See Locke. Ὑπὸ Θεοῦ τεταγμέναι, ordained of God; see note at Acts xiii. 48.

2. Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ . . . Whosoever therefore resisteth the power . . . See ἀντιτάσσομαι at note Acts xviii. 6. An allusion to τεταγμέναι verse above, ranged or

θεσπηκότες, ἑαυτοῖς κρίμα λήφονται. ^b Οἱ γὰρ ἄρχοντες 3
οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.
Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ
ἔξεις ἔπαινον ἐξ αὐτῆς. Θεοῦ γὰρ διάκονός ἐστι, σοὶ εἰς 4
τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ. οὐ γὰρ εἰκὴ
τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς
ὀργὴν τῷ τὸ κακὸν πρᾶσσοντι. ^c Διὸ ἀνάγκη ὑποτάσ- 5
σεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνεί-
δησιν. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ 6

^b 1 Pet. ii. 14. iii. 13.

^c 1 Pet. ii. 19.

3 || τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ

marshalled by God, i. e. He who by an unjust resistance and disturbance of the public peace, sets himself as it were in array against the legitimate exercise of civil authority of which magistrates are possessed, opposes the authority of God, the fountain and original of all order and government, and must expect the punishment due to the crime. Διαταγῇ, constitution, ordinance; see note at Acts vii. 53. The last clause of this verse should however rather be the introduction to a new argument, and begin ver. 3. But all who resist shall receive to themselves damnation: for rulers are not a terror to good works, but to evil. The Apostle setting forth the evil consequences which, even in this life, would attend the disturbers of public order, naturally subjoins a reason for it, viz. because rulers are a terror to evil works. Κρίμα is here condemnation, pœna quæ sequitur sententiam judicis condemnatoriam.

3. Θέλεις . . . αὐτῆς. Will thou then not be afraid of the power; do that which is good, and thou shalt have praise of the same. Οὐ and μὴ, says Hoogveen, differ in this, that οὐ would have been denying the whole of the sentence, οὐ θέλεις φοβεῖσθαι, and μὴ only denies τὸ φοβεῖσθαι, i. e. is it then thy wish to live exempt from the fear of the power? Ἐπαινον is favour, reward, in a sense similar to which the Greeks use ἐπαινεῖν, præmiis afficere. See above ii. 29. Xenophon Œconom. ix. 14. says, οἵτινες ἐπισκοποῦντες τὸν μὲν ποιοῦντα τὰ νόμιμα ἐπαινοῦσιν, where ἐπαινεῖν is opposed to ζημιοῦν. See 1 Pet. i. 7. and ii. 14. where ἐαδίκησις is opposed to it.

4. οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ . . . for he beareth not the sword in vain . . . This is an allusion to the sword which, as

well as the fasces, were presented to those who were invested with magisterial authority, as badges of that power which they had of life and death. Kings are also with us at their inauguration solemnly girt with the sword of state. This passage strongly intimates, says Doddridge, the lawfulness of inflicting capital punishment, which to deny is subverting the chief use of magistracy. Διάκονός ἐστι, σοι εἰς τὸ ἀγαθόν, the minister of God to thee for good; it should have been rendered, The minister of God, for good to thee.

5. οὐ μόνον . . . συνείδησιν not only for wrath, (for fear of his wrath, or of punishment,) but also for conscience sake. Let the Christian, therefore, only differ from other subjects, in showing that obedience from conscience which they show from fear. See Gilpin.

6. Διὰ τοῦτο . . . προσκαρτεροῦντες. For for this cause pay ye tribute also; for they are God's ministers, attending upon this very thing. Or rather, for this cause you also pay tribute; for rulers are God's ministers, attending upon this very thing, i. e. to the public administration, to protect the good and punish the evil doer. Διὰ τοῦτο, for this cause, because he is the minister of God, paying tribute being an acknowledgment of the right of government in him to whom we pay it; rendered to Cæsar, because it is Cæsar's, i. e. because it does belong to him as being Cæsar, or the power God hath set over us. The refusal to pay taxes was the origin of the rebellion of Judas of Galilee. The Christians had often the name of Galileans given them, and were represented as a people hostile to all government, and its necessary supports. St. Paul therefore studiously obviates this

- 7 Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. ^d Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν.
- 8 ^e Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὃ
- 9 γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. ^f Τὸ γὰρ, Οὐ μοιχεύσεις· Οὐ φονεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· Οὐκ ἐπιθυμήσεις· καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν
- 10 πλησίον σου ὡς ἑαυτόν. ^g Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
- 11 ^h Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἡδὴ ἐξ ὕπνου ἐγερθῆναι· (νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ

^d Matt. xxii. 21. Mark xii. 17. Luke xx. 25.^e Gal. v. 14. Col. iii. 14.

1 Tim. i. 5. Jam. ii. 8.

^f Exod. xx. 13. &c. Deut. v. 17. &c. Lev. xix. 18.

Matt. xix. 18. xxii. 39.

^g Matt. xxii. 40.^h 1 Cor. xv. 34. Eph. v. 14. 1 Thess. v. 6.

8 = ἀλλήλους ἀγαπᾶν

9 † οὐ ψευδομαρτυρήσεις

slander. It was under an idea of this kind, that the Jews brought to our Saviour the question about tribute-money. See Gilpin. *Διευρῆται* are public ministers, the magistrates. See *Λειτουργία* at note Luke i. 23. and *προσκαρτερέω* at note Mark iii. 9. Tacit. H. iv. 74. *Nec quies gentium sine armis, nec arma sine stipendiis, nec stipendia sine tributis haberi queunt.*

7. Ἀπόδοτε οὖν . . . Render therefore . . . τῷ τὸν φόρον, τὸν φόρον . . . tribute to whom tribute is due . . . The ellipsis is to be thus supplied: τῷ προσήκοντι λαβεῖν τὸν φόρον, ἀπόδοτε τὸν φόρον, and the same is to be observed of the three following clauses.

8. ὃ γὰρ ἀγαπῶν . . . πεπλήρωκε· for he that loveth another hath fulfilled the law. This is generally understood of the second table, that part of the Law which respects our neighbour; but as νόμος is here without the article, it must signify not the Law itself, but moral obedience or virtue in general, such as it was the object of the Law to inculcate. The verse may be thus explained: Love one another, and thus you will fulfil every moral obligation and render to all their dues. See τὸν ἕτερον at note 1 Cor. vi. 1.

9. Τὸ γὰρ . . . For this . . . Τὸ is said by some to be put for ὅτι, but it is here used *δεικτικῶς*, as the article to the whole sen-

tence which follows; as ἐν τῷ is to the last clause. See note at Mark x. 19. Εἴ τις . . . if there be any . . . εἰ does not imply the condition of an uncertain thing, but εἴ τις is *quodcumque, omne præceptum quod* . . . See Hoogeveen. Ἀνακεφαλαιοῦται, it is briefly comprehended, is summarily comprehended. Love or benevolence is the sum and substance of the Law.

10. Ἡ ἀγάπη τῷ πλησίον . . . Love worketh no ill to his neighbour . . . Some editions, the Complut. Vulg. &c. read τοῦ πλησίον, the love of our neighbour . . . Τῷ πλησίον is literally the person near thee, i. e. thy neighbour. See note at Luke x. 29. And every man is the Christian's neighbour. Κακὸν οὐκ ἐργάζεται implies that love does all possible good, as well as no evil. See πλήρωμα at note Eph. i. 10.

11. Καὶ τοῦτο . . . And that . . . i. e. And that you will observe; or supply ποιεῖτε: especially εἰδότες when you consider that it is now high time that we betake ourselves with vigilance and vigor to the duties of a Christian life, and walk in fervent charity towards all men. Τὸν καιρὸν expresses a particularity of time. Ἡ σωτηρία is here, according to some, the salvation of the Gentiles, their deliverance from the persecution of the Jews, referring to the destruction of the Jewish nation, and the dissolution of that Church. See Heb. x. 25. The

ὅτε ἐπιστεύσαμεν· ⁱ Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν·) ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. ^k Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· ¹ Ἄλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

Κεφ. ιδ'. 14.

^a Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς 1

ⁱ Eph. v. 11. vi. 13. 14. 1 Thess. v. 5-8. Col. iii. 8. ^k Luke xxi. 34. 1 Cor. vi. 9. 10. Eph. v. 5. Gal. v. 21. Phil. iv. 8. 1 Thess. iv. 12. Jam. iii. 14. 1 Pet. iv. 3.

¹ Gal. iii. 27. v. 16. Eph. iv. 24. Col. iii. 10. 1 Pet. ii. 11.

^a Infra xv. 1. 7. 1 Cor. viii. 9. 11. ix. 22.

time of the rejection of the Jews, saving a little remnant, drawing nigh, he therefore advises them to give no kind of obstruction to their own conversion, but to walk in love, as being that which rendered them so amiable in the eyes of the very heathens. See 1 Pet. ii. 12. 14. Some commentators however understand this more properly of the death of each individual. Locke thinks that St. Paul refers to the literal advent of Christ. "Ὅτε ἐπιστεύσαμεν, i. e. when we first made profession of our faith.

12. Ἡ νύξ προέκοψεν... The night is far spent... i. e. the darkness of ignorance; opposed to ἡ ἡμέρα, which is the appearance of the Gospel-light to the Gentiles. See Eph. v. 8. Ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός· let us put on the armour of light. By this beautiful similitude the Apostle exhorts them to enter upon a new and a holy life, by laying aside every thing that relates to darkness, and making preparation only for the approaching light. See ἐνδύω at note Luke xiv. 49. Let us be clothed with all the Christian graces, as it is paraphrased by Dr. Doddridge, which like burnished and beautiful armour, will be at once an ornament and defence, and which will reflect the bright beams that are so gloriously rising upon us.

13. εὐσχημόνως περιπατήσωμεν... let us walk honestly... i. e. with decency and propriety, as becometh Christians; that the Gentiles beholding our exemplary holiness may glorify him whom the Christians worship, and so be gained more universally to

the faith. This phrase occurs 1 Thess. iv. 12. The metaphor is supposed by Kypke and Rosenmüller to be taken from the dress worn on the stage by players, σχῆμα being sometimes used for a dress. Hence εὐσχήμονες are those who represent and imitate illustrious characters and examples with truth and propriety. The words that follow are allusions to the obscene revelries of the heathens. Hesych. κῶμος· τὰ ἀσελγῇ καὶ πορνικὰ ἔσματα, συμποσία. Κοίτη, cubile; but here it denotes concubitus. See ἀσέλγεια at note Mark vii. 22.

14. Ἄλλ' ἐνδύσασθε... ἐπιθυμίας· But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, i. e. and do not indulge sensual passions. The Apostle expresses his sense in a figurative and most forcible manner. Be ye clothed, as it were, with Christ. Be conformable to his doctrine and holy life. See Gal. iii. 27. So to put on the new man, is to walk as new men in newness of life and conversation, Eph. iv. 24. In holiness and righteousness after the image of him that hath created us anew, Col. iii. 10. Appius and the other Decemviri are said in Dionys. Halic. Ant. xi. οὐκέτι μετριάζοντες, ἀλλὰ τὸν Ταρκύνιον ἐκέινον ἐνδύμενοι.

CHAP. XIV.

1. Τὸν δὲ ἀσθενοῦντα... διαλογισμῶν Him that is weak in the faith receive ye, but not to doubtful disputations: or rather, not regard-

- 2 διακρίσεις διαλογισμῶν. ^b Ὅς μὲν πιστεύει φαγεῖν πάντα.
 3 ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. ^c Ὁ ἐσθίων, τὸν μὲ ἐσθίοντα
 μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρι-
 4 νέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. ^d Σὺ τίς εἶ, ὁ
 κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει·
 σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν.
 5 ^e Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν

^b Infra ver. 14. 1 Cor. x. 25. 1 Tim. iv. 4.^c Col. ii. 16.^d Jam. iv. 12.^e Gal. iv. 10. Col. ii. 16.

1 — λογισμῶν

ing differences of opinions; or, as some understand it, do not form uncharitable judgments of his doubts. The meaning of the important precept enjoined, is this: Him that is weak in the faith receive ye, or confirm ye; but bewilder him not in the discussion of abstruse and subtle controversies. The Apostle in the following verses enjoins every man to be fully persuaded in his own mind, as to any disputable points, where the essentials of the faith are not affected, and as far as he himself is concerned, to act according to his persuasion: but he does not permit even him who is in the right to disturb his brother's peace, by such unimportant inquiries as those he mentions. In the apostolic age, says Campbell, which may be styled the reign of charity, their mutual forbearance in regard to such differences, was at once an evidence, and an exercise, of this divine principle. See Phil. iii. 15. 16. Προσλαμβάνεσθε seems to be here, receive into familiar conversation, and live together in a free and friendly manner. The persons to whom this exhortation was addressed, were the well-instructed among the Jews, as well as among the Gentiles. Τὸν ἀσθενῶντα is the Jewish Christian, who was not perfectly satisfied in his mind concerning Christian liberty with regard to Mosaic ordinances, and about the indifferent performances of ceremonial matters. See διακρίνομαι at note Acts x. 20. and διαλογισμοὶ at Matt. xv. 19.

2. Ὅς μὲν πιστεύει . . . ἐσθίει. For one believeth that he may eat all things; another, who is weak, eateth herbs. There is an ellipsis of ἐξείναι, see Bos: and πάντα, which occurs in this verse, is understood in the next. Ὅς μὲν is the Gentile, and ὁ δὲ the Jewish Christian. This is to be observed through the whole chapter; only that the same articles do not always refer to the same persons. Ὅς δὲ is found after ὁ μὲν,

but here we have ὁ δὲ following ὃς μὲν: for which see Vig. de Art. c. 11. note at r. 1. The Jews in foreign countries often abstained from eating flesh, as it might have been offered to idols, and sold in the shambles; they therefore entirely subsisted on vegetables.

4. Σὺ τίς εἶ, ὁ κρίνων . . . Who art thou that judgest . . . The Apostle cautions the Gentiles not to condemn the Jews as laying too much stress on unessentials; and on the other side he exhorts the Jews not to proscribe those who neglected the Jewish observances. We are not accountable to man. It is by Christ that a servant belonging to his family is to be acquitted or condemned. And if he offends in no greater points than in those indifferent matters of debate, he shall be upheld in his Christian profession, for God is able and willing to continue him in the family of Christ, and to establish him; as his promises assure us that he will. Στήκω by aphæresis for ἐστήκω, from the perfect ἐστήκα, properly to stand, metaphorically to stand absolved or acquitted as having done right: also to persevere and be firm, as 1 Cor. xvi. 13. The Latins use stare and cadere in the sense of acquittal or condemnation.

5. Ὅς μὲν κρίνει . . . πληροφορεῖσθω One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind: i. e. Let every man follow his own persuasion. The Apostle seems at first sight to be at variance with himself, in what he says here, and Gal. iv. 10. 11. But it must be considered that those who regarded days among the Romans were the converted Jews, who having from their youth observed them as divine appointments, were with difficulty brought to lay them aside. And as their attachment had

ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. [†] Ὁ 6
 φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν
 ἡμέραν, Κυρίῳ οὐ φρονεῖ. Καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει·
 εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ
 ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. [‡] Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ 7
 ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. Ἐάν τε γὰρ ζῶμεν, τῷ 8
 Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσ-
 κομεν· ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου
 ἐσμέν. [§] Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη 9
 καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. ^{||} Σὺ δὲ, 10
 τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ, τί ἐξουθενεῖς τὸν
 ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ

[†] 1 Cor. x. 31. 1 Tim. iv. 3. [‡] 1 Cor. vi. 19. 20. Gal. ii. 20. 1 Thess. v. 10.
[§] 1 Pet. iv. 2. ^{||} 2 Cor. v. 15. Acts x. 36. ^{||} Matt. xxv. 31. 32. 2 Cor. v. 10.
 Jude 14. 13.

6 * ὁ ἐσθίων sine καὶ

9 † καὶ prius

ib. καὶ ἀνέστη

ib. * ἀνέζησεν

10 — βήματι τοῦ Θεοῦ

its origin in a tender regard to divine authority, they were considered as *keeping the day unto the Lord*; and great forbearance was enjoined upon the Gentile converts towards them in that matter. Circumcision and conformity to the law of Moses, in Jewish converts, were held to be lawful. Even the Apostle to the Gentiles to the Jews became a Jew, frequently, if not constantly, conforming to the Jewish laws. See 1 Cor. vii. 18. 19. But those in the Galatian Church, who observed days, and months, and times, were converted Gentiles; and for them who had no such motives to allege as the others, to go off from the liberty granted to them, and entangle themselves under a yoke of bondage, and to make this a term of justification, was sufficient to excite a fear lest the labour which Paul had bestowed on them was in vain. See Fuller's Harmony. Again, the Galatians were going back from the knowledge of the pure Gospel, to "the weak and beggarly elements;" Gal. iv. 9. but the Romans were coming forward from the ceremonial observances to further degrees of Christian light and liberty. Πληροφορεῖσθω, see note at Luke i. 1. Let every man act upon conviction, even if it should be erroneous.

6. Κυρίῳ ἐσθίειν eateth to the Lord: see in the former note. Εὐχαριστεῖ τῷ Θεῷ, he giveth God thanks; i.e. and by doing this he shows himself a religious person, who

Gr. Test.

II.

acts according to what he thinks is the will of God.

7. 8. Οὐδεὶς . . . ἀποθνήσκει. For none of us liveth to himself, and no man dieth to himself. Ζῇν τινὶ is to live at one's pleasure, ejus arbitrio actiones instituere. Since none is his own master, neither hath any right to live as he lists, nor, as far as the circumstances of his death are under the direction of his own choice, to die to himself, but all of us are the subjects of Christ; it is an usurpation of Christ's prerogative, to pretend to rule the opinions and actions of others in matters of religion: and no person should submit to such an usurpation. See Macknight. In the following verse there is an ellipsis of δούλοι after τοῦ Κυρίου ἐσμέν. See Bos. Soph. has a sentiment not very unlike it in Philoctetes:

Οὐ γὰρ εὐσέβεια συνθνήσκει βροτοῖς,
 Κὰν ζῶσι, κὰν θάνωσιν, οὐκ ἀπόλλυται.

9. Εἰς τοῦτο γὰρ Χριστὸς . . . For to this end both Christ died . . . The death and resurrection of our blessed Saviour have laid us under the strongest obligation to own ourselves as his servants, and that both the inhabitants of this world and of the next should be ever subject to his command and disposal; and therefore it does not become us to pass judgment upon our fellow-servants, for every Christian is to be brought before the judgment-seat of Christ, and there answer, every one for himself.

3 A

- 11 Χριστοῦ. ^k Γέγραπται γὰρ, Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται
 12 τῷ Θεῷ. ^l Ἀρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον
 13 δώσει τῷ Θεῷ. ^m Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ
 14 ἀδελφῷ ἢ σκάνδαλον. ⁿ Οἶδα, καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ λογιζομένῳ τι
 15 κοινὸν εἶναι, ἐκείνῳ κοινόν. ^o Εἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώ-
 16 ματί σου ἐκείνῳ ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. Μὴ
 17 βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. ^p Οὐ γάρ ἐστιν ἡ

^k Isa. xlv. 23. Phil. ii. 10.^l 1 Cor. viii. 9. 13. x. 32.^l Matt. xii. 36. Gal. vi. 5. 1 Pet. iv. 5.

1 Tim. iv. 4. Tit. i. 15.

^o 1 Cor. viii. 11.ⁿ Matt. xv. 11. Acts x. 15. 1 Cor. viii. 7. 10.^p 1 Cor. viii. 8.

14 * δι' ἑαυτοῦ

15 — εἰ γὰρ

16 || ἡμῶν

11. 12. Ζῶ . . . *As I live, saith the Lord* . . . What is said of God by the Prophet, (see Isa. xlv. 23.) the Apostle applies to Christ. He is Lord both of the dead and of the living, before whose tribunal they must all stand; and so must own his power and authority over them, which is the thing expressed metaphorically by *bending of the knee, and the confession of the tongue*. See Phil. ii. 10. 11. Seeing Christ is the Lord over the dead, says Whithy, by the power by which he is able to subdue all things to himself, Phil. iii. 21. which doubtless is the power of God: and seeing, having raised all men, he will bring to light the hidden things which they have done, and manifest the counsels of their hearts, 1 Cor. iv. 5. and so must be omniscient; and it is the property of God alone to raise the dead by his power, and be the searcher of all hearts. These properties ascribed to Christ here, and elsewhere, must show that he is truly God. See ἐξομολογοῦμαι at note Matt. xi. 25. Κάμπτω is here in a neuter sense.

13. τὸ μὴ τιθέναι . . . σκάνδαλον· *that no man put a stumbling-block, or an occasion to fall, in his brother's way*: or rather, that ye put not . . . in your brother's way; i. e. that you give not a weak brother an occasion of apostatizing. See προσκόπτω above at note ix. 30—32. and σκάνδαλον at Matt. xi. 6. There seems to be this distinction between πρόσκομμα and σκάνδαλον, that the former relates to a slighter cause of perplexing the conscience of another, the latter to such a cause of offence

as may occasion apostacy from the faith. Τῷ ἀδελφῷ with the article, see note at Matt. xxvii. 50. In verses 15 and 21 σου is added.

14. εἰ μὴ . . . κοινόν· *but to him that esteemeth any thing to be unclean, to him it is unclean*. The persuasion of its being forbidden is to a Christian Jew, as long as he is so persuaded, sufficient to make it to him unlawful to use that liberty which Christ has given him from this yoke of the Mosaic ordinances. Εἰ μὴ is put for the adversative ἀλλά.

15. ὁ ἀδελφός σου λυπεῖται· *if thy brother be grieved*: i. e. if being tempted by thy example to do what he supposes to be unlawful, he is brought into trouble, and his conscience fluctuating between doubts, he falls away at last from his Christian faith. Μὴ τῷ βρώματί σου . . . ἀπέθανε· *Destroy not him with thy meat, for whom Christ died*. Do not by thy non-forbearance endanger the soul of him, for the saving of whom Christ died. See 1 Cor. viii. 11. Thus Christ is intimated to have died even for those who may finally perish; and therefore he died for all.

16. Μὴ . . . ἀγαθόν· *Let not then your good be evil spoken of*. Chrysostom explains τὸ ἀγαθόν by τὴν πίστιν, and Paul in the following verse by τὴν βασιλείαν Θεοῦ. Do not subject your holy religion to any uncharitable aspersion. Let not your faith, or the liberty you take by reason of it, be used so as to minister occasion to others to speak evil of that faith.

βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ. ⁹ Ὁ γὰρ ἐν τούτοις 18 δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις. ¹ Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ 19 τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. ² Μὴ ἔνεκεν βρώματος 20 κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν καθαρὰ· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι. ¹ Κα- 21 λὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. ² Σὺ 22 πίστιν ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν, ἐν ᾧ δοκιμάζει· Ὁ δὲ διακρινό- 23 μενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

⁹ 2 Cor. viii. 21.
Acts x. 15. Tit. i. 15.

¹ Ps. xxxiv. 14. Infra xv. 2.
¹ 1 Cor. viii. 13.

² Supra ver. 14. Matt. xv. 11.
² 1 John iii. 21.

18 || τούτῳ 21 † ἢ σκανδαλίζεται, ἢ ἀσθενεῖ

17. βρώσις καὶ πόσις... *meat and drink*... The essence of the Christian religion does not consist in the liberty of using, or abstaining from, meat and drink; but in virtue and piety, universal love and charity, in a sacred and inward joy arising from the consolations of the Holy Ghost. 1 Thess. i. 6.

19. Ἄρα οὖν... *Let us therefore*... The Apostle now draws his inferences from what he has been saying. See ἄρα οὖν at note above, v. 18. 19. Καὶ τὰ... ἀλλήλους and things wherewith one may edify another, or, for mutual edification. See note at Acts ix. 31.

20. τὸ ἔργον τοῦ Θεοῦ the work of God: i. e. the propagation of the Christian religion, and divine counsel of the Almighty; in reference to τὰ τῆς οἰκοδομῆς in the preceding verses. Ἄλλὰ κακὸν, but it is evil, τὸ βρῶμα und. The use of unlimited liberty is criminal, if a person knows it will wound and disgust scrupulous consciences. Ἄλλὰ and other particles are used instead of δὲ, as correspondent to μὲν in a preceding clause. See Zeun, in Vig. c. viii. s. viii. r. 10. and Hoogeveen.

21. Καλὸν... *It is good*... or, better: as at Matt. xviii. 8. 9. Μηδὲ... ἀσθενεῖ nor any thing (i. e. nor to do any thing) whereby thy brother stumbleth, or is offended, or is made weak; i. e. is drawn to the doing of any thing, of whose lawfulness as he is

not fully persuaded, it becomes a sin to him. St. Paul uses these three verbs in order to give greater stress to the important subject which he is inculcating.

22. Σὺ πίστιν ἔχεις... *Hast thou faith?*... or without an interrogation, i. e. Thou hast a strong conviction of the truth in regard to the equality of days and meats, in point of sanctity, under the Gospel dispensation. Κατὰ... Θεοῦ have it to thyself before God: enjoy the mental satisfaction of it, as between God and thy own conscience, without vaunting that liberty before any one whom possibly it may offend. Μακάριος... δοκιμάζει, Happy is he that condemneth not himself in that thing which he alloweth. Happy is he that is not self-condemned, as acting inconsistently with what his mind approves.

23. Ὁ δὲ διακρινόμενος... ἐστίν. And he that doubteth is damned (condemned) if he eateth not of faith; for whatsoever is not of faith is sin: of faith, i. e. from persuasion. Διακρινόμενος, who hesitates and doubts of its lawfulness, as above, iv. 20. where it is translated, staggered, and is opposed to ἐνεδυναμώθῃ τῇ πίστει, strong in the faith, or to πληροφορηθῇ, ver. 21. fully persuaded. See διακρίνομαι at note Acts x. 20. Πᾶν δὲ ὁ οὐκ ἐκ πίστεως... *Whatever is done in opposition to a person's own mind, is sinful*; which we are not fully persuaded is well-pleasing to, or permitted by,

Κεφ. ιε'. 15.

- 1 ^a Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
 2 ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. ^b Ἐκαστος
 ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.
 3 ^c Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέ-
 γραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε ἐπέπεσον ἐπ'
 4 ἐμέ. ^d Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκα-
 λίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλή-
 5 σεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ^e Ὁ δὲ Θεὸς τῆς

^a Supra xiv. 1. Gal. vi. 1.
 Supra xiv. 19.

^c Ps. lxi. 9.

^b 1 Cor. ix. 19. 22. x. 24. 33. xiii. 5. Phil. ii. 4. 5.
^d Supra iv. 23. 24. 1 Cor. x. 11. 2 Tim. iii. 15-17.

^e Supra xii. 16. 1 Cor. i. 10. Phil. iii. 15-16.

2 * ἕκαστος γὰρ ib. || ὑμῶν 4 || ἐγράφη pro προεγράφη altero
 ib. x διὰ ante τῆς παρακλήσεως

God. "Quod dubitas æquum sit an iniquum, ne feceris."—*Quicquid fit conscientia non adstipulante, vel dubitante, utrum liceat, necne, peccatum est.* Poli Syn. In every question of conduct, says Dr. Paley, where one side is doubtful and the other safe, we are bound to take the safe side. The action concerning which we doubt, whatever it may be in itself or to another, would in us, while this doubt remains upon our minds, be certainly sinful. To this verse are annexed in several Mss. the three verses that occur chap. xvi. 25—27. But the insertion of the doxology here would evidently interrupt the Apostle's discourse, which is continued to the 8th verse of the next chapter.

CHAP. XV.

1. 2. Ὁφείλομεν . . . We then that are strong ought to bear . . . This is closely connected with the preceding verses of the last chapter. The Apostle urges mutual forbearance and condescension by new motives, particularly the example of Christ, and the regard he hath shown to Jews and Gentiles, in receiving them into his Church, according to the tenor of prophecies. Οἱ δυνατοὶ are those who rightly understand the principles

of Christian liberty. Βαστάζειν is a metaphor taken from those who on a journey ease their weaker fellow-travellers of their burdens, by bearing them. Πρὸς οἰκοδομήν to edification, Theodoret. τὴν ὠφέλειαν, ad communem utilitatem, that it may conduce to his edification in the Christian faith, and to the interests of the Church.

3. Οἱ ὀνειδισμοὶ . . . ἐμέ The reproaches of them that reproached thee fell on me. Ps. lxi. 9. Christ was content to be so reviled and reproached for the zeal he had for his Father's glory, and our salvation. This Psalm was certainly spoken of the Messiah. The Jews themselves say, that the things contained in it shall be accomplished.

4. 5. Ὅσα γὰρ . . . ἔχωμεν For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope: i. e. for from the precepts and examples of sacred Scripture, which were recorded for our admonition and improvement, we may learn principles of Christian charity, and be animated, through the patience the Scriptures inculcate, and the consolations they inspire, with an assured and joyful hope in the midst of our tribulations. Ὁ δὲ Θεὸς . . . And may God Almighty enable you to reduce these prin-

ὑπομονῆς καὶ τῆς παρακλήσεως δῶν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν. ^f Ἴνα ὁμοθυμαδὸν, ἐν 6 ἐνὶ στόματι, δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ^g Διὸ προσλαμβάνεσθε ἀλλήλους, 7 καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ. ^h Λέγω δὲ, Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς, 8 ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. ⁱ Τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, 9 καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. ^k Καὶ πάλιν λέγει, Εὐφράν- 10 θητε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. ^l Καὶ πάλιν, Αἰνεῖτε τὸν 11 Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί. ^m Καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ρίζα τοῦ 12 Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν. ἐπ' αὐτῷ ἔθνη ἐλπιούσιν. ⁿ Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς 13 πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

^f Acts iv. 24. 32. ^g Supra xiv. 1. 3. ^h Matt. xv. 24. John i. 11. Acts xii. 25. 26. 2 Cor. i. 20. ⁱ John x. 16. Supra ix. 23. 24. Ps. xviii. 49. ^k Deut. xxxii. 43. ^l Ps. cxvii. 1. ^m Isa. xi. 1. 10. Rev. v. 5. xxii. 16. ⁿ Supra xii. 12. xiv. 17.

7 * ἡμᾶς

8 || λέγω γὰρ Χριστὸν διάκονον, omisso Ἰησοῦν aut post Χριστὸν posito
11 ‡ καὶ alterum

ciples to practice, and to cherish a spirit of mutual affection and harmony, according to the example of our blessed Saviour! See τὸ αὐτὸ φρονεῖν at note above, xii. 16.

7. Διὸ προσλαμβάνεσθε ἀλλήλους . . . Wherefore receive ye one another . . . See note above xiv. 1. Therefore since the essence of Christianity is mutual love, whether ye were Jews or Gentiles before your conversion, let every difference be forgotten, and embrace one another with mutual affection; as Christ has without distinction received us all to the glory of God.

8. Λέγω δὲ, Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς . . . Now I say that Jesus Christ was a minister of the circumcision . . . The Apostle's argument is, that the Gentile should respect the Jew; as Christ was in a peculiar manner the Messiah of the Jews, by fulfilling the predictions of their Prophets. Περιτομῆς, the abstract for the concrete; see περιτομή at note Acts vii. 8. Christ employed all his

ministry on those of the circumcision. Ὑπὲρ ἀληθείας Θεοῦ, for the truth of God, in order that the veracity and faithfulness of God might be confirmed.

9. Τὰ δὲ ἔθνη ὑπὲρ ἐλέους . . . And that the Gentiles might glorify God for his mercy . . . And let the Jew respect the Gentiles, who have been called to the blessing of the Gospel, and are also to bear their part in rendering that glory to God, which is due to him for his mercy to them in partaking the same benefit, without promise made to their fathers. There is an ellipsis of λέγω δὲ ὀφείλειν before τὰ ἔθνη. As it might be more difficult to persuade the Jew to unite with the Gentiles in mutual harmony, and to join with them in worshipping God, the Apostle refers to several prophecies in the following verses, which announce the call of the Gentiles: they are Ps. xviii. 49. Deut. xxxii. 43. Ps. cxvii. 1. Isa. xi. 10.

13. Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς . . . Now the God of hope fill you with all

14 ° Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν,
 ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι
 15 πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. ^p Τολ-
 μηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπανα-
 μιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ
 16 Θεοῦ, ^q Εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ
 ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ
 προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι
 17 ἁγίῳ. ^r Ἐχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ, τὰ πρὸς
 18 Θεόν. ^s Οὐ γὰρ τολμήσω λαλεῖν τι, ὧν οὐ κατειργάσατο

° 2 Pet. i. 12. 1 John ii. 21.

^p Supra i. 5. xii. 3. Gal. i. 15. Eph. iii. 7. 8.

^q Supra xi. 13. Gal. ii. 7-9. 1 Tim. ii. 7. 2 Tim. i. 11. Phil. ii. 17.

^r Heb. v. 1.

^s Acts xxi. 19. Supra i. 5. Infra xvi. 26.

14 — ἄλλους

15 † ἀδελφοί

17 × τὸν ante Θεόν

joy ... or rather, the God of this hope ... May God, who hath authorized you Gentiles to hope for salvation, fill you with all joy and peace in your believing the great truths of the Gospel. Ἐν τῷ πιστεύειν is here i. q. διὰ τοῦ πιστεύειν, *per fidem*, the preposition ἐν denoting the instrumentality. Εἰς τὸ περισσεύειν ... *that ye may abound in this hope, through the power of the Holy Ghost*, witnessing to your spirits that ye are the sons of God, and shedding the sense of his love in your hearts.

14. Πέπεισμαι δὲ, ἀδελφοί μου ... *And I myself also am persuaded of you, my brethren* ... The Apostle now makes a kind apology to them for this Epistle, which might appear the more necessary as he had opposed some of their strongest prejudices, and had also rebuked them for certain irregularities. But this he was entitled to do by virtue of his apostolic office. He expresses next an earnest desire of coming to them; and desires their prayers for his deliverance from the Jews in his journey to Jerusalem. This to the end of the chapter.

15. Τολμηρότερον ... τοῦ Θεοῦ. *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.* Ἀπὸ μέρους is *aliquatenus*, *partly*; and refers to *τολμηρότερον*, *audacious aliquatenus*. See Zeun. on Vig. c. iii. s. vii. r. 2. Though, says the Apostle, I doubt not of your kindness to each other, even among your religious differences; yet as your Apostle, I thought it right to put

you in mind of these things. Διὰ τὴν χάριν, *through the grace of apostleship*: *χάρις* by a metonymy of the cause is put for *munus apostolatus*.

16. Εἰς τὸ εἶναί με λειτουργὸν ... *That I should be the minister of Jesus Christ* ... St. Paul, in order to express the dignity of his apostolic function, uses phrases borrowed from the sacerdotal offices of the Jews. See *λειτουργία* at note Luke i. 23. Ἱεουργοῦντα, *ministring as a priest*. Ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, *that the offering up of the Gentiles might be acceptable*: the Apostle alludes to Isa. lxvi. 20. *They shall bring all your brethren for an offering to the Lord, out of all nations.* Not a *sin-offering*, but a *free-will-offering*. Ἠγιασμένη ἐν ... *being sanctified by the Holy Ghost*; ἐν for διὰ. The Gentiles were sanctified, or made acceptable to God, by the influences and gifts of the Holy Ghost, which the Apostle had conferred on them, and were cleansed from their former impurities. Not salted, as the sacrifices were according to the Levitical law, but cleansed and sanctified by the Holy Ghost. In the next verse τὰ πρὸς Θεόν is put elliptically for κατὰ τὰ ἀνήκοντα πρὸς Θεόν. And in the following verses the Apostle gives an account of the great success he had had in converting the Gentiles, and bringing them to be an acceptable sacrifice to God.

18. Οὐ γὰρ τολμήσω ... ἔργῳ. *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and*

Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, Ἐν 19
 δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ ·
 ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ, μέχρι τοῦ Ἰλλυρικοῦ
 πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. Ὡς δὲ 20
 φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ἄνωμάσθη Χρι-
 στὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. Ἀλλὰ, 21
 καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὕφονται ·
 καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι. Διὸ καὶ ἐνεκοπτόμην 22
 τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. Νυνὶ δὲ μηκέτι τόπον 23
 ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν
 πρὸς ὑμᾶς ἀπὸ πολλῶν ἑτῶν, Ὡς ἐὰν πορεύωμαι εἰς τὴν 24
 Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς · ἐλπίζω γὰρ διαπορευό-
 μενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ,

[†] Acts xix. 11. 2 Cor. xii. 12.

^γ Supra i. 13. 1 Thess. ii. 17. 18.

^u 2 Cor. x. 15. 16.

^x Isa. lii. 15.

^z Acts xix. 21. Infra ver. 32. Supra i. 11.

19 = Πνεύματος ἁγίου

24 † ἐλεύσομαι πρὸς ὑμᾶς

ib. γὰρ

ib. || ἀφ' ὑμῶν

deed: i. e. I will speak of nothing but what Christ hath wrought by me: or as Grotius interprets it, Christ hath wrought so great things by me, that I will not dare to say what he hath not wrought.

19. Ἐν δυνάμει . . . Through mighty signs . . . St. Paul asserts in positive and unequivocal terms, says Paley, his performance of miracles strictly and properly so called. These words, signs, wonders, and mighty deeds, are the specific appropriate terms throughout the N. T. employed when public sensible miracles are intended to be expressed. And indeed the Acts of the Apostles describe various particular miracles wrought by St. Paul, which in their nature answer to the terms and expressions which are used by himself. Κύκλῳ, μέχρι τοῦ Ἰλλυρικοῦ . . . See note at Acts, xx. 1—5. Πεπληρωκέναι τὸ εὐαγγέλιον is to preach fully, *perfectè et prospero successu docere*, showing what λόγῳ is ver. 18.

20. 21. Ὡς δὲ φιλοτιμούμενον . . . Yea, so I have strived to preach the Gospel, not where Christ was named . . . or, yet I have endeavoured not to preach the Gospel where Christ was acknowledged, i. e. where Christianity had already been preached. Φιλοτιμέσθαι is properly to be ambitious of honour; here it denotes an earnest endeavouring. Kypke understands it in this

passage to signify, to glory, or take praise to oneself: *ita quidem fungor hoc munere meo, ut honori mihi ducam*. The Apostle uses it again in the sense of earnestly endeavouring, 2 Cor. v. 9. 1 Thess. iv. 11. ἵνα μὴ . . . that I might not raise a superstructure on a foundation which another hath laid, but might take all the labour to myself, and, according to the Prophet, preach to such as had never been instructed. Καθὼς γέγραπται, Isa. lii. 15. See note above ii. 24. The Apostle accommodates the prophecy to his own case.

22. Διὸ . . . For which cause . . . Their having admitted the Gospel at Rome, and he preaching it to those who had never heard it before. Ἐγκόπτω is properly to cut, as ἐγκόπτειν ὁδὸν to cut up the ways with trenches to prevent the enemy from advancing: hence metaphorically to hinder, to interrupt.

23. Νυνὶ δὲ μηκέτι τόπον ἔχων . . . But now having no more place . . . See τόπος at note Acts xxv. 16.; i. e. having no more occasion to detain me at Corinth, or elsewhere in these Grecian climates or parts of the country, for the exercise of my labours in the work of conversion.

24. Ὡς ἐὰν πορεύωμαι . . . Whensoever I take my journey . . . There is no evidence that the Apostle ever went to Spain. Προπεμφθῆναι, see note at Acts xv. 3. Ἐὰν . . .

25 ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. ^a Νυνὶ δὲ
 26 πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἀγίοις. ^b Εὐδό-
 κησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιή-
 σασθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλὴμ.
 27 ^c Εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν. Εἰ γὰρ τοῖς
 πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν
 28 τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. ^d Τοῦτο οὖν ἐπιτελέ-
 σας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου, ἀπε-
 29 λεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν. ^e Οἶδα δὲ, ὅτι ἐρχό-
 μενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου
 30 τοῦ Χριστοῦ ἐλεύσομαι. ^f Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,

^a Acts xix. 21. xxiv. 17.^b 1 Cor. xvi. 1. 2. 2 Cor. viii. 1. ix. 2. 12.^c Supra xi. 17. 1 Cor. ix. 11. Gal. vi. 6.^d Phil. iv. 17.^e Supra i. 11.^f 2 Cor. i. 11. Phil. ii. 1. Col. iv. 12.

29 † τοῦ εὐαγγελίου τοῦ

ἐμπλησθῶ, if first I be somewhat filled with your company; i. e. if I have first in some measure enjoyed your company. See ἀπὸ μέρους above ver. 15. To be filled with your company is to receive much gratification from the enjoyment of it. Ælian, speaking of peacocks displaying their beautiful feathers, says: ἐὰ γὰρ ἐμπλησθῆναι τῆς θεῆς τὸν παρεστῶτα, spectatorem enim conspectu suo expleri facile patitur.

25—28. Νυνὶ δὲ πορεύομαι . . . But now I go . . . Three distinct circumstances are here stated—a contribution in Macedonia for the relief of the Christians in Jerusalem, a contribution in Achaia for the same purpose, and an intended journey of St. Paul to Jerusalem. If we turn to Acts xx. 1—5. where see note, we have a journey to Jerusalem, but nothing about a contribution. If we turn however to 1 Cor. xvi. 1—4. we find a contribution carrying on at Corinth, the capital of Achaia, for the Christians of Jerusalem, and also a hint given of the possibility of St. Paul going up to Jerusalem himself. With respect to the contribution in Macedonia, upon turning to 2 Cor. viii. 1—4. we find a contribution was going on in Macedonia at the same time with, or soon however following the contribution which was made in Achaia; see also ix. 2. of the same Epistle. These circumstances, fixed in point of time towards the close of St. Paul's second visit to the peninsula of Greece, are here brought together in the Epistle to the Romans. And Paley concludes that such circuitous coincidences,

and at the same time conformity, are beyond the possibility of contrivance or design. Does not this passage, says he, arise from what goes before, by a junction as easy as any example of writing upon real business can furnish? Could any thing be more natural than that St. Paul, in writing to the Romans, should speak of the time when he hoped to visit them; should mention the business which then detained him; and that he purposed to set forwards upon his journey to them, when that business was completed? Κοινωνία is a communication of benefits, beneficence, and here by a metonymy of the cause for the effect, the benefit itself, the collection. Κοινωνέω is here intransitive, participo, and commercium cum aliquo habeo, as Phil. iv. 15. There is an ellipsis of δώροισι or χρήμασι at πνευματικοῖς, see Bos. Σφραγίζω, to seal, is here to place in security, to deliver safe.

29. Οἶδα . . . ἐλεύσομαι. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ; rather, with the fulness: i. e. with a full imparting of spiritual gifts to them, that if any thing be still wanting towards a perfect knowledge of the Gospel, they might be fully established in the faith; see chap. i. 11. Or his meaning may be, that he should be able fully to satisfy them all, that the Gospel was designed to justify and save both Jew and Gentile, (which was the chief design of this Epistle,) and thus produce a happy union among them.

διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν· ^ε ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου, ἡ εἰς Ἱερουσαλήμ, εὐπρόσδεκτος γένηται τοῖς ἁγίοις· ^h ἵνα ἐν χαρᾷ ³² ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν. ⁱ Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. ³³ Ἀμήν.

Κεφ. ις'. 16.

^a Συνίστημι δὲ ὑμῖν Φοίβην, τὴν ἀδελφὴν ἡμῶν, οὗσαν 1
διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· ^b ἵνα αὐτὴν 2

^ε 2 Thess. iii. 2. 2 Cor. viii. 4.

^h Acts xviii. 21. Supra i. 10. 1 Cor. iv. 19.

xvi. 18. 2 Cor. vii. 13. 2 Tim. i. 16. Philem. 7. 20. Jam. iv. 15.

ⁱ Infra xvi. 20.

1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16. Heb. xiii. 20.

^a Acts xviii. 18.

^b Phil. ii. 29. 3 John 6.

31 † ἵνα alterum

30. διὰ τῆς ἀγάπης τοῦ Πνεύματος ... *for the love of the Spirit ... i. e. by the love which the Spirit hath shown in giving you his manifold gifts; and by that mutual love which he diffuses through the hearts of the faithful, by which they are knit together, called the fellowship of the Spirit, Phil. ii. 1.* Συναγωνίσασθαι expresses the fervour and the assistance of the prayers which the Apostle begs of the brethren at Rome; a metaphor derived from the contention used by the combatants in the games. See Col. iv. 12.

31. ἵνα ῥυσθῶ ... *That I may be delivered ...* See note at Acts xx. 23. Ἡ διακονία μου, ἡ εἰς Ἱερουσαλήμ, *that my service which I have for Jerusalem, or, which I am performing for Jerusalem; see διακονία at Acts vi. 1.* Εὐπρόσδεκτος ... *may be accepted of, or acceptable to, the saints, and that every prejudice and jealousy may be removed, when they witness this munificence of the Gentiles towards them.*

32. 33. ἵνα ... *That ...* The consequence will be, that, if this service is acceptable to the brethren at Jerusalem, and it produces that happy union which I have so much at heart to accomplish, I shall come to Rome with great joy. How the Apostle was disappointed in his generous

intention, and in what manner he came to Rome, we find Acts xxvii. 1. xxviii. 16. Συναπαύομαι properly is *to rest together; metaphorically, to be refreshed together, or to receive comfort and pleasure together, viz. in thanksgivings to God for the happy effects of his ministry and labours.* Ὁ Θεὸς τῆς εἰρήνης, *the God of peace, i. e. the great giver of every blessing both temporal and spiritual.*

CHAP. XVI.

1. Συνίστημι ... Κεγχρεαῖς. *I commend unto you Phæbe our sister, which is a servant of the church which is at Cenchrea.* The Apostle recommends Phæbe, the bearer of this Epistle, who had occasion to go to Rome about some important affairs, to the good offices of the Roman brethren; and adds salutations to several persons by name, who were members of the Church at Rome. See διάκονον at note Acts vi. 1. Ἐν Κεγχρεαῖς: see note at Acts xviii. 18. Συνίστημι is here *to set before one for notice or approval, hence to commend, to commit to the care and kindness of any one.*

προσδέξθε ἐν Κυρίῳ, ἀξίως τῶν ἁγίων, καὶ παραστῆτε
 αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι· καὶ γὰρ αὕτη προ-
 3 στατίς πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. ^c Ἀσπάσασθε
 Πρίσκαν καὶ Ἀκύλαν, τοὺς συνεργούς μου ἐν Χριστῷ
 4 Ἰησοῦ, (^d Οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχη-
 λον ὑπέθηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ
 5 πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν.) Καὶ τὴν κατ' οἶκον
 αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον, τὸν ἀγαπητόν
 6 μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. Ἀσπά-
 7 σασθε Μαριὰμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. Ἀσπά-
 σασθε Ἀνδρόνικον καὶ Ἰουνίαν, τοὺς συγγενεῖς μου καὶ συν-
 αιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστό-
 8 λοις, οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. Ἀσπάσασθε

^c Acts xviii. 2. 18. 26. 2 Tim. iv. 19.

^d 1 Cor. xvi. 15. 19. Col. iv. 15. Philem. 2.

2 = καὶ γὰρ αὕτη

3 * Πρίσκιλλαν

5 * τῆς Ἀχαΐας

6 = εἰς ὑμᾶς

2. καὶ γὰρ αὕτη... ἐμοῦ· for she hath been a succourer of many, and of myself also. The Apostle does not call her παραστάτις, an assistant of many, though it might seem to allude to παραστήτε just before. It is the reading of a few Mss. but the authority is not sufficient. Προστάτις is a patroness. This implies that she was a woman of considerable wealth and influence. The word is formed from προϊσταμαι, which is not only to preside, but to protect and defend. Suid. οἱ τῶν μετοίκων Ἀθηήρσι προσετηκότες προστάται ἐκαλοῦντο· ἀναγκαῖον γὰρ ἦν ἐκαστῷ τῶν μετοίκων πολίτην τινα Ἀθηναίων νέμειν προστάτην.

3. 4. Ἀσπάσασθε Πρίσκαν... Greet Priscilla... See notes at Acts xviii. 2. 3. Πρίσκαν is undoubtedly here the genuine reading; she is however the same person mentioned in the Acts, by the name of Priscilla. Thus Livia in Tacitus, is Livilla in Suetonius; Claudia, Claudilla. Τράχηλον ὑπέθηκαν, in their zeal to promote the Christian cause, as συνεργοί, and to bring others to the faith, and particularly in serving me, have offered themselves to the most imminent dangers. We have the same proverbial expressions in Latin; as *dare cervices, caput obijcere periculis*. Ὑποτίθημι is here used in its proper sense, suppono, subijcio, an expression taken from the mode of executing some criminals. In 1 Tim. iv. 6. it is to suggest, to put in remembrance.

5. Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν... Likewise greet the church that is in their house... Ἐκκλησία is the assembly of saints, who met in their house for social worship. Though Chrysostom, Theodoret and Theophylact say, they were so zealous in the faith, ὥστε τὸν οἶκον αὐτῶν, πάντας πιστοὺς ποιῆσαι, τοὺτους καὶ ἐκκλησίαν ὠνόμασεν, that they converted their whole families to the profession of it, for such families he calls the church. Ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας, this is the best supported reading: and Stephanus and his family were the first-fruits of Achaia, 1 Cor. xvi. 15. The first-fruits means, that he was first converted to the faith there, as the phrase is used by St. Clemens.

7. Ἰουνίαν... Junia. Whether we understand Ἰουνίαν to be Junia a woman, or Junias a man, is of little import, and rests on mere conjecture. By τοὺς συγγενεῖς μου, the Apostle understands his fellow Jewish Christians. Συναιχμαλώτους, my fellow-prisoners. Before St. Paul went to Rome, he was ἐν φυλακαῖς περισσοτέρως, in prisons often, 2 Cor. xi. 23.; so he might well have many fellow-prisoners. Ἐπίσημοι ἐν τοῖς ἀποστόλοις, of note among the Apostles: this is understood by most commentators to be, highly esteemed by the Apostles, before the dispersion occasioned by the death of Stephen. They were, say, on the contrary, Chrysostom and Theodoret, men eminent among the teachers and Apostles

Ἀμπλίαν, τὸν ἀγαπητὸν μου ἐν Κυρίῳ. Ἀσπάσασθε Οὐρ- 9
 βανὸν, τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν, τὸν
 ἀγαπητὸν μου. Ἀσπάσασθε Ἀπελλῆν, τὸν δόκιμον ἐν 10
 Χριστῷ. Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. Ἀσ- 11
 πάσασθε Ἡρωδῖωνα, τὸν συγγενῇ μου. Ἀσπάσασθε τοὺς
 ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ. Ἀσπάσασθε 12
 Τρύφαιναν καὶ Τρυφῶσαν, τὰς κοπιώσας ἐν Κυρίῳ. Ἀσ-
 πάσασθε Περσίδα, τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν
 ἐν Κυρίῳ. Ἀσπάσασθε Ροῦφον, τὸν ἐκλεκτὸν ἐν Κυρίῳ, 13
 καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. Ἀσπάσασθε Ἀσύγκρι- 14
 τον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν
 αὐτοῖς ἀδελφούς. Ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, 15
 Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς
 σὺν αὐτοῖς πάντας ἀγίους. Ἀσπάσασθε ἀλλήλους ἐν 16
 φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ
 Χριστοῦ. Ἐπειὶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς 17
 τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδασχὴν ἣν
 ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνετε ἀπ' αὐτῶν. Ὅτι 18

° 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14.

† Acts xv. 24.

1 Cor. v. 9. 11. 2 Thess. iii. 6. 14. 1 Tim. vi. 3. 2 Tim. iii. 5. Tit. iii. 10. 2 John 10.

§ Phil. iii. 19. Col. ii. 4. 1 Tim. vi. 5. 2 Tim. iii. 6. Tit. i. 10. 2 Pet. ii. 3.

16 × πᾶσαι post ἐκκλησίαι

of the churches. For they who are co-workers with the Apostles in planting of the churches, are styled ἀπόστολοι ἐκκλησιῶν, see note at 2 Cor. viii. 23. so Phil. ii. 25.; in which sense Barnabas in Scripture is called an Apostle, Acts xiv. 14. Γεγόνασιν ἐν Χριστῷ, were in Christ, i. e. were converted to the Christian faith.

10. ἐν Χριστῷ· in Christ: i. e. in preaching the Gospel; by a metonymy of cause, Christ being put for his doctrine. Ἐκ τῶν Ἀριστοβούλου, of Aristobulus' household; i. e. of his family, τοὺς ἐκ τῶν οἰκείων ἀγίους, see Bos. Aristobulus himself for some reason is not saluted. He might not be in Rome at the time.

13. Ἀσπάσασθε Ροῦφον... Salute Rufus... See note at Mark xv. 21. Ἐκλεκτὸν, chosen or selected to be a disciple of the Lord; or of great excellency in Christianity, as Ps. lxxviii. 31. they smote down τοὺς ἐκλεκτοὺς, the chosen men that were in Israel. Καὶ ἐμοῦ, and mine, i. e. in her love shown

towards me. *Rufi matrem naturā, Pauli affectu, quomodo Maria Virgo mater Joannis Apostoli.*

16. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ· Salute one another with a holy kiss. This was a custom used among the Romans, as among the Jews, in salutations of friends. We find in Suetonius an edict of Tiberius against the too frequent use of it; *quotidiana oscula prohibuit edicto*. Hence a holy kiss of charity was used by the Christians, 1 Pet. v. 14. But as it seems to have given early occasion of offence in the Christian Church, it was laid aside.

17. Παρακαλῶ... ἀπ' αὐτῶν· Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Διχοστασίαι, from δίχα separately, and στάσις a sedition, are party-divisions. Σκάνδαλα are such actions as give occasions to others to stumble at, and fall off from the Christian faith. See note at Matt. xi.

γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν,
 ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ
 19 εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. ^h Ἡ γὰρ
 ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. Χαίρω οὖν τὸ ἐφ' ὑμῖν·
 θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ
 20 εἰς τὸ κακόν. ⁱ Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σα-
 τανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
 21 ^k Ἀσπάζονται ὑμᾶς Τιμόθεος, ὁ συνεργός μου, καὶ Λού-
 22 κιος καὶ Ἰάσων καὶ Σωσίπατρος, οἱ συγγενεῖς μου. Ἀσ-

^h Supra i. 8. Matt. x. 16. 1 Cor. xiv. 20.

Infra ver. 24. 1 Cor. xvi. 23. 2 Cor. xiii. 14. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18.

Rev. ii. 21. ^k Acts xvi. 1. Col. i. 1. Phil. ii. 19. 1 Thess. iii. 2. 1 Tim. i. 2.

Acts xiii. i. xvii. 5. xx. 4.

18 = τῷ Κυρίῳ Χριστῷ ἡμῶν οὐ 19 ‡ τὸ ante ἐφ' ὑμῖν ib. μὲν
 20 * μεθ' ὑμῶν. Ἀμήν.

6. and v. 29. Παρὰ τὴν διδαχὴν, i. e. contrary to the genuine doctrines of the Gospel which ye have learned from me in this Epistle. Many of the Roman brethren might, however, have heard the Apostles and other inspired men preach in Judea and elsewhere.

18. ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· *but their own belly* ... i. e. their worldly and sinister ends, as also their sensual gratifications. Some have referred ὁ τοιοῦτοι mentioned here to the Gnostics; but he means the Jews who preached up the observance of the Law, as necessary to the salvation of the Gentiles. So say Chrysostom, Ecumenius, and Theophylact: and certain it is that these men caused divisions and separations from others, Gal. ii. 12. 13. causing men to fall from grace, Gal. v. 2. 4. that they did this ἐν λόγῳ κολακείας, *by flattering words*, 1 Thess. ii. 5. and that in this they served not Christ but their own bellies, Phil. iii. 19. doing these things for filthy lucre's sake, Tit. i. 10. 11. Χρηστολογία in a good sense is a kind and benevolent address; in a bad sense as here is a plausible discourse with empty professions of regard without any real benevolence. Εὐλογία also, which is generally used to express praise or blessing, denotes here a flattering showy form of address to draw the unsuspecting into fatal delusions. Εὐλογίας, τοῦτοι κολακείας, says Theophylact. Ἀκακοὶ are simple persons, unsuspecting and without guile.

19. Χαίρω οὖν τὸ ἐφ' ὑμῖν· *I am glad therefore on your behalf*. Κατὰ τὸ ἐφ' ὑμῖν μέρος, with the ellipsis of κατὰ and μέρος; see Bos. Rosenmüller is wrong in thinking τὸ redundant. The Apostle rejoices on account of the purity of their conversion, and their adherence to the principles of the true faith; and hopes that the artifices of designing men will not deceive them: ἀκεραίους εἰς τὸ κακόν, so good as not to deceive others. We have a direction much like this, 1 Cor. xiv. 20.

20. συντρίψει τὸν Σατανᾶν ... *shall bruise Satan* ... See note at Matt. iv. 10.; i. e. shall break the force and attempts of Satan upon your peace by these his instruments, who would engage you in quarrels and discords. The persecuting and unbelieving Jews are called *ministers of Satan*, 2 Cor. xi. 15. The Apostle foretells their speedy destruction, referring to the impending destruction of Jerusalem, after which the Jews were not in a condition to persecute the Christians.

21—23. Ἀσπάζονται ὑμᾶς Τιμόθεος ... *Timotheus, my work-fellow* (rather, fellow-labourer) ... With this passage, says Paley, compare Acts xx. 4. The Epistle to the Romans was written just before St. Paul's departure from Greece, after his second visit to that peninsula: the persons mentioned in the Acts are those who accompanied him in that departure. Of seven whose names are joined in the salutation of the Church of Rome, three, viz. Sosipater,

πάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ. ¹ Ἀσπάζεταιται ὑμᾶς Γάϊος, ὁ ξένος μου καὶ τῆς 23 ἐκκλησίας ὅλης. Ἀσπάζεταιται ὑμᾶς Ἑραστός, ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος, ὁ ἀδελφός.

^m Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάν- 24 των ὑμῶν. Ἀμήν. ⁿ Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι 25 κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου. ^o Φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν κατ' 26 ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως, εἰς πάντα

¹ Acts xix. 22. 1 Cor. i. 14. 2 Tim. iv. 20. ^m Supra ver. 20. ⁿ Eph. i. 9. iii. 3. 4. 5. 9. 20. Col. i. 26. 27. 1 Thess. iii. 13. 2 Thess. ii. 17. iii. 3. Jude 24. ^o 2 Tim. i. 10. Tit. i. 2. 3. 1 Pet. i. 20. Acts vi. 7. Supra i. 5.

26 † τε

Gaius, and Timothy, are proved by the passage in the Acts to have been with St. Paul at the time. Four are mentioned in the Acts who are not joined in the salutation; and it is in the nature of the case probable that there should be many attending St. Paul in Greece who knew nothing of the converts at Rome, nor were known by them. In like manner several are joined in the salutation, who are not mentioned in the passage referred to in the Acts. This also was to be expected. The occasion of mentioning them in the Acts was their proceeding with St. Paul upon his journey. But we may be sure that there were many eminent Christians with St. Paul in Greece, besides those who accompanied him into Asia. Of these is Jason; see note at Acts xvii. 6. Lucius in the Epistle is supposed by many learned men to be St. Luke, who was with Paul at the time in the Acts; see xx. 6. This is one of the coincidences mentioned by Paley, which prove the reality of St. Paul's Epistle to the Romans, and which are beyond any probability of design. Ἐγὼ Τέρτιος . . . St. Paul did not always write with his own hand; but dictated to an amanuensis, as we find intimated in some of the Epistles. The first Epistle to the Corinthians, and the second to the Thessalonians, and that to the Colossians, have all near the conclusion some clause like this, The salutation of me, Paul, with my own hand; which must be understood to import, that the rest of the Epistle was written by another hand. See οἰκονόμος at note Gal. iv. 1. 2.

25. Τῷ δὲ δυναμένῳ . . . Now to him that

is of power . . . The gratuitous justification of the Gentiles as well as of the Jews by faith, was that essential point of doctrine, which he had inculcated in this Epistle, which he always preached, and in which he wished that the Romans might be established. This is what he calls his Gospel-doctrine, that of calling the Gentiles as well as Jews into the church and kingdom of Jesus Christ, and that without the observance of the law of Moses. This is the mystery, which had been concealed for ages, but was now openly revealed. See note at Matt. xiii. 35. Χρόνοις αἰωνίοις, since the world began, might be rendered better, through a series or long course of ages. The construction of this dative τῷ δυναμένῳ depends on δόξα at ver. 27. in which verse ᾧ is a pleonasm, introduced for the sake of the repetition of δόξα. All that intervenes between κατὰ τὸ εὐαγγέλιόν μου and γνωρισθέντος ver. 26. might be considered to be parenthetical. Μυστήριον is derived from μύειν, claudere, abscondere, or μύεσθαι sacris initiari; see next verse.

26. Φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν . . . But now is made manifest, and by the scriptures of the prophets, according . . . There must be a comma at νῦν. The Prophets of old foretold of the Messiah, and of the calling of the Gentiles; but yet, as to many circumstances, this was still a mystery, till these prophetic sayings were more clearly revealed by the Spirit given to the Apostles and Prophets, and by the actual accomplishment of what they foretold. The whole verse is thus: Mys-

27 τὰ ἔθνη γνωρισθέντος. ^P Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

P 1 Tim. i. 17. vi. 16. Jude 25.

terium, quod manifestatum est nunc, et accommodatè ad prophetarum oracula, jubente æterno Deo, omnibus gentibus patefactum, eo quidem consilio, ut evangelio credant et religioni obsequantur. See *aiwviov* at note Tit. i. 1—4.

27. Μόνῳ σοφῷ Θεῷ... *To God only wise*... See note at Matt. xix. 17. It

seems necessary to add *inquam* here: see note above ver. 25. Rosenmüller joins διὰ Ἰησοῦ Χριστοῦ with what follows, in this manner: *τούτῳ διὰ Ἰησοῦ Χριστοῦ δόξα*... No authority can be attributed to the subscriptions which are appended to St. Paul's Epistles.

Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

CORINTH was the metropolis of Achaia, situated between the Ægean and the Ionian seas. The inhabitants were wealthy, luxurious and dissolute. It had been destroyed by the Romans, under Mummius, but afterwards restored by Julius Cæsar; when it revived to its former opulence and its former vices. There were at this time a great number of sophists and philosophers; and as the community consisted partly of Jews, and partly of Heathens, there was in the city a mixture of Jewish superstition and Heathen licentiousness. St. Paul planted the Corinthian Church, as is evident from iii. 10. of this Epistle, and Acts xviii. about the latter part of the year 51, or beginning of 52. He remained in Corinth a year and a half, and perhaps longer: see Acts xviii. 11. compared with ver. 18. But after his departure other teachers introduced themselves, who perverted the pure Christian doctrine to their own selfish purposes, and filled the Corinthian Church with various abuses, corrupt opinions, schism and error. To confute these pernicious errors was this admirable Epistle written, and to silence and bring to punishment a profligate impostor in particular, a Jew by birth, who had come to Corinth, recommended by some Christian converts in Judea, had formed a party among the brethren, derided the Great Apostle's precepts, defended the licentious practices of the Greeks, and at the same time enjoined obedience to the law of Moses; denied the resur-

rection of the dead, and even patronised a person among the Corinthians, who lived in a state of incest with his father's wife. The Apostle, on hearing this, sent first Timothy and Erastus, his fellow-labourers in the Gospel, intending to visit the Corinthians shortly himself. But in the meanwhile messengers came to him from the Church at Corinth, with a letter; and with a request that he would advise, assist and direct them in their doubts and difficulties, on the various subjects which agitated them and created divisions among them. And these questions, among other objects, proposed to him by the virtuous and orderly part of the Christian community, the Apostle answers. This Epistle was written from Ephesus in the year 56 or 57. Titus was the bearer of it; accompanied probably by Stephanas, Fortunatus, and Achaicus.

Κεφ. α'. Ι.

^a ΠΑΥΛΟΣ, κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή- 1
ματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, ^b Τῇ ἐκκλησίᾳ τοῦ 2
Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ,
κλητοῖς ἁγίοις σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ
ἡμῶν · ^c Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, 3
καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^d Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ 4
χάρτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ · ^e Ὅτι 5
ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ

^a Rom. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. Acts xviii. 17. ^b Jude 1.
John xvii. 19. Acts ix. 14. 21. xv. 9. xxii. 16. Rom. i. 7. iii. 22. 2 Tim. i. 9. ii. 22.
Infra viii. 6. ^c 2 Cor. i. 2. Eph. i. 2. 1 Pet. i. 2. ^d Rom. i. 8.

^e Infra xii. 8. 2 Cor. viii. 7. Col. i. 9.

CHAP. I.

1—3. Παῦλος ... Paul ... See κλητὸς ἀπόστολος at note Rom. i. 1. and Σωσθένης at note Acts xviii. 17. Ὁ ἀδελφός; this is the accustomed manner of mentioning a fellow Christian; so Rom. xvi. 23. Κούαρτος, ὁ ἀδελφός. This practice of calling each other *brethren* continued long in the Christian Church. Διὰ θελήματος Θεοῦ is a phrase peculiar to St. Paul, by which he intimates his extraordinary call. Ἠγιασμένοις ἐν Χριστῷ Ἰησοῦ, *sanctified in Christ Jesus*; Christians being separated from the common state of mankind to be the people of God, and furnished with extraordinary helps and motives to holiness, are said to be *sanctified*, and styled also *holy, holy brethren, a holy nation*, and *saints*. Thus the Jews being separated from the corrupted mass of heathen idolaters, were called *holy*, Exod. xix. 5. 6. Τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, *that in every place call upon the name of Jesus Christ*; see note at Acts ix. 11. ἐν παντὶ τόπῳ, *in every place*, as well as Corinth. After Κυρίου ἡμῶν, the Apostle seems to correct himself, *our Lord* did I say? Not so; but αὐτῶν τε καὶ ἡμῶν, *theirs* as well as *ours*. The Apostle opens his Epistle with a most affectionate salutation, and congratulates them on the rich

Gr. Test.

variety of gifts and graces which God had bestowed upon them. He then reprobates the factions which existed in the Church of Corinth, and shows the little stress that was to be laid on eloquence and philosophy, to which some of the preachers made high pretensions, illustrating this by the choice God had made of the humble Gospel preachers, who were quite destitute of these human advantages.

4. ἐπὶ τῇ χάρτι τοῦ Θεοῦ ... *for the grace of God* ... This is understood of *spiritual gifts*, as appears from ver. 5. See also Rom. xii. 6. But it may mean also the abundant *grace of God* by which they were converted and received into the Christian Church.

5. Ὅτι ... γνῶσει. *That in every thing ye are enriched by him, in all utterance, and in all knowledge. I thank my God*, that ye are enriched by him with a variety of gifts and graces, and particularly that ye are endowed with all sorts of languages, and all knowledge of spiritual and divine things. This mention of the things in which they did really excel, would tend to soften their minds, and dispose them the better to receive the plain reproofs he was going to give them. Ὅτι ἐν παντὶ, that is *χαρίσματος* or *πράγματι* und.

- 6 γνώσει. [†] (Καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν
 7 ὑμῖν.) ^g Ὅστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματος,
 ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ
 8 Χριστοῦ. ^h Ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγ-
 κλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 9 ⁱ Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Τιοῦ
 αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ Κυρίου ἡμῶν.
 10 ^k Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,
 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ᾗτε δὲ κατηρτισμένοι ἐν τῷ

[†] 2 Tim. i. 8. Rev. i. 2.

^h 1 Thess. iii. 13. v. 23. Col. i. 22.

1 Thess. v. 24. 2 Thess. iii. 3. Heb. x. 23. 1 John i. 3. iv. 13.

^k Rom. xii. 16. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2. iii. 16. 1 Pet. iii. 8.

^g Phil. iii. 20. Tit. ii. 13. 2 Pet. iii. 12.

ⁱ Isa. xlix. 7. John xv. 4. Infra x. 13.

6. 7. Καθὼς here is *postquam*, as Acts vii. 17. Μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν the testimony of Christ was confirmed in you: i. e. ye experienced a full conviction, by the communications of the Spirit, of the truth of the Gospel of Christ; *quod de Christo testatur*. Ὅστε μὴ ὑστερεῖσθαι . . . so that you are not deficient in any spiritual endowment, by the earnest of which you have every encouragement to expect, or wait for the second coming of the Lord.

8. Ὃς . . . Χριστοῦ. *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ*. Ὃς must refer to Θεὸς ver. 4. as there is a manifest distinction here between him who βεβαιώσει, and our Lord whose day is mentioned. God will do all that is requisite on his part to render you unblamable to the end; so that you shall not fail of it through any want of divine grace necessary to that end, or any unfaithfulness to his promise, who hath already reconciled you to himself, through the death of Christ, to present you holy, and unblamable, and unreprouvable in his sight; if you continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, Col. i. 21—23. Phil. i. 6. Heb. iii. 6. 14. The Apostle speaks here to the whole body of the Church. Ἀνεγκλητος, *irreprehensibilis*, (from a priv. and ἐγκαλέω *in jus voco*,) *vir vitæ sanctissimæ et inculpatissimæ*, as Gellius says, *perfectus*.

9. Πιστὸς ὁ Θεὸς . . . *God is faithful* . . . faithful to his promises, and may be confided in. In this form Θεὸς never wants the article. See 2 Cor. i. 18. ix. 8. Heb. vi. 10.

et passim. This verse defeats the conjecture of those who, to evade the received interpretation of Rom. ix. 5. ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς, would transpose ὁ ὢν, and likewise alter the accent and breathing of ὢν, making the reading ὦν ὁ; so as to make the meaning, "whose, viz. of the Jews, is the supreme God:" though St. Paul had already in that Epistle asserted that the Gentiles also, and not the Jews exclusively, had an interest in the One True God. He here assures the Corinthian Church of the acceptance of that God, who hath called them to salvation by his Son.

10. ἵνα τὸ αὐτὸ . . . γνώμη. *that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment*. The Apostle passes now and at once from commendation to blame. He adjures the Corinthians by the name of the Lord Jesus, that there be no divisions or schisms among them; see also below xi. 18. xii. 25. Σχίσμα is a *breach* or *rupture*, and used commonly for *discrepancy in sentiment*, as John vii. 42. But it may also be understood as a violation of harmony, and alienation of the heart. The great and powerful cement which united the souls of Christians, was their mutual love. Their hearts, in the emphatical writing of the Holy Writ, were knit together in love, Col. ii. 2. This was the distinguishing badge of their profession. Their professing the same faith, and mere external religious connexion, were of little significance, unless they were rooted in love. Σχίσματα therefore, besides signifying an outward distinc-

αὐτῶ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ. Ἐδηλώθη γάρ μοι περὶ 11
 ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι.
¹ Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι 12
 Παύλου· ἐγὼ δὲ, Ἀπολλῶ· ἐγὼ δὲ, Κηφᾶ· ἐγὼ δὲ,
 Χριστοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη 13
 ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; ^m Εὐ- 14
 χαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον
 καὶ Γάϊον· Ἴνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα 15
 ἐβάπτισα. ⁿ Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοι- 16
 πὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

¹ John i. 42. Acts xviii. 24. xix. 1. Infra iii. 4. xvi. 12.
 Rom. xvi. 23.

ⁿ Infra xvi. 15. 17.

^m Acts xviii. 8.

15 || ἐβαπτίσθητε alii ἐβαπτίσθη

tion or separation resulting from jarring opinions and expressions, is a violation of that union of affection among Christians, in which the spirit, the life and power of religion are principally placed. Elsner on this passage observes, that *καταρτίζειν* sometimes signifies with the Greeks *lite et contentione sublatâ conciliare*, whence *καταρτιστής* is *reconciliator animorum*, and he therefore renders this ἦτε δὲ . . . *compositi aut conciliati conjunctissimis animis et sententiis*, and the same at 2 Cor. xiii. 11. where, however, *καταρτίζεσθε* seems better rendered, *adspirate ad perfectionem Christianam*.

11. 12. Ἐδηλώθη γάρ μοι περὶ ὑμῶν . . . For it hath been declared to me of you . . . It appears, says Paley, that although the Corinthians had written to St. Paul, requesting his answer and his directions in several things, yet that they had not said one syllable about the enormities and disorders which had crept in amongst them, and in the blame of which they all shared; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. The quarrels and disputes excited by their contentious adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in their letter, but communicated to St. Paul by more private intelligence. Ἐπὶ τῶν Χλόης, οἰκείων und. See Bos. Ἐγὼ δὲ, Ἀπολλῶ, And I of Apollos; μέρους und. See Bos. He had been a distinguished preacher of the Gospel among the Corinthians; see below, iii. 6. and at note Acts xviii. 25. But we find from xvi. 12.

that he declined going again to Corinth when Paul solicited him, probably not to countenance any party in that factious Church. It appears from this honourable testimony in his favour, that Paul did not mean to represent him as the head of a party, but to adumbrate some Judaizing teachers under his name, to avoid giving unnecessary offence. Κηφᾶ he refers to the Judaizers, who, Peter having been the Apostle of the circumcision, formed the party of Cephites. Ἐγὼ δὲ, Χριστοῦ Chrysostom places a full stop at Κηφᾶ, that the next clause may stand in opposition to all the others: Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas. But I am of Christ; and is Christ divided? But there might have been some who valued themselves as having heard Christ in his own person, and appealed to his own strict observance of the Mosaic law for their adherence and attachment to it.

13. Μεμέρισται ὁ Χριστός; . . . Is Christ divided? . . . Do you then suppose there is any diversity in the religion of the Gospel? Did Christ preach different and contrary doctrines? Did either I or Apollos or Peter die for your sins, and become your Saviour? Or were any of you baptized into a religion of our making? See βαπτίζεσθαι εἰς τὸ ὄνομα at note Matt. xxviii. 19.

14—16. Εὐχαριστῶ . . . I thank God . . . that God's providence so ordered it. See note at Acts xviii. 8. Gaius or Caius was the host of the Apostle, when he wrote his Epistle to the Romans. Rom. xvi. 23. Paul baptized very few personally: that office was often delegated to inferiors; see διακονία at note Acts vi. 1.

- 17 ° Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγε-
 18 λίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς
 τοῦ Χριστοῦ. ^ρ Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν
 ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις
 19 Θεοῦ ἐστι. ^α Γέγραπται γὰρ, Ἀπολῶ τὴν σοφίαν τῶν
 20 σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. ^τ Ποῦ
 σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τού-
 του; οὐχὶ ἐμώρσανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;
 21 ^σ Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
 τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ

° Infra ii. 1. iv. 13. 2 Pet. i. 16.

^ρ Infra ii. 14. xv. 2. Rom. i. 16. Infra ver. 24.

^α Job v. 12. 13. Isa. xxix. 14. Jer. viii. 9.

^τ Isa. xxxiii. 18. xlv. 25. Job xii. 17.

xx. 24. Rom. i. 22.

^σ Matt. xi. 25. Luke x. 21. Rom. i. 20. 21. 28.

20 † τούτου

17. Οὐ γὰρ ἀπέστειλέ με . . . Χριστοῦ·
 For Christ sent me not to baptize, but to
 preach the gospel: not with wisdom of
 words, lest the cross of Christ should be
 made of none effect. 'This implies clearly
 that it is the preaching of "the cross,"
 which is made effectual. When St. Paul
 says that he "was sent to preach, not to
 baptize," he must be understood to refer to
 the disputes then prevailing at Corinth, not
 positively to declare that it was no part of
 an Apostle's office to baptize. But the
 Apostles had the office of preaching com-
 mitted to them, being endued with the
 highest degree of inspiration and miraculous
 powers, being best qualified for converting
 the world. Paul argues, says Dr. Campbell,
 that the success of the preachers of the
 Gospel, in spite of the want of those ac-
 complishments in language then so highly
 valued, particularly at Corinth, was an evi-
 dence of the divine power and energy with
 which their ministry was accompanied. He
 did not address them with artificial periods
 and a studied elocution, ἐν σοφίᾳ λόγου, lest
 the cross of Christ should be made of none
 effect; see κενῶσθαι at note Rom. iv. 14.
 lest to human eloquence that success should
 be ascribed, which ought to be attributed to
 the divinity of the doctrine, and the agency
 of the Spirit, in the miracles wrought in
 support of it. There is hardly any senti-
 ment which he is at greater pains to enforce.
 He used none of the enticing or persuasive
 words of man's wisdom—Wherefore? That
 their faith might not stand in the wisdom of
 men, but in the power of God, below, ii. 4.

5. That it might appear beyond contradic-
 tion, that the excellency of the power was
 of God and not of man.

18. 19. Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ . . .
 For the preaching of the cross . . . To the
 obstinate unbelievers, to them who perish
 because they reject the preaching and doc-
 trine of a crucified Saviour, it appears
 ridiculous and unintelligible to expect sal-
 vation from one who could not save him-
 self; but by us believers who are in the
 way to everlasting salvation, it is embraced
 as the great foundation of our hopes, and
 because it is confirmed by demonstrations of
 the Spirit and power. See note at Acts ii.
 47: Γέγραπται . . . This quotation is from
 Isa. xxi. 14.

20. Ποῦ σοφός; . . . Where is the wise?
 . . . The Apostle speaks of these persons as
 having no longer any existence, and there-
 fore they are anathemas by the rule men-
 tioned at note Matt. xiv. 6. This wonder-
 ful and unexpected method of salvation
 hath proved the vanity and futility of phi-
 losophical schemes and human speculations:
 it has baffled the learning and traditions of
 the Jewish doctors. Συζητητῆς is a sophis-
 tical and subtle disputer on all points of
 learning. Cæcumenius, ὁ λογισμοῖς καὶ
 ἐρευνῶναι τὰ πάντα ἐπιτρέπων.

21. Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ . . .
 For after that in the wisdom of God . . . i. e.
 in the works of his wisdom, the works of
 creation and providence; as also in the
 sacred Scriptures. Διὰ τῆς σοφίας here, is
 the pride of human learning, a paronomasia.
 Κόσμος, i. e. the doctors and teachers of the

κηρύγματος σῶσαι τοὺς πιστεύοντας. [†] Ἐπειδὴ καὶ Ἰου- 22
δαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν·

[‡] Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις 23
μὲν σκάνδαλον, Ἕλλησι δὲ μαρίαν· [×] Αὐτοῖς δὲ τοῖς 24
κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν
καὶ Θεοῦ σοφίαν. Ὅτι τὸ μαρὸν τοῦ Θεοῦ, σοφώτερον τῶν 25
ἀνθρώπων ἐστὶ· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ, ἰσχυρότερον τῶν
ἀνθρώπων ἐστὶ.

[‡] Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ 26
σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς·

² Ἀλλὰ τὰ μαρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς 27
σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο

[†] Matt. xii. 38. xvi. 1. John iv. 48. [‡] Isa. viii. 14. Matt. xi. 6. John vi. 60. 66.
Infra ii. 14. Rom. ix. 32. Gal. v. 11. 1 Pet. ii. 8. [×] Supra ver. 18. Rom. i. 4. 16.
Col. ii. 3. [‡] John vii. 48. Jam. ii. 5. ² Matt. xi. 25. Ps. viii. 2.

22 = σημεῖα 23 = ἔθνεσι δὲ μαρίαν

world. Οὐκ ἔγνω . . . it could not discover divine truths, the way to happiness, nor glorify the true God; that is, the Gentile world by the study of philosophy, and the Jewish world by their dependence on the knowledge of the Mosaic law. Εἰδόκησεν, this expression indicates the *complacency* God had in it. Διὰ τῆς μαρίας τοῦ κηρύγματος, for τὸ μαρὸν κήρυγμα, as they think fit to style the preaching of a crucified Saviour.

22—26. Ἐπειδὴ καὶ Ἰουδαῖοι . . . For the Jews . . . The Apostle gives the reason by this illustration why to the world the doctrine of a crucified Saviour, and salvation through Christ, was foolishness. Σημεῖον αἰτοῦσι, *require a sign*; see observations at Matt. xii. 38. In our Saviour's time the Jews were always requiring a sign; and in the time of the Apostles they required the same; and false Christs deceived them by σημεῖα ἐλευθερίας, the *signs of deliverance from the Romans*. In the three following verses, St. Paul repeats the same reasoning a little more expressly applied to the Jews and Gentiles. Since the Jews, for the confirmation of any doctrine, require any extraordinary signs of the power of God to accompany it, and nothing will please the acute and learned Greeks but what is recommended by philosophy; and though our preaching of a crucified Messiah be a scandal and an offence to the Jews, and foolishness to the

Greeks, yet we have what they both seek; for both Jew and Gentile, when they are called, find the doctrine of a crucified Saviour, which we preach, to be the power of God, and wisdom of God. Ἰουδαίοις μὲν σκάνδαλον, the Jews treated with the utmost contempt a religion, whose author had incurred the greatest curse in the law of God, since it is written, Cursed is every one who is hanged on a cross. Ἕλλησι δὲ μαρίαν, in the eyes of the Gentiles, it was the last infatuation to receive or preach a religion, whose founder had suffered the punishment of the most abandoned slave. Τὸ μαρὸν τοῦ Θεοῦ and τὸ ἀσθενὲς τοῦ Θεοῦ are what the world represented and censured as a folly and weakness unworthy of God, but which have in their effects proved wiser and stronger than all the schemes and efforts which men can make either to enlighten and reform the world, or to obstruct the success of the Christian religion. Τὴν κλῆσιν ὑμῶν, *your calling*, is besides their call to the Gospel in general, or the particular call of their ministers to their office, an inward and effectual calling. There is an ellipsis in ver. 26. of κλητοὶ εἰσι after εὐγενεῖς.

27—29. Ἀλλὰ τὰ μαρὰ τοῦ κόσμου . . . For God hath chosen the foolish things of the world . . . μέρη und. See Bos. These neuters however mean persons; i. e. the illiterate, those who are esteemed fools by the learned, because they are destitute of

28 ὁ Θεὸς, ἵνα καταισχύνη τὰ ἰσχυρά· ^a Καὶ τὰ ἀγενῆ τοῦ
κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ
29 ὄντα, ἵνα τὰ ὄντα καταργήσῃ· ^b Ὅπως μὴ καυχῆσθαι
30 πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. ^c Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε
ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιο-
σύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις· ἵνα, καθὼς γέ-
31 γραπται, ^d Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

Κεφ. β'. 2.

1 ^a Καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπερ-
οχὴν λόγου ἢ σοφίας, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ

^a Rom. iv. 17. Infra ii. 6. ^b Rom. iii. 27. Eph. ii. 9. ^c Jer. xxiii. 5. 6.
John xvii. 19. Rom. iv. 25. Eph. i. 7. Phil. iii. 9. 2 Cor. v. 21. Supra ver. 24.
^d Jer. ix. 23. 24. 2 Cor. x. 17. ^a Supra i. 6. 17. Infra ver. 4. 13. 2 Pet. i. 16.

28 † καὶ ante τὰ μὴ ὄντα

29 * ἐνώπιον αὐτοῦ

30 = σοφία ἡμῖν

1 = τὸ μυστήριον

human learning. *ἵνα τοὺς σοφοὺς κατα-
ισχύνη, to confound the wise*; see καταισχύ-
νω at Rom. v. 5. to make it manifest that
there was no need of human wisdom to
bring about so mighty an effect, lest the
fruits of Christ's embassy, and the progress
of the Gospel, should be attributed to human
and natural causes. *τὰ μὴ ὄντα, things
which are not*, i. e. the Gentiles; a hyper-
bolical expression, denoting the extreme
contempt in which they were held by the
Jews. *καταργήσῃ, to bring to nought*; see
καταργέω at note Luke xiii. 6. that the Gen-
tiles might become God's Church, and the
Jewish economy should cease. *Μὴ—πᾶσα
σὰρξ, nulla caro, no man*. Hoogveen.

30. 31. Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ
Ἰησοῦ . . . *But of him are ye in Christ
Jesus . . .* By the grace of God alone, and
not by human agency, ye are advanced to
this happy state, and share in the blessings
given by the Saviour; who is the author of
that evangelical wisdom, which far excels
the wisdom of philosophy and Jewish learn-
ing; the author of justification, as procuring
for us that remission of sins which the Law
could not give; the author of sanctification,
as procuring for, and working in us, not
only an external and relative holiness, but
true and internal holiness, Ephes. iv. 24.
wrought in us by the Holy Spirit; the au-

thor of redemption from the dominion of sin
and death. *Ὅς ἐγενήθη ἡμῖν σοφία ἀπὸ
Θεοῦ, is by some included in a parenthesis,*
thus: For of him in Christ Jesus, (who is
made of God unto us wisdom,) ye are
righteousness, sanctification, and redemption,
i. e. justified, sanctified, and redeemed. *ἵνα,
that, γέννηται* und. Bos. See Jer. ix. 23.
24. "Itaque ut peccata nostra imputantur
Christo, sic justitia sive merita Christi per
fidem imputantur nobis. Justificatio igitur
nostra nobis quidem planè gratuita est;
Christo non gratuita: ille enim peccata
nostra persoluto pretio sibi imputator sponte
luit et expiavit; nos justitiam ejus nobis
imputantes nihil solventes, tantummodo cre-
dentes dono accepimus: hinc Pater placa-
tus omnes credentes justos pronuntiat, nec
ulla ratio satisfactionis clarior aut æquior
esse potest.—Justificamur ergo fide absque
operibus legis, non absque operibus fidei;
eo quod opera a fide vivā ac verā abesse
non possunt." Miltonus de Doctrinā Chris-
tianā.

CHAP. II.

1. Καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς . . . *And I,
brethren, when I came to you . . .* The
Epistle purports to have been written after

Θεοῦ. ^b Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν 2
Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. ^c Καὶ ἐγὼ ἐν ἀσθε- 3
νείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶ ἐγενόμην πρὸς ὑμᾶς·
^d Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς 4
ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος
καὶ δυνάμεως. ^e Ἴνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ 5
ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

^b Gal. vi. 14.^c Acts xviii. 1. 6. 12. 2 Cor. x. 10. xi. 30. xii. 5. 9. Gal. iv. 13.^d Supra i. 17. Infra ver. 13. 2 Pet. i. 16. 1 Thess. i. 5.^e 2 Cor. iv. 7. vi. 7.

2 = ἔκρινά τι εἰδέναι

4 ‡ ἀνθρωπίνης

ib. || ἐν πειθοῖ σοφίας, ἀλλ'

St. Paul had already been at Corinth, and also while on the eve of another visit to that Church; see below, iv. 19. xvi. 5. And we find from the Acts that he did in fact visit Corinth twice. Once as recorded in Acts xviii. and a second time as mentioned briefly in xx. The Apostle further illustrates the reasons why he disclaimed all pomp of language, subtilty and human wisdom; that the doctrines he was to teach, being a divine revelation, were much above any discoveries of human learning, and their nature could not be received by the corrupted minds of men. Ὑπεροχὴ is *excellence*, from ὑπερέχω to *excel*, to be *eminent*: also, as in 1 Tim. ii. 2. *dignity, authority*. Some connect καθ' ὑπεροχὴν λόγον ἢ σοφίας with καταγγέλλων, *I came not—declaring with excellency of speech*. Τὸ μαρτύριον, *the testimony*, the Christian religion; to the truth of which God testified, by signs and wonders and divers miracles, and distributions of the Holy Ghost, Heb. ii. 4.

2. Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι . . . For I determined not to know any thing . . . i. e. to profess and teach, *scire videri, profiteri*. See note at Mark xiii. 32. Καὶ τοῦτον ἐσταυρωμένον and him crucified. The Apostle lays additional stress on this circumstance, as the foundation-stone of evangelical doctrine; particularly as the idea of a crucified Redeemer was the great stumbling-block. But Paul, instead of concealing this as an infamy, made it the main point upon which he insisted. The Apostle's argument therefore is this: I have disclaimed all the arts of human wisdom, and have made *Jesus Christ, crucified for sinners*, the constant and chief subject of my preaching.

3. Καὶ ἐγὼ . . . ὑμᾶς. And I was with you in weakness, and in fear, and in much

trembling. St. Paul, by thus setting forth his own modest and humble behaviour amongst them, reflects on the contrary carriage of their false Apostle, which he describes in words at length, 2 Cor. xi. 20. Ἐν ἀσθενείᾳ, opposed to *wisdom, power, &c.* which he disclaimed when he first addressed them on the subject of Christianity. But St. Paul also 2 Cor. x. 10. mentions *his bodily presence being weak*, and *his speech contemptible*, this infirmity of flesh rendering him despicable in the eyes of others, Gal. iv. 13. 14. By φόβῳ and τρόμῳ he alludes to the violent opposition of the Jews, which made so deep an impression on him when he was at Corinth, that Christ saw fit to appear to him and encourage him; see Acts xviii. 6. 9. But see note also at 2 Cor. vii. 15. Schleusner renders these words here, *cautè et providè*, i. e. *cauens ne laudem et gloriam doctrinæ affectare viderer*.

4. οὐκ ἐν πειθοῖς σοφίας λόγοις not with enticing words of man's wisdom . . . See note above, i. 17. Πειθὸς for πῖθανός is not found in any Greek author; hence this expression has given rise to various conjectures. Some read with Origen and Beza, ἐν πειθοῖ—λόγων: or with Grotius, πειστοῖς—λόγοις, as διδακτοῖς λόγοις, ver. 13. or as P. Junius, πειθοῦς—λόγοις, in the words of persuasion: with Alberti, πειθοῖ καὶ ἀνθρωπίνης σοφίας λόγοις, and my preaching was with persuasive and enticing words. Pasor would make πειθοῖς the plural of πειθῶ, thus: ἐν πειθοῖς, ἀνθρωπίνης σοφίας λόγοις, the latter being in apposition to it, *I came not with persuasives, the words of human wisdom*. It is an ingenious conjecture of Kühnius that ΠΙΘΟΙΣ was the ancient abbreviation for ΠΙΘΑΝΟΙΣ, and that it was corrupted into πειθοῖς.

6 ^f Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις · σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν
 7 καταργουμένων · ^g Ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ
 8 τῶν αἰώνων, εἰς δόξαν ἡμῶν · ^h Ἡ οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν · (εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν
 9 Κύριον τῆς δόξης ἐσταύρωσαν ·) ⁱ Ἀλλὰ, καθὼς γέ-

^f Supra i. 20. 28. Infra iii. 19. xiv. 20. 2 Cor. i. 12. Eph. iv. 13. Phil. iii. 15. Heb. v. 14. Jam. iii. 15.

^g Rom. xvi. 25. 26. Eph. iii. 5. 9. Col. i. 26. 2 Tim. i. 9.

^h Matt. xi. 25. John vii. 48. xvi. 3. Acts iii. 17. xiii. 27. 2 Cor. iii. 14. 1 Tim. i. 13.

ⁱ Isa. lxiv. 4.

7 * Θεοῦ σοφίαν

6. Σοφίαν . . . καταργουμένων· *Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought.* This is a correction of what he had advanced in the preceding verses. Having said that he had disclaimed all the subtilties of philosophical and human learning, when he taught them the doctrines of Christianity, that he might not appear to them to be destitute of wisdom, he now tells them that the Gospel was wisdom indeed, but of a different kind from the perishing wisdom of men; that it was not proposed to the *σαρκικοῖς* and *νηπίοις* as the generality of the Corinthians still were, but to the *τελείοις*, whom below iii. 1. he calls *πνευματικοῖς*. The *τέλειοι* are those who are fully instructed in the principles of the Christian faith, and the spirituality of its doctrines. Τοῦ αἰῶνος τούτου, i. e. the wisdom of the Heathen world; or αἶων οὗτος is that state which, in the Mosaical constitution, men, either Jews or Gentiles, were in, as contra-distinguished to the evangelical state. By *ἄρχοντες* we may infer from ver. 8. that the Apostle here principally designs the rulers and great men of the Jewish nation. And in telling them that the princes of the Jewish nation are brought to nought, *καταργουμένων*, he checks them from glorying in their Judaizing false Apostles, since the authority of the rulers of that nation, in matters of religion, was now at an end, and they with their very constitution itself were upon the point of being abolished and swept away, for having rejected and crucified the Lord of glory. Λαλεῖν is here *to teach*; see note at John vii. 15. See also *καταργέω* at note Luke xiii. 6.

7. Ἀλλὰ λαλοῦμεν . . . ἡμῶν· *But we*

speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. See note Matt. xiii. 35. i. e. We teach those things which could not be discovered without a divine revelation. By the *wisdom of God in a mystery*, the Apostle seems more particularly to mean God's purpose of calling the Gentiles to be his people under the Messiah; which, though revealed in the O. T., yet was not in the least understood till the times of the Gospel, and the preaching of St. Paul, the Apostle of the Gentiles; which therefore he so frequently calls a *mystery*. See Rom. xvi. 25. 26. In mentioning this subject St. Paul cannot forbear expressions of his admiration of the great and incomprehensible wisdom of God manifested in it. Εἰς δόξαν ἡμῶν, unto our glory, i. e. in being appointed to publish this revelation. The meaning may also be; for the great purpose of our final salvation and glory.

8. οὐκ ἂν τὸν Κύριον . . . *they would not have crucified the Lord of glory.* The Apostle gives a clear and full proof of the ignorance of the Jewish or even Gentile rulers with regard to the divine wisdom which the Gospel reveals, manifested in the salvation of the world: *had they known it*, i. e. practically known it, so as to be influenced and persuaded by it, *they would not have crucified the God of glory.* This is an argument of the true divinity of our Saviour. There belongs to him an essential glory, as God, which is inconceivable and unspeakable. See Ps. xxiv.

9. 10. Ἀλλὰ . . . *But . . .* But it is no wonder that it escaped the discernment of the Jewish rulers; for the divine truths of the redemption of man, which the divine wisdom reveals, are conveyed in a very

γραφται, ὁ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. * Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ 10 Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. ¹ Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώ- 11 που, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. ^m Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ 12 Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. ⁿ Ὁ ἄ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς 13 ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες. ^o Ψυχικὸς 14 δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γινῶναι· ὅτι πνευμα-

* Matt. xiii. 11. xvi. 17. John xiv. 26. xvi. 13. 1 John ii. 27. ¹ Prov. xx. 27.
 xxvii. 19. Jer. xvii. 9. Rom. xi. 34. ^m Rom. viii. 15. ⁿ Supra i. 17. ver. 4.
 2 Pet. i. 16. ^o Matt. xvi. 23. Supra i. 18. 23. Rom. viii. 5-7. Jude 19.

10 = ἀπεκάλυψεν ὁ Θεός

11 || οὐδεὶς ἔγνωκε

13 † ἁγίου

different manner from the knowledge of the world—even by the Spirit of God, which alone can fathom his designs. The passage, “Eye hath not seen,” &c. alludes to Isa. lxiv. 4. only the sense is given. The words are spoken by the Prophet of the Gospel-state, and the blessings then to be enjoyed by them that love God. The primary intent of the Apostle is this, that no human wisdom, by any thing that may be seen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a revelation. Some understand κηρύσσομεν or λαλοῦμεν before ὁ ὀφθαλμὸς . . . but it is not necessary.

11. Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου . . . For what man knoweth the things of a man . . . For as nobody can tell the inward thoughts and designs of any man, but the man himself; so it is the Holy Spirit of God alone that can be acquainted with the secret counsels of God towards mankind.

12. Ἡμεῖς δὲ . . . But we . . . The Apostle means himself, though he speaks in the plural number to avoid ostentation. For he justifies himself, and shows that the Corinthians had no reason to condemn him, and prefer their false Apostle. See above i. 17.

ii. 1. The spirit of the world, are those

Gr. Test.

carnal views which enslave so great a part of mankind. The Apostle here undoubtedly speaks of himself as divinely inspired, both in what he preached, and in what he wrote.

13. Ὁ ἄ καὶ λαλοῦμεν . . . συγκρίνοντες. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. See διδακτοὶς at note John vi. 44. 45. The πνευματικὰ are the unsearchable counsels of God, revealed by the Spirit of God; which the Apostle therefore calls spiritual things, συγκρίνοντες, comparing one part of revelation with another; comparing the things which were written by the Spirit of the Old Testament, with what is now revealed to us by the same Spirit, and confirming our doctrines from them. Ἐχομεν γὰρ τῆς παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιούμεν. Theodoret. Συγκρίνω is also to interpret, to explain.

14. Ψυχικὸς δὲ ἄνθρωπος . . . But the natural man . . . ψυχικός is the man who is left to himself, who has no light to guide him but human reason, and the light of this world. It may also be understood of the sensual man, the man who is the slave of his senses. Suid. Ὡς περ δὲ σαρκικὸς ἄν-

11.

3 D

15 τικῶς ἀνακρίνεται. ^p Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν
 16 πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. ^q Τίς γὰρ ἔγνω
 νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; Ἡμεῖς δὲ νοῦν Χριστοῦ
 ἔχομεν.

Κεφ. γ'. 3.

1 ^a Καὶ ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς
 πνευματικοῖς, ἀλλ' ὡς σαρκίοις, ὡς νηπίοις ἐν Χριστῷ.

^p Prov. xxviii. 5. 1 Thess. v. 21. 1 John iv. 1.
 Jer. xxiii. 18. Rom. xi. 34. John xv. 15.

^q Job xv. 8. Isa. xl. 13.
^a Supra ii. 14. 15.

15 — τὰ πάντα

1 = Κἀγὼ

ib. ὑμῖν λαλῆσαι

ib. σαρκίοις

θρῶπος λέγεται, ὃ τῇ σαρκὶ δουλεύων· οὕτω
 ψυχικὸν καλεῖ ὁ Ἀπόστολος τὸν τοῖς ἀνθρω-
 πικοῖς λογισμοῖς τὰ πράγματα ἐπιτρέποντα,
 καὶ τὴν τοῦ Πνεύματος ἐνέργειαν μὴ δεχό-
 μενον. Though the kingdom of the saints
 on the earth were already established, the
 unregenerate would not discern it, because
 it is a spiritual, not a worldly kingdom, and
 capable of being no otherwise than spiritu-
 ally discerned. And as the kingdom itself
 would remain unknown to him, he could
 not share in the blessings enjoyed by the
 subjects of it. The Apostle's sentiment
 accords with what our Lord himself says,
 John iii. 3. See ἀνακρίνομαι at note Acts
 iv. 9. But here it signifies to discern, to
 pass judgment upon, *judicium facio, diju-*
dico. From the sense of *setting a value on*
a thing, the verb ἀνακρίνω also comes to
 signify to approve, praise, or commend, as
 below iv. 3. 4. also to condemn, to reject, as
 below x. 25.

15. Ὁ δὲ πνευματικὸς . . . ἀνακρίνεται.
But he that is spiritual judgeth all things,
yet he himself is judged of no man. *Τῷ*
οὐδενὸς sc. ψυχικοῦ. Yet he himself is not
 to be judged of by any unregenerate man.
 Some however make πάντα the accusative
 sing. masc. as best opposed to οὐδενός. The
 spiritual man, whose heart is illuminated
 and sanctified by the Spirit, perceives the
 spiritual glory and excellency of every
 truth and precept in the word of God;
 while he himself can be judged of, much
 less be confuted or censured by, no man,
 who has no other principle than that of
 nature by which he can discern things.

16. Τίς γὰρ . . . ἔχομεν. *For who hath*

known the mind of the Lord, that he may
instruct him? But we have the mind of
Christ. Ὅς συμβιβάσει αὐτόν; see note at
 Acts ix. 20. These words in Isa. xl. 13.
 14. certainly refer to God. But here they
 seem to refer to the spiritual man, and to
 affirm, that he could not be instructed in
 the mysteries of the Gospel by any human
 wisdom. Our knowing of the mind of
 Christ from him, may enable us to direct
 others, but not that Lord who affords us
 this knowledge. *We have the mind of*
Christ, and therefore cannot be judged by
 others who are not spiritual; nor are we to
 be called to the bar of those who, merely on
 the foot of human reason, arrogantly pre-
 tend to censure us. The Apostle estab-
 lishes his authority, which had been sus-
 pected amongst the Corinthians. As he,
 and other inspired persons, were made ac-
 quainted with the mind of Christ, by whom
 the Father reveals himself to men, none of
 their self-appointed judges could be com-
 petent to decide, either upon their doctrine,
 or their manner of communicating it.

CHAP. III.

1. Καὶ ἐγὼ . . . Χριστῷ. *And I, brethren,*
could not speak unto you as unto spiritual,
but as unto carnal, even as unto babes in
Christ. See note above ii. 6. To check
 the contentions of the Corinthians about
 human teachers, and their vain boastings
 that their new teacher had given them a
 deeper insight into the mysteries of the
 Gospel than St. Paul had done, the Apost-
 le tells them that they were carnal, and

^b Γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα · οὕτω γὰρ ἠδύνασθε, 2
 ἀλλ' οὔτε ἔτι νῦν δύνασθε · ^c Ἐτι γὰρ σαρκικοί ἐστε. 3
^d Ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ
 σαρκικοί ἐστέ, καὶ κατὰ ἄνθρωπον περιπατεῖτε; ^d Ὅταν 4
 γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου · ἕτερος δὲ, Ἐγὼ,
 Ἀπολλῶ · οὐχὶ σαρκικοί ἐστε;

^e Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἡ διάκονοι, 5
 δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ Κύριος ἔδωκεν ·

^f Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἡύξανεν · 6

^g Ὡστε οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ 7

^b Heb. v. 12. 13. 1 Pet. ii. 2.

^c Supra i. 11. Infra xi. 18. Gal. v. 19-21.

Jam. iii. 16. ^d Supra i. 12.

^e Infra iv. 1. 1 Pet. iv. 11.

^f Acts xviii. 4. 24-26.

xix. i. Infra xv. 10. 2 Cor. iii. 5.

^g 2 Cor. xii. 11. Gal. vi. 3.

2 † καὶ ib. || ἐδύνασθε ib. οὐδὲ 3 † καὶ διχοστασίαι
 5 || τίς (vel τί) οὖν ἐστὶν Ἀπολλῶς, τίς δὲ Παῦλος ib. † ἀλλ' ἡ

not capable of any thing beyond the first principles of Christianity, which he had taught them; that no man could take any glory to himself from either planting or watering, because it was God alone that gave the increase; that no man could lay any other foundation in a Christian church, but what he, St. Paul, had laid, that Jesus is the Christ. And he reminds them of the great trial which every man's work was to undergo, which was to be performed not with the vanity of human wisdom; for that even much of what a man knows must be unlearned, before he arrive at the simplicity of that knowledge, in comparison of which the wisdom of this world is folly. Πνευματικοίς are the same as those whom above ii. 6. he calls τελείους.

2. Γάλα ὑμᾶς ἐπότισα . . . *I have fed you with milk . . .* Men ordinarily are made capable of divine knowledge and graces, by degrees; those not first prepared by the lower, cannot attain the higher. See John xvi. 12. The verb ποτίζω is made to relate in meaning to both the nouns γάλα and βρῶμα, (see note at Luke i. 64.) and signifies here metaphorically *to communicate*. Some make an ellipsis of ἔδωκα, as more applicable to βρῶμα.

3. 4. Ἐτι γὰρ σαρκικοί ἐστε . . . *For ye are yet carnal . . .* The Apostle does not style them carnal, as excluding them from any interest in Christ, for he allows them to be babes in Christ, ver. 1. ; but as it imports men through the too great prevalency of

their carnal appetites lusting against the Spirit, still subject to such things as showed some strong remains of a carnal mind in them. The petty differences, mentioned here, had already begun to produce consequences unfriendly to the spirit of the Gospel, without having an immediate bad influence on its doctrine; they seem to have given a wound to charity, without making a deviation from the faith. On reading these passages, says Gilpin, we are immediately struck with the seeming impropriety of their having received the gifts of the Holy Ghost, (as it plainly appears they had from the 12th and 14th chapters,) though they had not yet attained the true spirit of the Gospel. But it is evident from various parts of Scripture, that there were two distinct operations of the Holy Spirit—one, as it related to the edification of the Church; the other, as it regarded the sanctification of the individual: and sometimes one alone, and sometimes both together, resided in the same person. See περιπατέω Rom. vii. 5. 6. Ἐγὼ, Ἀπολλῶ · *I am of Apollos*. See note above i. 11. 12.

5. καὶ ἐκάστῳ ὡς ὁ Κύριος ἔδωκεν *even as the Lord gave to every man*. From the preceding word διάκονοι, supply (οἱ καὶ διηκόνουν ὑμῖν) ὡς ἐκάστῳ ὁ Κύριος ἔδωκεν. Some would read, beginning the sentence, thus: Καὶ ἐκάστῳ ὡς ὁ Κύριος ἔδωκεν, ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν. *And as the Lord gave to every man, I planted, Apollos watered.*

- 8 αὐξάνων Θεός. ^h Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν·
 ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.
 9 ⁱ Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή
 10 ἐστε. ^k Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς
 σοφὸς ἀρχιτέκτων, θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ·
 11 ἕκαστος δὲ βλέπω, πῶς ἐποικοδομεῖ. ^l Θεμέλιον γὰρ
 ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν
 12 Ἰησοῦς Χριστός. Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον
 τοῦτον, χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον,
 13 καλάμην· ^m Ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ
 γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ
 14 ἐκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει. Εἴ τις
 15 τὸ ἔργον μενεῖ ὁ ἐπωκοδόμησε, μισθὸν λήψεται· ⁿ Εἴ τις
 τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθή-

^h Ps. lxii. 12. Rom. ii. 6. Infra iv. 5. Gal. vi. 4. 5. Rev. ii. 23. xxii. 12.

ⁱ Acts xv. 4. 2 Cor. vi. 1. Eph. ii. 20. Col. ii. 7. Heb. iii. 3. 4. 1 Pet. ii. 5.

^k Rom. i. 5. xii. 3. xv. 20. Supra ver. 6. Infra iv. 15. Rev. xxi. 14. ^l Isa. xxviii.

16. Matt. xvi. 18. 2 Cor. xi. 4. Gal. i. 7. Eph. ii. 20. ^m Infra iv. 5. 1 Pet. i. 7. iv. 12. Luke ii. 35. ⁿ Jude 23.

11 * ὁ Χριστός

14 * μένει

8. 9. Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν
 ... For he that planteth, and he that wa-
 tereth are one . . . See note at John x. 30.
 Our apostolical office is not the same with
 regard to its end and object, which is your
 edification. But if any wish to be magni-
 fied above me, they should consider that it
 is God from whom we derive our authority,
 who will reward us according to the de-
 grees of diligence or fidelity with which
 every one has discharged his ministry.
 For the best of us are only fellow-labourers
 under God, and ye, whom we convert to
 the faith are the field, or, to use another
 allusion, the fabric on which we work;
 whosoever of us has a hand in cultivating
 or rearing it, ye are the husbandry or cul-
 tivated field of God, ye are the building of
 God. Θεοῦ συνεργοὶ is not labourers to-
 gether with God, but fellow-labourers under
 God, or of God.

10—15. Κατὰ τὴν χάριν . . . According
 to the grace . . . This whole passage is al-
 legorical. The Christian congregation is
 the building; its ministers are the archi-
 tects. Paul, according to the knowledge
 which God of his free bounty had been
 pleased to give him, had laid a sure founda-
 tion, even Jesus Christ. Let this founda-

tion be moved, and it becometh quite a
 new building. Whatever superstructure is
 laid, whether it be good or bad, the work-
 man must awfully await the issue of the
 great day, the day of judgment, which
 shall bring his work to the test. If it be
 suitable to the foundation, it is well: he
 will meet his reward. But if it be found
 the reverse, his work perishes; as he
 himself also, unless his good intentions may
 plead to save him. Χρυσόν, ἄργυρον, λίθους
 τιμίους, are, metaphorically, true believers;
 ξύλα, χόρτον, καλάμην are unprofitable and
 false professors, as many such were among
 the Corinthians. The Church of Christ in
 its millennial and everlasting state is "pure
 gold;" see Rev. xxi. 18. Ἡ ἡμέρα . . .
 the day . . . Commentators are divided
 about the meaning of ἡ ἡμέρα here. Schleu-
 sner supposes it to be merely *futurum tem-
 pus*, as we say in English, "time will
 show." Others, with Macknight, think
 that it means the dreadful day of persecu-
 tion. But it seems best to refer it to the
 great day of judgment. Ἐν πυρὶ—τὸ πῦρ
 . . . Fire seems to be considered in this
 passage merely as a test. As fire is the
 test of gold, silver, precious stones, wood,
 hay, stubble; so the great day will be the

σεται, οὕτω δὲ ὡς διὰ πυρός. ° Οὐκ οἶδατε ὅτι ναὸς Θεοῦ 16
 ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; Εἴ τις τὸν 17
 ναὸν τοῦ Θεοῦ φθείρει, φθειρεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς
 τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. ρ Μηδεὶς ἑαυτὸν 18
 ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι
 τούτῳ, μαρὸς γενέσθω, ἵνα γένηται σοφός. ς Ἡ γὰρ 19
 σοφία τοῦ κόσμου τούτου μαρία παρὰ τῷ Θεῷ ἐστι·
 γέγραπται γάρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ παν-
 ουργίᾳ αὐτῶν· τ Καὶ πάλιν, Κύριος γινώσκει τοὺς δια- 20

° Infra vi. 19. 2 Cor. vi. 16. Eph. ii. 21. 22. Heb. iii. 6. 1 Pet. ii. 5.

ρ Prov. iii. 7. Isa. v. 21.

ς Supra i. 20. ii. 6. Job v. 13.

τ Ps. xciv. 11.

15 * οὕτως

17 — φθειρεῖ αὐτὸν

test of every man's work. Εἴ τις τὸ ἔργον κατακαήσεται, *if any man's work shall be burned*, i. e. if he hath built errors, as philosophical speculations, which cannot bear the test of divine judgment, on the fundamental doctrines of Christianity, to which however he still adheres: ζημιωθήσεται, *he shall suffer loss*, i. e. all his pains and labours shall be of no benefit. Οὕτω δὲ ὡς διὰ πυρός, *yet so as by fire*. God in his mercy may forgive his errors, if he sincerely believed what he preached, and he himself may be saved, but it will be with the utmost hazard and difficulty, even as a man, whose house is in flames, escapes from the midst of the conflagration. This is a proverbial expression. Livy says of L. Æmil. Paulus, *prope ambustus evaserat*: and the consul says of himself, *se populare incendium semivivum evasisse*. See also St. Jude, ver. 23. Upon this passage, though confessedly allegorical, the church of Rome has erected the unscriptural doctrine of purgatory.

16. ὅτι ναὸς Θεοῦ ἐστε . . . *that ye are the temple of God* . . . Ye are not merely, as I said before, the building of God, but even more than that, ye are his temple, in which his Spirit dwelleth. See note at John xiv. 23. The indwelling of the Holy Spirit constitutes the temple of God: and every true Christian is both individually such a sacred shrine; and the whole Christian Church collectively the complete and magnificent building, substituted in the room of the Jewish temple. See Ephes. ii. 22. If St. Paul's chief opposer was a Jew, his great veneration for the temple of Jeru-

salem must add great weight to this argument.

17. Εἴ τις . . . Θεός· *If any man defile the temple of God, him shall God destroy*: i. e. if any man defile or corrupt the temple of God, or Christian Church, by false doctrines. The idea seems to be, that Christians, as a body, composed the temple of God. Divisions among them, and differences in doctrines, is a disunion among the parts of the temple. The consequence will be the destruction of the whole. The Apostle however uses the same words, as applied to unclean persons, below vi. 15—19. by way of dehortation from fornication, and 2 Cor. vi. 16. from communion with heathens in their idolatrous rites and evil practices.

18. Μηδεὶς ἑαυτὸν ἐξαπατάτω . . . *Let no man deceive himself* . . . Let not any of your teachers by their philosophy or false wisdom draw you or themselves into so fatal a miscarriage. If they pretend to *wisdom* above other men, let them embrace the plain and simple truths of Christianity, which, however mean and foolish they might be apt to think them, will at last prove their true and highest wisdom. Some connect μαρὸς γενέσθω with ἐν τῷ αἰῶνι τούτῳ, *let him be a fool in this world*, that he may become wise; i. e. a fool in the false judgment of other men.

19. 20. Ὁ δρασσόμενος . . . *He taketh the wise* . . . See Job v. 13. Psal. xciv. 11. Δράσσω, from δρᾶξ *pugnus*, is properly *pugno includere*; it signifies here i. q. καταλαμβάνω, *to apprehend or seize one*.

21 λογισμοὺς τῶν σοφῶν, ὅτι εἰςὶ μάταιοι. ^α Ὡστε μηδεὶς
 22 καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν· Εἴτε
 Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε
 ζωὴ, εἴτε θάνατος, εἴτε ἐνεστώτα, εἴτε μέλλοντα· πάντα
 23 ὑμῶν ἐστίν· ^β Ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ.

Κεφ. δ'. 4.

1 ^α Οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος, ὡς ὑπηρετάς Χρι-

^α 2 Cor. iv. 5. 15.

^β Rom. xiv. 8. Infra xi. 3. 2 Cor. x. 7. Gal. iii. 29.

^γ Matt. xxiv. 45. 2 Cor. iv. 5. vi. 4. Col. i. 25. Tit. i. 7. 1 Pet. iv. 10. Luke xii. 42.

CHAP. IV.

21—23. "Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις . . . Therefore let no man glory in men . . . The Apostle closes this discourse with an inference not to glory in any teacher whatsoever, either in Paul, or Apollos, or Cephas, seeing they were all theirs, if they were true believers; that is, all the Apostles and ministers of Christ, from the highest to the lowest, and all their ministerial gifts and labours, are all ordained and appointed for their use and service. Εἴτε . . . whether . . . Beza expresses the meaning, though not the words, of the Apostle, who says that all things are subservient to the uses of the faithful; for he renders this: *Et Paulus, et Apollos, et Cephas, et . . . εἴτε θάνατος, or death*: that which is in itself so terrible, is for the believers' advantage, their friend, their privilege, their passage to heaven. With what elevation of faith, says Gillingham, does the Apostle here consider death among the possessions of a Christian. Εἴτε ἐνεστώτα, εἴτε μέλλοντα, *or things present, or things to come*: all things prosperous or adverse, whether present or future, shall be by the direction of the providence of God be made subservient to the promoting of their virtue in the present life, and of their felicity in the life to come. Ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ· *And ye are Christ's; and Christ is God's*. You will not give up your faith to any but to Christ, but resolve firmly to obey him and adhere to him uniformly, as he resigned himself to the will of God, to do and to suffer whatsoever he appointed him, in the great office of being our Mediator and Redeemer.

1. Οὕτως ἡμᾶς . . . Θεοῦ· *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God*, dispensers to mankind of the gracious purposes of heaven, which had been heretofore concealed. See note at Matt. xiii. 11. The Apostle, to show the Corinthians that they ought not to be puffed up upon the account of their new teacher, to the undervaluing of him, tells them in this chapter, that all the preachers of the Gospel are but stewards of the mysteries of God; and whether they have been faithful in their stewardship cannot be now known; and therefore they ought not to be some of them magnified and extolled, and others depressed and blamed by their hearers here, till Christ their Lord come; and then he, knowing how they have behaved themselves in their ministry will give them their due praises. Besides, these stewards have nothing but what they have received, and therefore have no cause to glory. Then to show the Corinthians the difference between the leaders of the faction, and the true Apostles of Christ, he contrasts the ease and opulence in which the former were living at Corinth, with the afflicted and persecuted state of the Apostles. He then tells them that he intended shortly to come, and make trial, not of the speeches of his opposers, but of their supernatural power; because the Gospel is not established by the boasting speeches of its preachers, but by the miraculous powers which they exercise for its confirmation.

στοῦ, καὶ οἰκονόμους μυστηρίων Θεοῦ. Ὁ δὲ λοιπὸν, ζη- 2
τεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. Ἐμοὶ δὲ 3
εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρω-
πίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω· ^b (Οὐδὲν 4
γὰρ ἑμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι·) ὁ
δὲ ἀνακρίνων με, Κύριός ἐστιν. ^c Ὡστε μὴ πρὸ καιροῦ τι 5
κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ
τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ
τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

^d Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ 6
Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέ-
γραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ

^b Job ix. 2. Ps. cxxx. 3. cxliii. 2. Rom. iii. 20. iv. 2. 1 John iii. 20. 21.

^c Matt. vii. 1. Rom. ii. 1. 16. 29. xiv. 4. 10. 13. Supra iii. 13. 2 Cor. v. 10. Rev. xx. 12.

^d Supra i. 12. iii. 4. 21. Infra v. 2. 6. Rom. xii. 3.

2 — Ὡδε λοιπὸν, ζητεῖτε

6 — ὑπὲρ ὃ γέγραπται

ib. † φρονεῖν

2. 3. Ὁ δὲ λοιπὸν . . . Moreover . . . ὁ δὲ
λοιπὸν i. q. λοιπὸν has here the force of a
connecting particle, and may be rendered,
not moreover, but now; jam requiritur, or
requiritur autem. Ἰνα ὑφ' ὑμῶν ἀνακριθῶ,
that I should be judged of you; see ἵνα at
note John xv. 8.: it is here if. See ἀνακρίνω
above, at note ii. 14. Ἡ ὑπὸ ἀνθρωπίνης
ἡμέρας, or of man's judgment: the meaning
of the passage is: But as for me, I value
it not, if I am approved of, or censured by,
some of you, or by any man. Ἡμέρα sig-
nifying judgment or opinion, is a very un-
common expression, and is thought by
Jerome to be a Cilicium, used by St. Paul.
An vestro iudicio, vel iudicio et opinione
ullius hominis prober.

4. Οὐδὲν γὰρ ἑμαυτῷ σύνοιδα . . . For I
know nothing by myself . . . rather, I am
not conscious to myself, viz. of any unfaith-
fulness or neglect in the discharge of my
Apostolical office. Thus Hor. Nil conscire
sibi, nullâ pallescere culpâ. Ἀλλ' οὐκ ἐν
τούτῳ δεδικαίωμαι, yet am I not hereby jus-
tified, sc. from all deficiency: this circum-
stance would not be sufficient to exculpate
me. Ὁ δὲ ἀνακρίνων με . . . but he that
judgeth me . . . But he by whose judgment
I am to stand or fall, is the Lord Jesus
Christ, who searcheth the hearts and tries
the reins of the children of men.

5. ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους
. . . who both will bring to light the hidden

things of darkness . . . See note at Rom.
xiv. 11. 12. Ὁ ἔπαινος, have praise: the
article makes the reference to the action or
faithfulness to which the praise is due. See
ἔπαινος at note Rom. xiii. 3.

6. Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα . . .
And these things, brethren, I have in a
figure transferred to myself . . . i. e. I have
by substituting our names adumbrated the
teachers whom I meant to reprove, that I
might not too openly point at any one. See
note above, i. 11. 12. Μετασχηματίζω is
properly to transform or transfigure, as
Phil. iii. 21. from μετὰ and σχηματίζω to
assume a form or habit. Here metaphori-
cally it is to accommodate, or transfer to
oneself that which is applicable to others.
Thus Hor. mutato nomine, de te Fabula nar-
ratur. Μετασχηματίζομαι, 2 Cor. xi. 13. is
to assume the character of any one. Ἰνα
ἐν ἡμῖν μάθητε . . . that ye might learn in
us . . . that by us you might be instructed
not to entertain too high an opinion of
yourselves, nor to rank your teachers above
the characters just before given of their
office, namely, as only planters, waterers,
stewards, under God. Φρονεῖν denotes here
pride and elation of mind, as φυσιοῦσθαι also
figuratively expresses the inflation of self-
conceit and pride. Ἰνα with an indicative
is very rare; but not without example.
Thus below, ix. 18. See Hoogeveen c. xliii.
s. ii. r. 8. 9.

- 7 τοῦ ἐτέρου. ° Τίς γάρ σε διακρίνει; τί δὲ ἔχεις, ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;
- 8 Ὡδὴ κεκορεσμένοι ἐστέ, ἡδὴ ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς
- 9 ὑμῖν συμβασιλεύσωμεν. § Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις.
- 10 Ὡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ.

° John iii. 27. Jam. i. 17. 1 Pet. iv. 10.

† Rev. iii. 17.

§ Ps. xliv. 22. Rom. viii. 36. Infra xv. 30. 31. 2 Cor. iv. 11. vi. 9. Heb. x. 33.

ḡ Supra i. 18. ii. 3. 14. iii. 18. Acts xvii. 18. xxvi. 24. 2 Cor. xiii. 9.

9 † ὅτι prius

7. Τίς γάρ σε διακρίνει; ... For who maketh thee to differ from another? ... Who is it that distinguishes thee from another thy fellow-minister? The Apostle apostrophises the false teacher. What spiritual gifts dost thou possess, which thou didst not receive? Whatever gifts or knowledge any leader has received, it was intrusted to him of God, and even received from the Apostles, and not acquired by his own abilities.

8. Ὡδὴ ... συμβασιλεύσωμεν. Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. This is supposed to be spoken ironically: the Apostle describing their high pretensions and happy state, in having obtained such high distinction, even above his, and without his means; and expressing a wish that he might change his anxious suffering state, for their secure and happy one. By reigning as kings, he seems to glance at the influence these leaders had obtained over the people. To reign often denotes, in a figurative sense, the obtaining what one wishes, with the controul of others. Thus Hor. vivo ac regno, simul ista reliqui. Ὡδὴ κεκορεσμένοι ἐστέ, might be taken as an exclamation of reproof, thus: Are ye so puffed up, and filled with self-sufficiency, as to think you no longer have any need of me for your teacher? Ἐπλουτήσατε, ye are become, or made rich, viz. with wisdom and knowledge.

9. Δοκῶ ... ἀνθρώποις. For I think that God hath set forth us the Apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men. This is an allusion to the Roman spectacles of the bestiarii, and the gladi-

tors, where, in the morning, men were brought upon the theatre to fight with wild beasts, and to them was allowed armour to defend themselves against the beasts that assailed them; but in the meridian spectacle were brought forth the gladiators naked, and without any thing to defend them from the sword of the assailant, and he that then escaped was only reserved for slaughter to another day: so that these men might be well called ἐπιθανάτιοι, men appointed for death; and this being the last appearance on the theatre for that day, they are said here to be set forth, ἐσχάτοι, the last. Of these two spectacles Seneca thus speaks: Casu in meridianum spectaculum incidi—quidquid ante pugnatum est, misericordia fuit, nunc omissis nugis mera homicidia sunt; nihil habent quo tegantur, ad ictum totis corporibus expositi—non galea, non scuto repellitur ferrum. And Martial says, Matutinarum non ultima praeda ferarum. Tertullian cites the words of the Apostle thus: Puto nos Deus Apostolos novissimos elegit velut bestiarios. See Whitby. The word ἀπέδειξεν, hath exhibited, and θέατρον have, says Doddridge, in this connexion a beautiful propriety. The whole passage is indeed full of high eloquence, and finely adapted to move the compassion of the Corinthians in favour of those who were so generously exposing and sacrificing themselves for the public good. Καὶ ἀγγέλοις καὶ ἀνθρώποις, and to angels, and to men; enumerated as the constituent parts of ὁ κόσμος preceding, and therefore anarthrous; see note at Matt. xv. 4.

10. Ὡμεῖς μωροὶ διὰ Χριστὸν ... We are fools for Christ's sake ... i. e. in your judgment; while we undergo certain sufferings in preaching the plain truths of Chris-

ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. ⁱ Ἀχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶ- 11
μεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν,
^k Καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λοιδορού- 12
μενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχόμεθα· ^l Βλασφη- 13
μούμενοι, παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου
ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι. ^m Οὐκ ἐντρέπων 14
ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθέτω.
ⁿ Ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ 15
πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου

ⁱ Acts xxiii. 2. Rom. viii. 35. 2 Cor. iv. 8. xi. 23-27. Ph. iv. 12. ^k Matt. v. 44.
Luke vi. 28. xxiii. 34. Acts vii. 60. xviii. 3. xx. 34. Rom. xii. 14. 1 Thess. ii. 9.
2 Thess. iii. 8. 1 Tim. iv. 10. 1 Pet. ii. 23. iii. 9. ^l Lam. iii. 45. ^m 1 Thess. ii. 11.
ⁿ Acts xviii. 11. Rom. xv. 20. Supra iii. 6. Gal. iv. 19. Philem. 10. Jam. i. 18.

13 || δυσφημούμενοι

tianity, and endeavour to the utmost to exalt our Lord. The Apostle at the same time shows their contrasted situation, while in a more political way they presumed to secure the blessings of the Gospel, and at the same time to escape its inconveniences and persecutions. This is understood by some as being spoken in a spirit of irony.

11—13. Ἀχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν . . . Even unto this present hour we both hunger . . . See note at Acts xx. 34. 35. The Apostle shows them how he, on the contrary, was exposed to circumstances of extreme want and misery; that he endeavoured to supply the very necessities of life with the labour of his own hands; bearing the many indignities he received, not only with patience, but with a disposition to return good for evil. Κολαφίζω, to strike with the fists; see Matt. xxvi. 67. *Ne mora sit, si innuero, quin pugnis continuè in malâ hæreat. Præterea colaphis tuber est totum caput.* Ter. Ad. Ἀστατοῦμεν, we have no certain dwelling-place; from ἄστατος instabilis, incertis sedibus erramus. Phavor. ἀστατοῦμεν τουτέστι διωκόμεθα. Παρακαλοῦμεν, we intreat; see note at Acts xvi. 15. Ὡς περικαθάρματα, as the filth of the earth; περικαθάρματα denotes metaphorically a person of the vilest and most abject state; being literally *purgamentum, filth that is scoured off*; from περικαθαίρω, to purge or cleanse around. Thus Jer. Lam. iii. 45. This is generally supposed to be an allusion to the heathen custom of offering to the offended deities, in times of public calamity, some poor abject devoted victim, Gr. Test.

selected from the most despicable and vilest of the people, as a lustrative sacrifice or expiation. The Apostle, however, cannot be said to speak of himself under the character of an atonement. Περίφημα is to be taken in the same sense as περικαθάρματα. It signifies properly *quisquiliæ, rejectamentum*, from περιψάω to scour or scrape off all around. Hesych. makes it, τὸ ἐπὶ τὰ ἔχνη πάντων πατοῦμενον, quod omnium pedibus conculcatur.

14. Οὐκ ἐντρέπων . . . νουθετῶ I write not these things to shame you, but as my beloved sons I warn you. Ἐντρέπω is properly to turn, to avert, and metaphorically to make any one avert his face through shame, to shame. Ἐντρέπομαι, middle, with an accusative of the person, to reverence, as Matt. xxi. 37. to turn on oneself from reverential awe of, so used by Plutarch. By the account St. Paul gives of himself from ver. 9 to 16. he gently rebukes them for following men of a different character, and exhorts them to be followers of himself.

15. Ἐὰν γὰρ μυρίους . . . πατέρας For though ye have ten thousand instructors in Christ, yet have ye not many fathers. The relation in which St. Paul stood to the Corinthians, was as their spiritual father, and they as his children. He first converted them to Christianity by his ministry amongst them. St. Paul refers to the false teachers of the Corinthians, by παιδαγωγούς, of whom there was no small number amongst them. By the particle ἀλλὰ, observes Hoogeveen, the Apostle anticipates what

- 16 ἐγὼ ὑμᾶς ἐγέννησα. ^ο Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου
 17 γίνεσθε. ^ρ Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστι
 τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀνα-
 μνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν
 18 πάσῃ ἐκκλησίᾳ διδάσκω. ^α Ὡς μὴ ἐρχομένου δέ μου πρὸς
 19 ὑμᾶς, ἐφυσιώθησάν τινες. ^ι Ἐλεύσομαι δὲ ταχέως πρὸς
 ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον
 20 τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. ^ς Οὐ γὰρ ἐν λόγῳ
 21 ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. ^ι Τί θέλετε; Ἐν
 ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματί τε πραό-
 τητος;

^ο Infra xi. 1. Phil. iii. 17. 1 Thess. i. 6. 2 Thess. iii. 9.

^ρ Acts xix. 22.

Phil. ii. 19. 1 Tim. i. 2. 2 Tim. i. 2. Infra vii. 17. xi. 2. xvi. 10.

^α Infra v. 2.

^ι 2 Cor. i. 15. 23. Acts xviii. 21. Rom. xv. 32. Heb. vi. 3. Jam. iv. 15.

^ς Supra ii. 4.

1 Thess. i. 5. 2 Pet. i. 16.

^ι 2 Cor. x. 2. xiii. 10.

the Corinthians might say, that they had many instructors. You may, says he, have many teachers who look only to their own advantage, *but* ye have not many fathers who have such endeared affection for you as I have.

17. Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον . . . *For this cause have I sent unto you Timothy* . . . See note at Acts xix. 22. Τὰς ὁδοὺς μου, *my ways*, i. e. Timothy will testify my doctrine and practice in every church. This he says to convince them that what he taught and pressed upon them was not out of pique against his opposer, but that all he did at Corinth was the very same as he did every where, as a faithful steward and minister of the Gospel.

18. Ὡς μὴ ἐρχομένου . . . *τινες* Now some are puffed up, as though I would not come to you. It appears from 2 Cor. i. 15—18. that St. Paul had already disappointed them of going to them. He had signified an intention of visiting them, which he had not been able to execute; and this seeming breach of his word, and the delay of his visit, had, with those who were ill-affected towards him, given birth to a suggestion that he would come no more to Corinth.

19. καὶ γνώσομαι . . . *δύναμιν* and will know, not the speech of them which are puffed up, but the power. Τότε is und. before γνώσομαι, see Schoëttgen on Bos. I will know and examine, not the confident speech, but the power they have to vindicate their pretensions, and what miraculous proof they can give of that authority in

the Church which they presume to oppose to me.

20. Οὐ γὰρ . . . *δύναμις* For the kingdom of God is not in word, but in power. By power here is understood a power of working miracles, for confirming and propagating of the Gospel, which the Apostles had, but which these teachers at Corinth had not. By the many mighty wonders wrought by the Apostles, the Gospel doctrine was planted, propagated, established, and confirmed. Schleusner understands this passage thus: We do not improve in religious knowledge by what we promise, but by what we actually perform.

21. Ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς . . . *Shall I come unto you with a rod* . . . i. e. as interpreted by Chrysostom and Theophylact, ἐν κολάσει, ἐν τιμωρίᾳ, with punishments and chastisements. The Apostle asks whether they chose that he should come to them with the rod of correction, denouncing spiritual censures, and inflicting miraculous judgments on the refractory, as he had done on Elymas, and as Peter had done on Ananias and Sapphira. The opposition which he met with from the faction at Corinth, led him to speak of his power of punishing obstinate offenders miraculously, as a thing which they knew he possessed; see 2 Cor. x. 6. xiii. 2. 10. Had these appeals not been founded on the most certain and evident truth, they must, instead of restoring him to their regards, as we find in fact they did, have utterly ruined all his reputation and interest among them. This verse seems an introduction to the severe

Κεφ. ε'. 5.

^a Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, 1
ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ
πατρὸς ἔχειν. ^b Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ; καὶ οὐχὶ 2
μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον
τοῦτο ποιήσας; ^c Ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ σώματι, 3
παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὐτῶ

^a Eph. v. 3. Lev. xviii. 8. Deut. xxii. 30. xxvii. 20. 2 Cor. vii. 12.

^b Supra iv. 18.

^c Col. ii. 5.

1 † ὀνομάζεται

2 = ἵνα ἀρθῇ

ib. — τοῦτο πράξας

3 † ὡς prius

reproof that follows in the next chapter, and should not have been separated from it.

CHAP. V.

1. Ὡς ἀκούεται . . . ἔχειν *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.* The Apostle in this chapter reprehends the disorders and particularly the incest which had been committed in the Corinthian community, and which had been approved by its members, to the great offence of the heathens. He commands them to separate the incestuous person from their communion. By the Roman laws a marriage with a step-mother was strictly prohibited. This marriage was most probably contracted under the alleged sanction of the Jewish law. The Jews pretend that a proselyte by baptism becomes a descendant of Abraham, and in so strict a sense, that all former relations immediately cease. Hence they draw this conclusion, that a heathen was at liberty to marry his mother, or his own sister, as soon as she was regenerate by baptism. Now the Jews were at that time permitted to live according to their own laws: and the Christians were then considered as a Jewish sect. The incestuous marriage therefore, of which St. Paul complains, might be solemnized, to the great offence of the heathens, under the sanction of Judaism or Christianity. And the Corinthian community had approved it, most probably be-

cause the Jewish teacher, who opposed St. Paul, had defended it by arguing from the Jewish doctrines of baptism and regeneration. See Michaelis. *Πορνεία* has a greater latitude of sense than the word *fornication* in our language. It is applied by St. Paul to any illicit, flagitious, scandalous crime and uncleanness; but more especially it signifies the uncleanness of unlawful copulation and idolatry. See note at John viii. 41.

2. Καὶ ὑμεῖς . . . ποιήσας; *And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.* This is better read with an interrogation, and *ὑμεῖς* emphatically. And are ye puffed up, and have not rather mourned? Ye among whom such an infamous action has been committed? The Apostle seems to allude to the custom among the Jews, and which obtained also in the Christian Church, of putting on solemn mourning, of fasting and humbling themselves, and showing by every mark of sorrow their sympathy with a person laid under a cherem or anathema, bewailing him as one who was dead. *Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τῆς ἐκκλησίας ἀπόκοπτε*, *cut off from the church a person that is incurable with sorrow and mourning*, is one of the apostolical constitutions, lib. ii. 41. See 2 Cor. ii. 1—4. and xii. 21. See *φυσιοῦσθαι*, above iv. 6. Ὡς seems to be und. before *πεφυσιωμένοι ἐστέ*, see Mich. on Bos.

3—5. παρὼν δὲ τῷ πνεύματι *but present in spirit*, having the circumstances of the affair clearly before my mind, and being vir-

- 4 τοῦτο κατεργασάμενον, ^d Ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, (συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος,) σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 5 ^e Παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.
 6 ^f Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ
 7 ζύμη ὅλον τὸ φύραμα ζυμοῖ; ^g Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτίθη, Χριστός.
 8 ^h Ὡστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ

^d Matt. xvi. 19. xviii. 18. John xx. 23. 2 Cor. xiii. 3. 10.^e Ps. cix. 6.

1 Tim. i. 20. Acts xxvi. 18.

^f Supra iii. 21. ver. 2. Gal. v. 9. Jam. iv. 16.Infra xv. 33. ^g Isa. liii. 7. John i. 29. xix. 14. Infra xv. 3. 1 Pet. i. 19. Rev. v. 12.^h Exod. xii. 3. 15. xiii. 6. Deut. xvi. 3. Matt. xvi. 6. 12. Mark viii. 15. Luke xii. 1.

7 † οὖν ib. † ὑπὲρ ἡμῶν ib. * ἐτίθη

tually present with you, being so with mind and consent. Chrysostom and Theophylact understand this of the gift of the Spirit, by which St. Paul was enabled to discern what was fit to be done in the case, καὶ τὰ πρόβωθεν εἰδέναι, as Elisha did the actions of Gehazi by his prophetic spirit. Ἡδὴ κέκρικα ὡς παρὼν, have judged already, as though I were present; i. e. passed sentence on the criminal, as if upon the spot; and what the sentence is appears by the fourth and fifth verses, (the fourth containing the solemnity with which it was to be inflicted, in the public assembly of the Church;) to have the power of the keys exercised on him, according to his apostolical office, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ, to deliver such a one unto Satan, i. e. to expel the incestuous person from the communion of the Church, to be no longer considered as a Christian, but as a subject of Satan's kingdom. Εἰς ὄλεθρον τῆς σαρκός, for the destruction of the flesh; i. e. that this punishment might produce the mortification of his fleshly lusts, and that by a sincere repentance he might be restored to God's favour, and not be finally lost. This is also supposed to refer to the infliction of some bodily pains and diseases, in which Satan might act as the instrument of the divine justice. Comp. 1 Tim. i. 20. See note at Luke xiii. 11.

6. Οὐκ οἴδατε . . . ζυμοί; Know ye not that a little leaven leaveneth the whole lump? See note at Matt. xiii. 33. By this allegory is implied that the corrupt exam-

ple of one man, if left unpunished, may be injurious to the whole congregation.

7. 8. Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην . . . Purge out therefore the old leaven . . . i. e. purge yourselves and your church of such wickedness and wicked person as this. These three verses, 6—8. are thus paraphrased and interpreted by Gilpin: Your defending him in his wickedness is an immediate step towards being corrupted yourselves. You are under a necessity, therefore, on your own account, to remove this pernicious example. Consider your blessed Saviour's death; and preserve yourselves as free as possible from sin, which was the cause of it. St. Paul in this passage alludes to a custom prescribed by the Jewish law (see Deut. xvi. 4.) of cleansing their houses from leaven, the symbol of corruption and wickedness, before the celebration of the passover. Καὶ γὰρ τὸ πάσχα ἡμῶν . . . Χριστός. For even Christ our passover is sacrificed for us. The paschal lamb was a type of Christ; see John xix. 36.; and our Lord himself seems to affirm it in his institution of the Eucharist at the last supper. Matt. xxvi. 26. And this passage of St. Paul's is a proof that the death of Christ was a sacrifice. Ἐορτάζωμεν . . . let us keep the feast . . . Though ἐορτάζειν is properly to keep or celebrate the feast, festum diem agere, its meaning here is Deum colere, non solum ritibus sed animo: being cleansed from all former sins, to become a sincere Christian. It has been conjectured from this passage, that this

κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

ⁱ Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι 9 πόρνοις. ^k Καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, 10 ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. ^l Νυνὶ δὲ ἔγραψα 11 ὑμῖν, μὴ συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζόμενος, ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδορὸς, ἢ μέθυσος, ἢ ἄρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν. ^m Τί γάρ 12 μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; ⁿ Τοὺς δὲ ἔξω ὁ Θεὸς κρίνει· καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ 13 ὑμῶν αὐτῶν.

ⁱ Matt. xviii. 17. Supra ver. 2. 7. 2 Cor. vi. 14. Eph. v. 11. 2 Thess. iii. 14.

^k John xvii. 15. 1 John v. 19.

^l Rom. xvi. 17. Gal. ii. 12. 2 Thess. iii. 6. 14.

2 John 10. ^m Mark iv. 11. Col. iv. 5. 1 Thess. iv. 12. 1 Tim. iii. 7. Infra vi. 1-4.

ⁿ Deut. xiii. 5. xvii. 7. xxi. 21. xxii. 21. 22. 24.

10 † καὶ 11 * ἢ πόρνος 12 † καὶ 13 * κρίνει ib. † καὶ ib. || ἐξάρατε

Epistle was written about the time of the Jewish passover. The words certainly look very much like words suggested by the season; at least they have, upon that supposition, a peculiar force and significance. Εἰλικρίνεια is *sincerity, purity*. Ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας, i. e. *pietate verâ et non fucatâ*. Phavor. ἄζυμοι· καθαροί. See εἰλικρίνεια at 2 Cor. i. 12.

9—11. Ἐγραψα . . . πόρνοις . . . *I wrote unto you in an epistle not to company with fornicators*: or rather, I write to you, or I have been writing to you, in this my letter . . . Several learned commentators contend that the Apostle alludes here to a former epistle which he had written to the Corinthians, and which is no longer extant. But we have no external evidence of any such letter having preceded that which he was now writing. And as to any internal evidence founded upon ἔγραψα, it will be found that the first aorist has frequently a present signification, and even that of a future, and is not necessarily to be understood in a past sense. See note at Matt. iii. 17. In ver. 11. ἔγραψα again occurs, where νυνὶ must be meant synonymous with ἐν τῇ ἐπιστολῇ, *this present epistle*, and not in opposition to what he had formerly written; for if a difference of time had been intended, we should have read νυνὶ δὲ γράφω, and μὲν most probably would have been read with ἔγραψα in ver. 9. The op-

position to which ἔγραψα in ver. 9. and νυνὶ δὲ ἔγραψα in ver. 11. refer, is between τοῖς πόρνοις τοῦ κόσμου τούτου, and ἐάν τις, ἀδελφὸς ὀνομαζόμενος; in this sense: What in this Epistle I have been writing of not communicating with fornicators, I mean not of the heathens among you, who are guilty of unnatural lusts, and violence, or those filthinesses which are ordinary among idolaters, for they are so ordinary among them, that if you abstain from the company of all those heathens that are so guilty, ye must depart out of all their cities; but the purpose of my writing this Epistle is with respect to your Christian brethren, that if any one be guilty of such practices, you do not enter into any friendly converse so much as to eat with him. The article itself ἐν τῇ ἐπιστολῇ has reference to the present Epistle: in 2 Cor. vii. 8. ἡ ἐπιστολὴ means the *former* epistle, but there the reference to it is evident, because the Apostle had in the preceding verse been speaking of its effects.

12. 13. Τί γάρ μοι . . . *For what have I to do . . .* There is here, according to Bos, an ellipsis of διαφέρει, *refert*. The Apostle does not think himself required or authorized, to determine any thing concerning those who were not professed Christians. Those *without* must be left to the judgment of God. But it was their indispensable duty as a Christian church to condemn and

Κεφ. 5'. 6.

- 1 Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρί-
 2 νεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; ^a Οὐκ
 οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν
 κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;
 3 ^b Οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν; μήτιγε βιωτικά;

^a Ps. xlix. 14. Dan. vii. 22. Matt. xix. 28. Luke xxii. 30. Rev. ii. 26. iii. 21. xx. 4.

^b 2 Pet. ii. 4. Jude 6.

2 × ἢ ante οὐκ

punish the scandalous members of their society. Theophylact says that some copies read οὐχὶ with a full stop, thus: Have I any thing to do to judge those which are without? No. Judge ye them that are within ... Τὸν πονηρὸν is the incestuous person. Καὶ is here an illative particle, *therefore*: see note at Mark iv. 13.

CHAP. VI.

1. Τολμᾷ ... ἁγίων; *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?* St. Paul in this chapter censures the litigiousness of the Corinthians, and with his usual plainness animadverts upon their going to law before the judicature of the country, rather than arbitrate and adjust their disputes among themselves. And the reproach is the more just, because it is probable that the Christians, being supposed a Jewish sect, were indulged in the same privilege which the Romans allowed to the Jewish senate or council of assembling and deciding on questions which concerned themselves. The judging spoken of in this chapter may be understood to relate to the same matter it does in the last, it being a continuation of the same discourse and argument; and it is probable that the opposite party, to stop the church censure, pretended that the case of the criminal was a matter to be judged by the civil magistrate. The Apostle then warns them again from the sin of uncleanness, as being a particular disgrace to the body of a Christian: that our bodies are the temples of the Holy Ghost, dedicated to the service of

Christ. See κρίνεσθαι at note Rom. iii. 4. Ἐπὶ τῶν ἀδίκων, *before the unjust, coram judicibus paganis*; in this sense ἐπὶ with a gen. is often used; see at note Matt. xxviii. 13—15. Πρὸς τὸν ἕτερον, *against another*; this word, says Bp. Midd., used in the sense of one's neighbour, usually has the article. So Rom. xiii. 8. and x. 24. 29. The reason is, that in such cases two persons are supposed, who stand in a certain relation the one to the other.

2. 3. Οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; ... *Do ye not know that the saints shall judge the world?* St. Paul seems to allude to our Saviour's words, Matt. xix. 28. Some think that by these words is meant that the saints shall be assessors with Christ at the day of judgment. Others suppose that by the saints judging the world and angels, the Apostle means the establishment of a Christian magistracy, and a power over spirits. Rosenmüller thinks this passage capable of illustration from chap. ii. 14. 15. where the Apostle says that the spiritual man *judgeth* or can discern both men and things, in things pertaining to the word of God. Ἀνάξιοί ἐστε ... *are ye unworthy* ... Since this power is committed to the saints, are they unworthy that small controversies should be left to their decisions among themselves. Κριτήριον is properly a *judgment-seat*, as James ii. 6. and by metonymy is used for judgment. Μήτιγε βιωτικά; *how much more things that pertain to this life?* Μήτιγε, Hesych. πόσω γε μᾶλλον, *multo magis*, includes, says Hoogeveen, the force of the three particles, μή and τί and γέ, *an non aliquid saltem nostra de his, quæ ad hanc vitam pertinent, valebit sententia?*

Βιωτικά μὲν οὖν κριτήρια εἶναι ἔχετε, τοὺς ἐξουθενημένους 4
ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε; Πρὸς ἐντροπὴν ὑμῶν 5
λέγω· οὕτως οὐκ ἔστι ἐν ὑμῶν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται
διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; Ἀλλὰ ἀδελφός 6
μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; ^d Ἦδη 7
μὲν οὖν ὅλως ἥττημα ὑμῶν ἐστίν, ὅτι κρίματα ἔχετε μεθ'
ἐαυτῶν. Διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον
ἀποστερεῖσθε; Ἀλλὰ ὑμεῖς ἀδικεῖτε, καὶ ἀποστερεῖτε, καὶ 8
ταῦτα ἀδελφούς. ^e Ἡ οὐκ οἶδατε ὅτι ἀδικοὶ βασιλείαν Θεοῦ 9
οὐ κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδω-
λολάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενικοῖται,
Οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοιδοροὶ, 10

^c Supra v. 12.^d Prov. xx. 22. Matt. v. 39. 40. Luke 29. vi. Rom. xii. 17. 19.

1 Thess. iv. 6. v. 15.

^e Infra xv. 50. Gal. v. 21. Eph. v. 5. 1 Tim. i. 9. Heb.

xii. 14. xiii. 4. Rev. xxii. 15.

5 * οὕτως οὐκ ἔστιν

7 * ἐν ὑμῶν

Μήτις is more forcible than πόσις μᾶλλον, not only interrogating, but arguing from the greater to the less it extorts a consent to that which cannot be denied. See also Vig. c. vii. s. xii. r. 11. Schleusner understands by ἀγγέλους powerful men, magistrates, and earthly rulers.

4. Βιωτικά . . . καθίζετε; If then ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church. It is better to read this interrogatively, not as a command, but rather as a reproof: If you have judicial causes, do you set them to judge, who are of no esteem in the church? i. e. the heathen magistrates. Καθίζω is here transitively, to make to sit, to appoint or constitute judges.

5. οὕτως οὐκ ἔστι ἐν ὑμῶν . . . is it so, that there is not a wise man among you? . . . Are none of your philosophical teachers wise enough, none of their orators powerful enough, none of their doctors learned enough to decide a small case of common right between Christian neighbours, without going to law in heathen courts? In the midst of their divisions, the adherents of neither party, it is probable, could so far confide in the justice or the impartiality of the other, as to commit the least case of litigation to the decision of the adverse faction.

7. Ἦδη μὲν οὖν ὅλως ἥττημα ὑμῶν ἐστίν . . . Now therefore there is utterly a fault among you . . . ἥττημα is properly a defect or diminution: i. e. this is wholly a deterioration of your Christian character; in the one party in giving occasion of a suit by doing wrong; and in the other also by prosecuting it, if this be done through impatience of receiving any offence or damage, when it is not of such consequence, as that in Christian prudence, charity, and equity, one should not rather pass it over, than redress it by such means. Ἀδικέω is to injure, ἀδικέομαι middle, to suffer oneself to be injured, or to bear injuries patiently, and ἀποστερέω to defraud, (see Mark x. 13.) ἀποστερέομαι middle, to suffer oneself to be defrauded, or to bear it patiently. The Apostle in the following verses cautions the Corinthians against other vices, so particularly against fornication, which of all other Gentiles they were most noted for. Hence Κορυνθιάζω, scortari. Ἀρσενικοῖται, abusers of themselves with mankind, ver. 9. from ἔρπεν mas, and κόιτη concubitus. "Fuisse crimen Veneris masculæ inter gentes non solum frequentatum, sed etiam a sapientissimis inter gentes viris admodum improbatum, constat ex iis, quæ Fabricius et alii de hoc detestando flagitio ex monumentis veterum collegerunt." Schleusn.

- 11 οὐχ ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. ^εΚαὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.
- 12 ^ς Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.
- 13 ^h Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα

^ε Supra i. 30. Infra xii. 2. Eph. ii. 1-3. iv. 22. v. 8. Col. iii. 7. Tit. iii. 3. Heb. x. 22. ^ς Infra x. 23. ^h Matt. xv. 17. Rom. xiv. 17. Infra ver. 15. 19. 20. Col. ii. 22. 23. 1 Thess. iv. 3. 7.

10 † οὐ ante κληρονομήσουσι

11. Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε... *And such were some of you: but ye are washed...* γένη may be und. at ταῦτα. But ye are now washed and justified from the sins committed in the time of your infidelity, through the redemption that is in Christ Jesus; (see Rom. iii. 24.) and sanctified from your former guilt, through the operation of the divine Spirit; and therefore countenancing impurity of any kind would be highly inconsistent with your spiritual dedication to the service of God. The regeneration, the sanctification, the justification are spoken of as events which had already taken place.

12. Πάντα... *τινος*. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. This verse is repeated below x. 23. and there applied to idolatry. In these words there is a reference to the following verse, 13. with regard to eating and to fornication. St. Paul is convincing the Corinthians, upon the supposition of fornication being in itself lawful, as their former heathen principles or present false teachers might warrant and insinuate, that though it were to them an indifferent thing, and not condemned in their own country more than eating any sort of meat, yet God would punish it, see above ver. 9. οὗτε πόρνοι, and there were strong reasons why a Christian society might punish it in their own members by church censures, and expulsion of the guilty. Venus had a temple at Corinth, in which women were kept for the gratification of her adorers. Some of the Corinthian Christians were disposed to join in this worship. All Christians, they might say, are set free from the law of Moses in

regard to all sorts of meat, and why not so in the other case? To which St. Paul replies: "Though my belly was made only for eating, and all sorts of meat were made only to be eaten, and so are lawful for me; yet I will abstain from what is lawful, if it be not convenient for me, though the belly will receive no prejudice by it, which will affect it in the other world, since God will there put an end to the belly, and all use of food. But as to the body of a Christian, the case is quite otherwise; that was not made to be employed in fornication and a promiscuous intercourse of the sexes, but for a much nobler end, to be a member of Christ's body; and so shall last for ever, and not be destroyed, as the belly shall be. Therefore I will not so debase and subject my body, and do it that prejudice, as to make that which is a member of Christ, the member of a harlot; this ought to be had in detestation by all Christians." Ἐξουσιασθήσομαι ὑπό τινος *be brought under the power of any*; that is, how indifferent soever in themselves the particular gratifications may be, I will not allow myself to be enslaved by any appetite. There is a paronomasia in ἔξεστι μοι and ἐξουσιασθήσομαι. This verb with a genitive, as Luke xxii. 25. is *to have power and dominion over any one*; see also below vii. 4. Here ἐξουσιάζομαι is not only *to be in subjection or slavery to any*, but *to suffer oneself to be so*. Schleusner renders ὑπό τινος *ab ullo alio me patiar subjugari*, applying it to a person.

13. Τὰ βρώματα... *βρώμασιν*. Meats for the belly, and the belly for meats. The Apostle's antithesis is; the belly is for meats, and meats for the belly, but both to be destroyed. See note above. Προσῆκει is und. See Bos.

οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι·
ⁱ Ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγείρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ 14
 τῆς δυνάμεως αὐτοῦ. ^k Οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν 15
 μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ,
 ποιήσω πόρνης μέλη; Μὴ γένοιτο. ^l Ἡ οὐκ οἶδατε ὅτι ὁ 16
 κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστιν; (ἐσονται γὰρ, φη-
 σὶν, οἱ δύο εἰς σάρκα μίαν·) ^m Ὁ δὲ κολλώμενος τῷ 17
 Κυρίῳ, ἐν πνευμᾷ ἐστι; ⁿ Φεύγετε τὴν πορνείαν. Πᾶν 18
 ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός
 ἐστίν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ^o Ἡ 19
 οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύ-
 ματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστε ἑαυτῶν;
^p Ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ 20
 σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἃτινά ἐστι τοῦ
 Θεοῦ.

ⁱ Acts ii. 24. Rom. vi. 5. 8. viii. 11. 2 Cor. iv. 14.

^k Rom. xii. 5. Eph. iv. 12.

15. 16. v. 30. Infra xii. 27.

^l Gen. ii. 24. Matt. xix. 5. Mark x. 8. Eph. v. 31.

^m John xvii. 21-23. Eph. iv. 4. v. 30.

ⁿ Rom. i. 24. vi. 12. 13. 1 Thess. iv. 4.

Heb. xiii. 4.

^o Supra iii. 16. Rom. xiv. 7. 8. 2 Cor. vi. 16. Eph. ii. 21. 22.

^p Acts xx. 28. Infra vii. 23. Gal. iii. 13. Heb. ix. 12. 1 Pet. i. 18. 19. 2 Pet. ii. 1. Rev. v. 9.

14 * ὁμᾶς

19 — ὅτι τὰ σώματα

20 † καὶ usq. Θεοῦ

15. ἄρας οὖν . . . μέλη; shall I then take the members of Christ, and make them the members of a harlot? i. e. Christo auferens, taking them from Christ, shall I make them the members of a harlot? Hilary says, *membra adhaerentia meretrici desinunt esse membra Christi.*

16. Ἡ οὐκ οἶδατε . . . μίαν· What? know ye not that he which is joined to an harlot is one body? for two, says he, shall be one flesh. There is an ellipsis of ἡ γραφή before φησὶν, see Bos. This, quoted from Gen. ii. 24. is true of all carnal conjunction, but ordained by God only in legitimate wedlock; which is at the same time a type of the mystical and spiritual union of Christ and his spouse the Church. See Eph. v. 30—32. Ὁ κολλώμενος τῇ πόρνῃ, he which is joined to an harlot; πόρνῃ has the article, being spoken of in relation to ὁ κολλώμενος, as if the Apostle had said, ὁ κολλώμενος καὶ ἡ πόρνῃ εἰς ἓν ἐν σῶμα, because, as in regimen, observes Bp. Midd., the definiteness of a part supposes the definiteness of the whole. See note at Luke i. 66.

Gr. Test.

II.

17. ἐν πνευμᾷ ἐστὶ is one spirit. See note at John x. 30.

18. 19. Πᾶν ἁμάρτημα . . . Every sin that . . . Other sins pollute the heart and the soul, but those of fornication and uncleanness do properly pollute the body. But the chief reason why the fornicator sins against his own body, is because his body is a temple of the Holy Spirit, which temple he defiles by this means. Not so in marriage, because that is of God's institution. The scope of the two verses is this: we should consider our bodies as the temples of the Holy Ghost. Let us not then, by polluting them, pollute those temples: see note above iii. 17. Excellent therefore is the inference of Tertullian: *cum omnes templum sinus Dei, illato in nos et consecrato Spiritu Sancto, ejus templi æditua et antistita pudicitia est, quæ nihil immundum nec profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensus derelinquat.* There is an ellipsis of κύριοι at οὐκ ἐστὲ ἑαυτῶν: see Bos.

20. Ἠγοράσθητε γὰρ τιμῆς . . . For ye are bought with a price . . . Ἀγοράζειν is

3 F

Κεφ. ζ'. 7.

1 ^a Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς
 2 μὴ ἀπεισθαι· Διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ
 3 γυναῖκα ἔχεται, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχεται· ^b Τῇ
 γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω· ὁμοίως
 4 δὲ καὶ ἡ γυνὴ τῷ ἀνδρί· Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ
 ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου
 5 σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή· ^c Μὴ ἀποστερεῖτε

^a Infra ver. 8. 26.^b 1 Pet. iii. 7.^c Joel ii. 16. 1 Sam. xxi. 4. 5. 1 Thess. iii. 5.

3 = τὴν ὀφειλὴν ἀποδιδότω

said of slaves or captives who were bought at a certain price, and became the entire and inalienable property of the purchaser. We are bought out of our own hands as well as out of the hand of divine justice at an immense price; therefore we sacrilegiously rob and wrong God when we alienate any part of his own from him, and glorify him not, whose we wholly are, by purity and exemplary sanctity, and by the faithful service both of our souls and bodies, which are his.

CHAP. VII.

1. Περὶ δὲ ὧν ἐγράψατέ μοι... Now concerning the things whereof you wrote unto me... In this seventh, and some of the following chapters, the Apostle resolves certain doubts, concerning which the Corinthians had in a letter consulted him. The particulars to which he refers in this chapter, are the rule of duty and prudence relative to entering into marriage, as applicable to virgins, to widows; the case of husbands married to unconverted wives, of wives having unconverted husbands; that case where the unconverted party chooses to separate, where he chooses to continue the union; the effect which their conversion produced upon their prior state, of circumcision and of slavery. It appears however, that although the Corinthians had written to St. Paul, requesting his answer and his directions on these several points, yet that they had not said one syllable about the enormities and disorders which had crept in amongst them, and in the blame

of which they all shared; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. See Paley. "Ἀπεισθαι is used by the best Greek writers to signify the sexual intercourse, either conjugal or illicit. Here it has the sense to marry, as confirmed by διὰ δὲ τὰς πορνείας in the next verse. St. Paul's restriction of marriage was certainly meant only as a temporary caution, in the then state of the Church; see ver. 26.; for he is otherwise an advocate for marriage; and considers forbidding to marry, as one of the signs of heresy.

2. Διὰ δὲ τὰς πορνείας... ἐχέτω... Nevertheless, to avoid fornication, let every man have his own wife... πορνείας in the plural, including all kinds of uncleanness: i. e. where persons have not the perfect gift of continency, in order to avoid the impurities practised among the heathens. Hesych. ἐχέτω· ἐγαμεῖτο.—ἐχεν· ἐγεγαμήκει.

3. Τῇ γυναικὶ... ἀποδιδότω· Let the husband render unto the wife due benevolence. Several Mss. read ὀφειλὴν for ὀφειλομένην εὐνοίαν. The sense is the same: conjugal rights, debitum conjugale, as explained in the next verse.

4. ὁ ἀνὴρ τοῦ ἰδίου σώματος... the husband hath not power of his own body... Here is, says Whitby, a plain argument against polygamy; for if the man hath not power over his own body, he cannot give the power of it to another, and so he cannot marry another; nor could his wife exclusively to him have the power of his body, if he could give his body to another.

5. Μὴ ἀποστερεῖτε... Defraud ye not

ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα
 σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τὸ
 αὐτὸ συνέρχησθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν
 ἀκρασίαν ὑμῶν. ^d Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ **6**
 κατ' ἐπιταγὴν. ^e Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς **7**
 καὶ ἐμαυτὸν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ,
 ὃς μὲν οὕτως, ὃς δὲ οὕτως. ^f Λέγω δὲ τοῖς ἀγάμοις καὶ **8**
 ταῖς χήραις· καλὸν αὐτοῖς ἐστίν, ἐὰν μείνωσιν ὡς καγὼ.
^g **Εἰ** δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ **9**
 ἐστι γαμῆσαι, ἢ πυροῦσθαι. ^h Τοῖς δὲ γεγαμηκόσι παρ- **10**

^d Infra ver. 12. 25. 2 Cor. viii. 8. xi. 17.

^e Matt. xix. 12. Acts xxvi. 29.

Infra ix. 5. xii. 11.

^f Supra ver. 1. et 26.

^g 1 Tim. v. 14.

^h Infra ver. 12. 25.

40. Mal. ii. 14. Matt. v. 32. xix. 6. 9. Mark x. 11. 12. Luke xvi. 18.

5 † τῇ νηστείᾳ καὶ

ib. || ἦτε pro συνέρχησθε
9 — ἐστι γαμῆν

7 || θέλω δὲ

8 † ἐστίν

one the other . . . There is an ellipsis of τῆς
 ὀφειλῆς ἀπὸ ἀποστερεῖτε, as also of γνώμης
 ἀπὸ ἐκ συμφώνου. "ἵνα σχολάζητε . . . that
 ye may give yourselves to fasting and prayer.
 The words τῇ νηστείᾳ καὶ are omitted in
 several Mss. The Apostle speaks not here
 of ordinary prayer, which is the daily work
 of Christians, but of extraordinary devo-
 tions on some special occasions; for daily
 prayers, public or private, needed no such
 consent of parties, nor by them could either
 of them be defrauded of their due benevo-
 lence. 'Ἐπὶ τὸ αὐτὸ συνέρχησθε, and come
 together again. In this chapter the Apostle
 has many arguments against the vow of
 continence, and he abstains also from lay-
 ing any obligation to celibacy. He here
 admits of no separation of the wife and
 husband, but only on condition that they
 come together again, ἐπὶ τὸ αὐτὸ, in eundem
 lectum: he doth not allow a perpetual sepa-
 ration. "ἵνα μὴ πειράξῃ . . . that Satan
 tempt you not for your incontinency: this in-
 continency or inability to abstain, (ἀκρασία
 so said παρὰ τὸ μὴ συγκρατῆσθαι,) is an oc-
 casion of temptation, and will be an advan-
 tage also to the tempter, by which, when
 he tempts, he may be most probably able
 to overcome.

6. κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν
 by permission, and not of commandment.
 Suid. συγγνώμη· συγχώρησις, consent, con-
 cession. It may however be rendered: This
 is my simple opinion; as differing little
 from γνώμη, and being determined to this
 sense by its opposition to ἐπιταγή, precept.
 Then the import of the verse is this; that

in respect of the contrary dangers of forni-
 cation, he generally gives his advice or
 opinion that men should marry, v. 2. 3.
 Yet for this he is far from giving any com-
 mand, or laying any obligation on any. For
 if upon experience there be no fear of those
 dangers, then his advice is, to follow his
 example, and to live unmarried.

7. Θέλω . . . For I would . . . θέλω I
 will, is by enallage of mood for I would,
 and signifies here to prefer, to recommend
 as better, in the same meaning as καλὸν
 ἐστι, ver. i. 8. 26.; i. e. more eligible, in
 the existing state of the Church, if the cir-
 cumstance of the contrary danger do not
 outweigh. 'Ἀλλ' ἕκαστος ἴδιον χάρισμα . . .
 But every man has his proper gift of God;
 see note at Matt. xix. 11.

8. Λέγω δὲ τοῖς ἀγάμοις . . . I say there-
 fore to the unmarried . . . Ἀγάμος is said
 both of men and of women, and equally of
 those who have never married, and of those
 who do not enter into a second marriage.
 It would appear from the mention of ταῖς
 χήραις that St. Paul referred to widowers;
 and as he says, ὡς καγὼ, it is probable that
 this was his own case, that he had been
 once married, as the strictness of the Jewish
 canons obliged all Jews to marry at twenty.
 Anthol. i. 13. 12. τοῖς δ' ἀγάμοις ἄφροντις
 ἀεὶ βλος.

9. κρεῖσσον . . . πυροῦσθαι for it is better
 to marry than to burn. The worst incon-
 veniences of a married state are infinitely
 preferable to the irregularities and impuri-
 ties of libidinous propensities. So Uritur
 infelix Dido, totâque vagatur Urbe furens.

- αγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ
 11 χωρισθῆναι. (Ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ
 τῷ ἀνδρὶ καταλλαγήτω.) καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.
 12 ⁱ Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος· εἴ τις ἀδελφὸς
 γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ'
 13 αὐτοῦ, μὴ ἀφίετω αὐτήν. Καὶ γυνὴ ἥτις ἔχει ἄνδρα
 ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω
 14 αὐτόν. ^k Ἠγιάσται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί,
 καὶ ἡγιάσται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ ἄρα τὰ
 15 τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγία ἐστίν. ^l Εἰ δὲ ὁ

ⁱ Supra ver. 6.^k Mal. ii. 15.^l Rom. xii. 18. xiv. 19. Infra xiv. 33. Heb. xii. 14.

13 — καὶ γυνὴ εἴ τις

ib. || οὗτος pro αὐτὸς

ib. τὸν ἄνδρα pro αὐτόν

10. 11. μὴ χωρισθῆναι . . . *let not the wife depart . . .* The Apostle speaks here of the married persons, who had mutually embraced the Christian faith, forbidding them, by the authority of our Lord's determination, to divorce themselves, except for cause of fornication, as it was customary for women as well as men to do, both amongst the Jews and Romans. That this was common amongst the heathens is apparent from what Seneca says: *nunquam jam ulla repudio erubescit, postquam illustres quædam et nobiles feminae, non consulum numero, sed maritorum annos suos computant. Tandiu istud timebatur, quamdiu rarum erat. Quia verò nulla sine divortio . . .* They had divers names for the divorce of both kinds; the divorce of the wife was called ἀποπομπή, because she was sent away from her husband's house; but on the other side it was called ἀπόλειψις, as the woman could not send away the husband, but only leave the house. And therefore though the word ἀφίετω is used both ver. 12. and 13. our translators have very properly, when it related to the man, rendered it, *let him not put her away*, and when it related to the woman, *let her not leave him*. See Whitby. See καταλλάττεσθαι at note Rom. v. 10.

12. Τοῖς δὲ λοιποῖς . . . *But to the rest speak I . . .* By τοῖς λοιποῖς the Apostle means those who had doubts, and thought it ἀσεβὲς to cohabit with a heathen; and he considered himself fully authorized, though our Lord had not given express rules in that case, to enjoin that the Christian who was married to an unbeliever that chose to live with him, should not put her away, as the Jews were required to do by

their idolatrous wives. Where such a marriage had been previously entered into, it would cause great scandal and confusion to dissolve it on that account. The same held good with respect to a Christian woman, who had an unbelieving husband. When the Apostle says, οὐχ ὁ Κύριος, he means that our Lord had not decided the case *de imparibus conjugiiis*, of the marriage of a believer with an infidel, but left this to the decision of the Apostles, by the assistance of the Holy Ghost, promised to lead them into all truth. The Apostle had before declared, ii. 16. *we have the mind of Christ*. And for what other reason could he make this distinction here, than to remind us that he at other times spoke what the Holy Spirit dictated?

14. Ἠγιάσται . . . *For the unbelieving husband is sanctified by the wife . . . i. e. for the unbelieving husband is sanctified, or made a Christian, as to his issue, in his wife, and the wife sanctified in her husband.* If it were not so, the children of such parents would be unclean, i. e. in the state of heathens; but now are they holy, i. e. born members of the Christian Church. So that there need be no scruple in respect of conjugal intercourse, particularly as to the state of the children, and their admissibility to the rite of baptism. Ἁγία *holy*, and ἀκάθαρτα *unclean*, are used here by the Apostle in the Jewish sense. The Jews called all that were Jews, *holy*; and all others they called *unclean*. Thus *proles genita extra sanctitatem*, was a child begot by parents whilst they were yet heathens; *genita intra sanctitatem*, was a child begot by parents after they were proselytes. This way of speaking St. Paul transfers from the

ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς
ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις. Ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς
ὁ Θεός· ^m Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ 16
τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; ⁿ Εἰ μὴ ἐκάστω 17
ὡς ἐμέρισεν ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτως
περιπατεῖτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις δια-
τάσσομαι. ^o Περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω· 18
ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμνέσθω. ^p Ἡ περι- 19
τομὴ οὐδὲν ἐστὶ, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ
τήρησις ἐντολῶν Θεοῦ. Ἐκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, 20

^m 1 Pet. iii. 1.ⁿ Supra iv. 17. 2 Cor. xi. 28.^o Acts xv. 1. 5. 19. 24. 28. Gal. v. 2. 6. vi. 15.^p John xv. 14. 1 John ii. 3. iii. 24.

17 = ἐμέρισεν ὁ Κύριος

ib. κέκληκεν ὁ Θεός

Jewish into the Christian Church, calling all that are of the Christian Church *saints*, or holy; by which reason all that were out of it were *unclean*. See Collyer, Locke, Custance's Survey of Reformation, Scott, and Robinson. The Jews considered all those children born of "unequally yoked" parents who had *separated* from each other "unclean," and therefore did not admit them to the rite of *circumcision*. A strong analogous proof that St. Paul here alluded to the right and privilege of infants being received into the Christian Church.

15. *χωρίζεσθω . . . let him depart . . .* Christ forbids divorce, except in case of fornication; but St. Paul is here speaking of a voluntary departing of the unbeliever, on the account of the faith. Οὐ δεδούλωται . . . *is not under bondage . . . i. e. as* paraphrased by Hammond: In case the infidel will not live with the believer unless she will forsake her religion, she is not then so enslaved or subjected so far, that she may do acts prejudicial to her religion, and to the betraying thereof, for that end that she may continue with her husband, but she remains blameless, if she remain separate from him, upon such his desertion. But yet above all things, let the believing party do the utmost that is possible to keep peace and agreement with the other.

17. Εἰ μὴ ἐκάστω . . . *περιπατεῖτω . . .* But as God hath distributed to every man, as the Lord hath called every one, so let him walk. Εἰ μὴ must be considered as an adversative particle, with the signification of *ἀλλὰ*. See Hoogeveen. Thus Cic. pro Roscio: *Quid erat, quod Capioni primum nunciavit, nescio: nisi hoc video, Capito-*

nem in his bonis esse socium. But, says the Apostle, if this should not be the effect, (what he anticipated in the former verse,) it still becomes you to do your duty in the relations of life which you have contracted. This is a very pertinent digression, says Doddridge, as it so directly contradicts the notion which prevailed among the Jews, that embracing the true religion dissolved all the relations which had before been contracted. Whereas the Apostle here declares, that the Gospel left them in this respect, just as it found them; increasing instead of lessening the obligations they were under to a faithful and affectionate discharge of their correspondent duties.

18. Περιτετμημένος . . . *μὴ ἐπισπάσθω* Is any man called being *circumcised*? let him not become *uncircumcised*. Some who were converted to Christianity from Judaism, were very zealous in renouncing all their Judaical rites, and even used means to attract the *præputia* again, (as the word *ἐπισπάσθω* implies,) but this act of superstition is forbidden by the Apostle. See note at Rom. xiv. 5.; *περιτομή* at Acts vii. 9. and *ἀκροβυστία* at Acts xi. 1—3. There is according to some an ellipsis of *ἐάν* before *τις ἐκλήθη*, and below ver. 21. 27. But it is better to take these expressions interrogatively.

19. Ἡ περιτομή οὐδὲν ἐστὶ . . . *Circumcision is nothing . . .* God regards not men's outward conditions, but obedience to his commands. Christianity consists not in a warm zeal, either for or against outward ceremonies, but in positive holiness, and a strict conformity to divine precepts. See note at Rom. ii. 28. 29.

21 ἐν ταύτῃ μενέτω. Δοῦλος ἐκλήθης; μὴ σοι μελέτω· ἀλλ'
 22 εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. ¹ Ὁ
 γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν·
 23 ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. ¹ Τι-
 24 μῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. ² Ἐκαστος
 25 ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ Θεῶ. ³ Περὶ
 δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ
 26 δίδωμι, ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. ⁴ Νομίζω
 οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
 27 ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. Δέδεσαι γυναικί;
 μὴ ζῆτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζῆτει γυ-
 28 ναῖκα. Ἐὰν δὲ καὶ γήμης, οὐχ ἡμαρτες· καὶ ἐὰν γήμη

¹ John viii. 36. Rom. vi. 18. 22. Infra ix. 21. Gal. v. 13. Eph. vi. 6. 1 Pet. ii. 16.

² Supra vi. 20. 1 Pet. i. 18. 19.

³ Supra ver. 6. 10. et 40. 2 Cor. viii. 8. 10.

1 Tim. i. 12. 16. Supra iv. 2.

⁴ Supra ver. 1. 8.

24 * τῷ Θεῷ

21. Δοῦλος ἐκλήθης... *Art thou called being a servant?*... The Apostle declares, that their being called, or converted to Christianity, does not make any alteration in men's civil affairs, whether one be a free-man, or a slave, or servant. He tells them that they are indeed freed by Christ from sinful slavery, but not from civil servitude and subjection; from Jewish bondage, but not from Christian obedience. *Μᾶλλον χρῆσαι*, use it rather, i. e. yet prefer freedom to slavery, if thou canst without any sinful methods obtain it.

22. ἀπελεύθερος... *is the Lord's free-man*... Ἀπελεύθερος is as explained by Hesych. ἐκ δούλου ἐλεύθερος. In Latin *libertus*, signifying one, who having been a slave, had his freedom given him by his master.

23. Τιμῆς ἡγοράσθητε... *Ye are bought with a price*... See note above at vi. 20. Some read this interrogatively. He tells them that they should not be slaves to men, because Christ has paid a price for them, and they belonged to him. He declares in general, in the next verse, that nothing in any man's civil estate or rights is altered by his becoming a Christian; and therefore the civil ties of marriage were not to be dissolved by a man's becoming a Christian.

25. Περὶ δὲ τῶν παρθένων... *Now concerning virgins*... Παρθένος, because said παρὰ τὸ τῇ μητρὶ παραθεῖν, is applied sometimes to those of both sexes who are in a state of celibacy. Thus Suid. Ἀβέλ-

ὁτος παρθένος καὶ δίκαιος ὑπῆρχε. See Rev. xiv. 4. So *virgo* with the Latins often merely distinguishes the age, signifying *adolescens*. Hor. Od. iii. 17. 36. The Apostle, ver. 27—37. gives directions to the unmarried about their marrying or not marrying; and in the close, ver. 38. writes to the parents about marrying their daughters; and then, 39. and 40. he speaks of widows. In verses 36. and 37. *παρθένος* is used for *daughter*, as Eurip. seems to have used it, Phoen. 1555. and Corn. Nep. *virgo* in Epam. 3. Ἐπιταγὴν Κυρίου... *I have no commandment of the Lord*... See note above ver. 12. Ἠλεημένος, i. e. *κεχαριτωμένος*, having received the grace and mercy of the Lord to be faithful in my apostolic charge.

26. Νομίζω οὖν... *I suppose therefore*... Νομίζω, *I judge, censeo, I give it as my decided opinion*. Τοῦτο καλὸν... *διὰ τὴν*... See above ver. 1. and note at Matt. xix. 12. Ἀνθρώπῳ... *for a man*... The word comprehends both *man* and *woman*, and therefore might be rendered *person*.

27. Δέδεσαι... *Art thou bound unto a wife?*... As the Apostle is speaking of the unmarried, he means that a man contracted to a woman under promise of marriage ought not to attempt the violation of his engagement: and *λύομαι* is put for *οὐ δέομαι*, which here signifies to be bound by a moral or religious obligation, as Rom. vii. 2.

ἡ παρθένος, οὐχ ἡμαρτε · θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ
 τοιοῦτοι · ἐγὼ δὲ ὑμῶν φείδομαι. ^u Τοῦτο δὲ φημι, ἀδελ- 29
 φοί, ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστίν · ἵνα καὶ οἱ
 ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ᾧσι · Καὶ οἱ κλαίοντες, 30
 ὡς μὴ κλαίοντες · καὶ οἱ χαίροντες, ὡς μὴ χαίροντες · καὶ
 οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες · ^x Καὶ οἱ χρώμενοι τῷ 31
 κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι. Παράγει γὰρ τὸ
 σχῆμα τοῦ κόσμου τούτου. ^y Θέλω δὲ ὑμᾶς ἀμερίμνους 32

^u Rom. xiii. 11. 1 Pet. iv. 7. 2 Pet. iii. 8. 9.

^x Infra ix. 18. Ps. xxxix. 6. Jam. i. 10. iv. 14. 1 Pet. i. 24. 1 John ii. 17. ^y 1 Tim. v. 5.

29 * ὅτι ὁ καιρὸς

28. θλίψιν . . . τοιοῦτον nevertheless such shall have trouble in the flesh. This may be spoken out of a prophetic foresight of the approaching persecution under Nero; or the Apostle merely refers to the general persecuted state of the Church, of which our Saviour had warned his disciples. Ἐμῶν φείδομαι but I spare you. Out of tenderness I spare you the representation of these troubles. Ἡ παρθένος in this verse, is the hypothetic use of the article, virgins generally. See note at Matt. xii. 29.

29. ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστίν the time is short: it remaineth, that . . . So the common edd. from Complut. Beza, &c. But it seems best to join λοιπὸν with what precedes, and place the stop at ἐστίν. The time, as to what remains, or the remaining time is short. The Apostle reminds them in this and the following verses that the ties, the relations, the joys, the sorrows, the riches, the poverty, the whole fashion of this world, will soon be over. Συστέλλω is to contract; thus the Latins say *contractæ noctes, contracti dies*, applied to shortness of time. Rosenmüller, Schleusner, and some others render this; *tempora tristia ac turbulenta futura sunt*; *in angustias redigo*, and applied to time, *turbulentum, luctuosum reddo*: and καιρὸς συνεσταλμένος, *turbulent times, full of distress*: ἵνα for ὅτε. And by some ἵνα is connected with φημι, I say (because the time which remains is short) that they that have wives, &c.

30. Καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες . . . And they that weep, as though they wept not . . . Such either the distress, or the vicissitudes and uncertainty of things, that no man ought to feel complacency from a prosperous, or despondency and sorrow from a calamitous, state of circumstances.

31. Καὶ οἱ χρώμενοι . . . τούτου And

they that use this world, as not abusing it: for the fashion of this world passeth away. Καταχρώμενοι is not abusing, as our trans. incorrectly has it. It is here used in a good sense, as the whole passage requires. And in this signification it is generally employed by Greek writers. Dr. Taylor renders it; As having the *usus fructus* of lands, houses, &c., yet who do not like absolute proprietors consume it. The Latins use *abutor* also in the sense of *utor*: so Cic. de Nat. Deor. *nos sagacitate canum ad nostram utilitatem abutimur*. Παράγει γὰρ τὸ σχῆμα . . . for the fashion of this world passeth away. This beautiful image is taken from the scenical representation of a theatre. The scenes of this life are perpetually shifting. The actors in a play, whether it be comedy or tragedy, do not act their own proper and personal concerns, but only personate the characters of other men. So when they weep, in some tragical part, it is as though they wept not; there is more appearance, than truth and reality, of grief and sorrow in the case. If they rejoice, in acting some brighter scene, it is as though they rejoiced not; it is but a feigned semblance of joy, which they exhibit to the spectator. If they seem to contract marriages, or act the merchant, or personate a person of great fortune, it is nothing but fiction. When the play is over, they have no wives, no possessions or goods, no enjoyments of the world, in consequence of such representations. The Apostle therefore would teach us to moderate our desires and affections towards every thing in this world; and rather to personate such things, as matters of a foreign nature, than to incorporate ourselves with them, as our own personal and proper concern. See Brekell's Discourses.

32. 33. ἀμερίμνους εἶναι . . . without carefulness . . . See note at Matt. vi. 25.

εἶναι. Ὁ ἀγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ
 33 Κυρίῳ. Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς
 34 ἀρέσει τῇ γυναικί. ² Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος·
 ἡ ἀγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἡ ἀγία καὶ σώματι
 καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου,
 35 πῶς ἀρέσει τῷ ἀνδρί. Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμ-
 φέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ
 36 εὐσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ
 δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἡ
 ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι· ὃ θέλει ποιεῖτω,
 37 οὐχ ἀμαρτάνει· γαμείτωσαν. ³ Ὃς δὲ ἔστηκεν ἐδραῖος ἐν

² Luke x. 40-42.

34 X καὶ ante μεμέρισται = Καὶ μεμέρισται καὶ ἡ γυνή. Καὶ ἡ παρθένος ἡ
 ἀγαμος μεριμνᾷ sive Μεμέρισται καὶ ἡ γυνή. Ἡ παρθένος μεριμνᾷ 35 || εὐπρόσεδρον

During the persecutions of the Church, a married state must occasion additional distraction, and make it more difficult to the man and to the woman to attend to their spiritual concerns.

34. Μεμέρισται . . . παρθένος. *There is a difference also between a wife and a virgin.* Μεμέρισται is properly rendered by Chrysostom διεσθήκασι, i. e. the condition, the pursuits and inclinations of both are very dissimilar, the one from the other. The one is engaged in the duties of the family, the other may wholly and more freely dedicate her time and thoughts to religion. The interpretation of Wetstein and Kypke, who rendered it *distrahitur*, or, *curis implicita est et uxor et virgo*, is repugnant to the context.

35. Τοῦτο δὲ . . . ἀπερισπάστως. *And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction:* i. e. All this I say with a sincere desire for your happiness; not to lay any constraint upon you, as if marriage were in any kind unlawful, but that you may most suitably, and as best becomes Christianity, attend upon the Lord without distraction. Βρόχος is properly a *snare for catching or binding fast* either birds or beasts; and metaphorically here it signifies to *lay a yoke or necessity upon any one*. Locke understands by it a *cord*, according to the Hebrew phrase of *binding*; with this sense: Though I have declared it my opinion, that it is best for a virgin to remain unmarried, yet I bind it not; i. e. I do not declare it to be un-

lawful to marry. Εὐπρόσεδρον, or, as some read not without good authority, εὐπάρεδρον, is *very assiduous*, from εὖ and πρόσεδρος assessor, *assiduè occupatus, studiosus alicujus rei*. Hesych. and Suid. εὐπάρεδρον· καλῶς παραμένον καὶ διηλεκῶς. Τῷ Κυρίῳ is governed by πρὸς or παρὰ in composition.

36. Εἰ δέ τις ἀσχημονεῖν . . . *But if any man think that he behaveth himself uncomely . . . i. e. if a parent, or a guardian who has the charge of a virgin, think that he acts unsuitably in letting the virgin live single till she has passed the prime of her life . . . See παρθένος above ver. 25.* Ἀσχημονέω, opposed to εὐσχημονεῖν, is *indecorè facere ea quæ vel per se vel opinione hominum turpia sunt*; so below xiii. 5. ἡ ἀγάπη οὐκ ἀσχημονεῖ, *qui verè alius amat, non indecorè agit*. Ὑπέρακμος, *if she pass the flower of her age, primos jam supergressa pubertatis annos*, from ὑπὲρ and ἀκμή properly *acies gladii*, also *the flower or vigour of age*. Suid. ὑπέρακμος· ὑπερδραμὴν τὴν ἔραν. The Jews, says Whitby, from the precept to increase and multiply, thought themselves obliged to marry at twenty, and that they offended against the Law if they did not so. By the law of Lyncurgus also, they who continued unmarried were prohibited to see the games: by the laws of the Spartans they were punished; and by Plato they are declared unworthy of any honour. Καὶ οὕτως ὀφείλει . . . *and need so require*; i. e. if the law or custom of the state require. Γαμείτωσαν, *let them marry, nempe ipsa et qui ipsam desiderat*.

37. Ὃς δὲ ἔστηκεν ἐδραῖος ἐν τῇ καρδίᾳ

τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ
 ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ τοῦ
 τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. ^a Ὡστε καὶ ὁ 38
 ἐγκαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐγκαμίζων, κρεῖσσον ποιεῖ.
^b Γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν 39
 δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆ-
 ναι, μόνον ἐν Κυρίῳ. ^c Μακαριωτέρα δέ ἐστιν, ἐὰν οὕτω 40
 μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ γὰρ Πνεῦμα
 Θεοῦ ἔχειν.

Κεφ. η'. 8.

^a Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκιν 1

^a Heb. xiii. 4.

^b Rom. vii. 2.

^c Supra ver. 25. 1 Thess. iv. 8.

^a Infra x. 19. Acts xv. 20. 29. Rom. xiv. 3. 10. 14. 22.

38 || γαμίζων bis ib. καὶ ὁ pro ὁ δὲ 39 † νόμῳ ib. αὐτῆς alterum

... Nevertheless he that standeth stedfast in his heart ... i. e. he who has firmly resolved ... Ἐδραῖος, from ἔδρα sedes, is constans, *propositi tenax*. It is used by Plutarch for soldiers who unmoved stand firmly the shock and onset of the enemy. Μὴ ἔχων ἀνάγκην ... having no necessity ... i. e. if neither in expediency, religious persuasion, nor custom of the country, he sees any necessity to deviate from his determination to preserve his daughter unmarried, he does well.

39. δέδεται νόμῳ ... the wife is bound by the law ... See note on Rom. ii. 25. Νόμῳ by moral obligation, by the spirit of every law, divine or human ... See κοιμᾶμαι at note John xi. 11. 12. Μόνον ἐν Κυρίῳ only in the Lord. This is generally understood both by ancient and modern interpreters to mean, *provided he be a Christian*. This is Tertullian's interpretation. It may however mean that in this as well as in every thing else our conduct should be regulated by a sense of religion.

40. δοκῶ δὲ καὶ γὰρ Πνεῦμα Θεοῦ ἔχειν and I think also that I have the Spirit of God. See for Πνεῦμα Θεοῦ note at Rom. viii. 9. 10. This clause may be considered as connected with what he had said before κατὰ τὴν ἐμὴν γνώμην, in this sense: According to my judgment, and I think (1 Gr. Test.

trust) that I have the divine guidance in making this judgment, though I have no express precept for it. See note above ver. 12.

CHAP. VIII.

1. Περὶ δὲ τῶν εἰδωλοθύτων ... Now as touching things offered unto idols ... See note at Acts xv. 29. In this chapter the Apostle answers another question concerning which the Corinthians had consulted him in their letter; (see above vii. 1.) concerning the eating of things offered to idols, as it was in itself, and as others were affected by it; and the joining in idolatrous sacrifices. He tells them that though Christians in general might be convinced of the vanity of those imaginary deities to whom they were offered, yet charity would require them to avoid them, lest it should prove an occasion of scandal, and be misconstrued by the weaker brother into a sanction of the practice. See also chap. x. Οἶδαμεν, we know, we who abstain from them, know as well as others the vanity of idols, for we all, ὅτι πάντες ... who are acquainted with the Gospel, and particularly we Apostles, have this kind and measure of knowledge, and understand our

- 2 ἔχομεν· (ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ· ^b Εἰ δέ τις δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε, καθὼς δεῖ γνῶναι·
 3 ^c Εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ·)
 4 ^d Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος, εἰ μὴ εἷς.
 5 ^e Καὶ γὰρ εἶπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί·)
 6 ^f Ἀλλ' ἡμῖν εἷς Θεὸς, ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος, Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα,

^b Infra xiii. 8. 9. 12. Gal. vi. 3. 1 Tim. vi. 4.^c Gal. iv. 9. 2 Tim. ii. 19.^d Isa. xli. 24. xlv. 8. Infra x. 19. Deut. iv. 39. vi. 4. Mark xii. 29. Eph. iv. 6.

1 Tim. ii. 5. Infra ver. 6.

^e John x. 34.^f Mal. ii. 10. John i. 3. xiii. 13.

Acts ii. 36. xvii. 28. Rom. xi. 36. Eph. iv. 6. Phil. ii. 11. Heb. i. 2.

2 † δὲ ib. || οὐπω ib. † οὐδὲν 4 † ἕτερος 5 † τῆς

Christian liberty: but *ἡ γνῶσις φυσιοῖ*, knowledge puffeth up, viz. with the vain conceit of superior knowledge; see *φυσίω* above iv. 6. From this clause to the end of ver. 3. the intervening words are parenthetical. Some commentators think that this passage forms a kind of dialogue between the Corinthians and St. Paul, who introduces the words of the letter they wrote to him and makes his remarks upon them, thus: *Now as to things offered to idols, we are well assured that we all have knowledge.* Upon which St. Paul, disproving of their word *knowledge*, (the Corinthians priding themselves upon their superior knowledge, particularly in their contempt of idols,) remarks, *knowledge puffeth up*, &c. The context is however sufficiently plain without this supposition.

3. *Εἰ δέ τις . . . αὐτοῦ*. But if any man love God, the same is known of him. *Ἐγνωσται* seems here to be used in a Hebrew signification, *he is made to know him: a Deo ad ejus cognitionem adductus est; a Deo edoctus habet veram Christianæ religionis scientiam*; as Gal. iv. 9. It may however signify, *acknowledged, approved*. See note at Matt. vii. 23. Some refer *οὗτος* to Θεός, *he (God) is known by him*.

4. *ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ . . . that an idol is nothing in the world . . .* This assertion is derived from the Hebrew expression *אֵלִילִים*, *idols*, i. e. so many nothings, which so far from being gods are *οὐδὲν ἐν κόσμῳ*, *nothing in the world*, no parts of God's first creation, and only inventions or creatures of men's imaginations. By this

the Apostle means that an idol is nothing of a God: he proves that it is nothing; because there is no God but one.

5. 6. *Καὶ γὰρ εἶπερ εἰσὶ λεγόμενοι θεοὶ . . . For though there be that are called gods . . .* i. e. For though among the heathens there are many who have this title, whether the supreme and celestial deities, or those of a subordinate order, called Baalim or lords, agents of earthly things, or deified heroes; yet we Christians know that there is but one true God, the Father, the author and original fountain of all things, to whom we owe our being, and are ultimately to direct all our applications and services to him; and so likewise but one Lord, one Mediator, by whom all things were created, and by whom, as our Redeemer and Mediator, all our prayers are addressed to heaven. The primitive fathers considering God the Father as the fountain of the Deity, and Jesus Christ as God of God, do frequently assert two things which may serve to illustrate this passage: first, that Christians acknowledged one God only, even the Father, and yet that Jesus Christ was truly God, of the substance of the Father. Secondly, that God the Father was the creator of all things, and yet that all things were created by the Word. Θεοὶ πολλοὶ, *gods many*; the Gentiles had celestial deities called *θεοὶ*, and terrestrial called *δαίμονες*, in Scripture Baalim, i. e. lords. The pronoun *αὐτὸς* in *εἰς αὐτόν* and *δι' αὐτοῦ* seems to be used for the relative *εἰς ὃν* and *δι' οὗ*. See Zeun. on Vig. c. iv. r. 12.

καὶ ἡμεῖς δι' αὐτοῦ. ^g Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς 7
 δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθί-
 ουσι, καὶ ἡ συνειδήσις αὐτῶν, ἀσθενὴς οὔσα, μολύνεται.
^h Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν 8
 φάγωμεν, περισσευόμεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερού-
 μεθα. ⁱ Βλέπετε δὲ, μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσ- 9
 κομμα γένηται τοῖς ἀσθενοῦσιν. ^k Ἐὰν γάρ τις ἴδῃ σέ, 10
 τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ
 συνειδήσις αὐτοῦ, ἀσθενοῦς ὄντος, οἰκοδομηθήσεται εἰς τὸ
 τὰ εἰδωλόθυτα ἐσθίειν; ^l Καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελ- 11
 φὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. Οὕτω δὲ, 12
 ἁμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ τύπτοντες αὐτῶν τὴν
 συνειδήσιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. ^m Διόπερ 13
 εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα
 εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

^g Rom. xiv. 14-23. Infra x, 28.^h Rom. xiv. 17.ⁱ Rom. xiv. 13. 20.Gal. v. 13. ^k Infra x. 28. 32.^l Rom. xiv. 15. 20.^m Rom. xiv. 21. 2 Cor. xi. 29.

7 || συνηθεία τοῦ εἰδώλου

9 || ἀσθενέσιν

11 || ἀπόλλυται

ib. ἐν τῇ σῇ

7. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις . . . *Howbeit there is not in every man that knowledge . . .* or this knowledge. The meaning is that the consciences of many Christians might not be sufficiently informed as to their liberty of partaking of the flesh offered to idols and then disposed of in the market. They might still think the flesh to be unclean, and therefore not to be taken. But being emboldened by the practice of others, they might be tempted to eat, though with a wavering conscience, and thereby bring guilt and defilement upon their minds. Τῇ συνειδήσει τοῦ εἰδώλου, *with conscience of the idol*, i. e. from an erroneous persuasion that the idol is the representative of a real deity. Μολύνεται, *is defiled*, i. e. by doing that, which in their conscience not sufficiently enlightened they think to be unlawful, they commit sin.

8. 9. Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ . . . *But meat commendeth us not to God . . .* Eating food indeed of any kind is an indifferent matter in the sight of God; but every Christian must beware that he so use his liberty, that he be not an occasion of sinning to those who are already in an

erroneous course, by confirming them in it by their example. See πρόσκομμα at Rom. ix. 30—32.

10. ἐν εἰδωλείῳ κατακείμενον . . . *sit at meat in the idols' temple . . .* ἱερῷ und. See Bos. The feasts which took place among the heathens after the sacrifices offered to the Gods were often celebrated in their temples; see note at Acts xv. 29. Οἰκοδομηθήσεται, *be emboldened*; see οἰκοδομεῖν at Acts ix. 31.; it is here *to be confirmed and impelled* by example. See note below x. 7.

11. Καὶ ἀπολεῖται . . . *Shall the weak brother perish . . .* See note at Rom. xiv. 15.

13. οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα . . . *I will eat no flesh while the world standeth . . .* i. e. *never*, during my life. If therefore, says the Apostle, any use of my liberty in this or the like kind, be an occasion of confirming any Christian in an erroneous sinful practice, I shall surely deny myself the use or indulgence of that liberty or privilege, though I may suppose it allowable, when it shall prove of so dangerous a consequence to my fellow-Christians.

Κεφ. θ'. 9.

- 1 ^a Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν
 Χριστὸν τὸν Κύριον ἡμῶν ἐώρακα; οὐ τὸ ἔργον μου ὑμεῖς
 2 ἐστε ἐν Κυρίῳ; ^b Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε
 ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε
 3 ἐν Κυρίῳ· Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη
 4 ἐστί. ^c Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;
 5 ^d Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν,
 ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ
 6 Κηφᾶς; ^e Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξου-

^a Acts ix. 3. 15. 17. xiii. 2. xviii. 9. xxii. 14. 18. xxiii. 11. xxvi. 17. Infra xv. 8.
 2 Cor. xii. 12. 2 Tim. i. 11. Supra iv. 15. ^b 2 Cor. iii. 2. ^c Infra ver. 14.
 1 Thess. ii. 6. 2 Thess. iii. 9. ^d Matt. viii. 14. xiii. 55. Mark vi. 3. Gal. i. 19.
^e 2 Thess. iii. 8. 9.

1 = Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;

CHAP. IX.

1. Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; . . . *Am I not an Apostle? am I not free?* . . . As the Apostle had just exhorted the Corinthians to abstain from using their liberty in things indifferent, so he tells them that, although the Gospel allowed a maintenance for its ministers, which he fully proves, yet he himself waved that privilege while he was among them; as indeed in several other respects he condescended both to Jews and Gentiles, complying with them in order to promote the Gospel. For if those, who in the agonistic games contend for a corruptible crown, deny themselves every indulgence, how much more does the eternal crown of glory deserve that in order to obtain it, all care and regard of self should be set aside, and that as a zealous Apostle sent to preach the Gospel, he should prefer the glory of advancing it and of making converts, to all other considerations of ease or pleasure. In the following animated expostulations, he strenuously asserts and vindicates his divine mission and apostolical authority against those calumniators who gave out that Paul was only a supernumerary Apostle, who had clandestinely thrust himself into that sacred office. Ἐλεύθερος, *free*, or better, a free-man. In some Mss. ἐλεύθερος is read be-

fore ἀπόστολος, and then, says Bp. Pearce, there is a beautiful gradation from St. Paul's right as a man to his right as an Apostle; as an Apostle favoured with a sight of Christ after his ascension; and lastly, as an Apostle, who was peculiarly *their* Apostle. Τὸ ἔργον μου ἐν Κυρίῳ, *my work in the Lord*, i. e. as a Christian Church.

2. ἡ γὰρ σφραγὶς . . . *for the seal of my apostleship are ye* . . . i. e. the credentials of my authority, the ratification of my apostolical commission, which is fully attested and sanctioned by your conversion to Christianity. Ἐν Κυρίῳ, i. e. ὄντες ἐν Κυρίῳ, as Christians.

3. Ἡ ἐμὴ ἀπολογία . . . ἐστί· *Mine answer to them that do examine me is this: ἀνακρίνω* is here to condemn, see above at ii. 14. i. e. to those who presume to arraign my conduct in this, as if, because I waved the use of a privilege, it proved that I had it not.

4. ἐξουσίαν φαγεῖν καὶ πιεῖν; *power to eat and to drink?* i. e. at your charge, a right to my maintenance among you. See note at Mark i. 22.

5. ἀδελφὴν γυναῖκα περιάγειν . . . *to lead about a sister, a wife* . . . i. e. the right and privilege of taking along with me in my travels a believing or Christian wife, receiving for her also a maintenance from the churches. See ἀδελφῇ, used in the same

σίαν τοῦ μὴ ἐργάζεσθαι; ^f Τίς στρατεύεται ἰδίοις ὄψω- 7
νίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ
οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος
τῆς ποίμνης οὐκ ἐσθίει; ^g Μὴ κατὰ ἄνθρωπον ταῦτα 8
λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; ^g Ἐν γὰρ τῷ 9
Μωσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα.
Μὴ τῶν βοῶν μέλει τῷ Θεῷ; ^h Ἡ δὲ ἡμᾶς πάντως 10
λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀρο-
τριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν, τῆς ἐλπίδος αὐτοῦ μετέχειν,
ἐπ' ἐλπίδι. ⁱ Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, 11
μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; ^k Εἰ ἄλλοι 12
τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ
ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν,

^f Deut. xx. 6. John xxi. 15. Supra iii. 6-8. 2 Cor. x. 4. 1 Tim. i. 18. vi. 12.
2 Tim. ii. 3. iv. 7. 1 Pet. v. 2. ^g Deut. xxv. 4. 1 Tim. v. 18. ^h 2 Tim. ii. 6.
ⁱ Rom. xv. 27. Gal. vi. 6. ^k Acts xx. 33. 2 Cor. xi. 7. 9. 12. xii. 13. 1 Thess. ii. 6. 7.

6 ‡ τοῦ 7 — καὶ τὸν καρπὸν αὐτοῦ ib. ‡ ἢ 8 = ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει
10 = καὶ ὁ ἀλοῶν, ἐπ' ἐλπίδι τοῦ μετέχειν. omisso altero ἐπ' ἐλπίδι
12 = ὑμῶν ἐξουσίας

sense above vii. 15. Καὶ Κηφᾶς, and Ce-
phas. This proves that Peter was attended
by his wife in his apostolical peregrina-
tions; and is an important declaration also
that St. Peter had no rights as an Apostle,
which were not common to St. Paul: these
are facts which traced to their obvious con-
sequences utterly subvert the main pillars
of popery.

7. Τίς στρατεύεται ἰδίοις ὄψωνίοις ποτέ;
... Who goeth a warfare at any time at
his own charges? ... See note at Luke iii.

14. In this and the following verses the
Apostle rests his claim and right on the
principles of nature, the precepts of the
Law, and the commands of the Gospel.

8. Μὴ κατὰ ἄνθρωπον ... Say I these
things as a man? See a similar expression
at Rom. vi. 19.; i. e. Do I illustrate or
prove this by human authority only?

9. Οὐ φιμώσεις βοῦν ἀλοῶντα: Thou shalt
not muzzle the mouth of the ox that treadeth
out the corn. See Deut. xxv. 4. It was
not the custom of eastern nations to thresh
the corn, but they pressed out the grain,
by making oxen tread on the ears. This
custom is still retained in Ceylon. See
φιμῶ at note Matt. xiii. 11. Μὴ τῶν βοῶν
μέλει τῷ Θεῷ; Doth God take care for

oxen? περὶ is und. See Bos. The Apostle
argues à minori ad majus. If the ox is
allowed to feed while it is labouring for
man, surely the laborious minister should
be supported by those who receive spiritual
blessings by his instrumentality.

10. Ἡ δὲ ἡμᾶς πάντως λέγει; Or saith
he it altogether for our sakes? Πάντως is
here principally, or surely, as Luke iv. 23.
Ἐπ' ἐλπίδι in the latter clause is trans-
posed; it should be placed after ἀλοῶν.
Thus Hor. of the husbandman, *spe finis
dura ferentem*.

12. Εἰ ἄλλοι τῆς ἐξουσίας ... If others
be partakers of this power over you ...
Ἐξουσία by metonymy, i. q. οὐσία, περιου-
σία: it is that over which a man has power,
his rights, his possessions, substance. St.
Paul seems in these words to glance at
what the Corinthians suffered from the false
Apostle, who did not only pretend to power
of maintenance, but did actually devour
them; see 2 Cor. xi. 20. Πάντα στέγομεν,
suffer all things; στέγω is to endure, to
sustain, as 1 Thess. iii. 1. Hesych. στέγει·
κρύπτει, συνέχει, ὑπομένει. Some under-
stand by it, to abstain; we abstain from
those things, which might offend others.
Ἐγκοπή is a hindrance, impediment; He-

- ἵνα μὴ ἐγκοπὴν τινὰ δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.
 13 ¹ Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ τοῦ ἱεροῦ
 ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, τῷ θυσιασ-
 14 τηρίῳ συμμερίζονται; ^m Οὕτω καὶ ὁ Κύριος διέταξε τοῖς
 τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.
 15 Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. ⁿ Οὐκ ἔγραψα δὲ
 ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον
 16 ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. ^o Ἐὰν γὰρ
 εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι
 ἐπίκειται· οὐαὶ δὲ μοι ἐστίν, ἐὰν μὴ εὐαγγελίζωμαι.
 17 ^p Εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων,
 18 οἰκονομίαν πεπίστευμαι. ^q Τίς οὖν μοι ἐστίν ὁ μισθός;

¹ Lev. vii. 6. &c. Numb. v. 9. 10. xviii. 8-20. Deut. x. 9. xviii. 1. ^m Matt. x. 10.
 Luke x. 7. Gal. vi. 6. 1 Tim. v. 17. ⁿ Acts xviii. 3. xx. 34. Supra iv. 12.
 2 Cor. xi. 10. 1 Thess. ii. 9. 2 Thess. iii. 8. ^o Rom. i. 14. ^p Supra iii. 8. 14.
 iv. 1. Phil. i. 17. Col. i. 25. ^q Supra vii. 31. Infra x. 33. 2 Cor. iv. 5. xi. 7.

13 || παρεδρεύοντες 15 = ἐγὼ δὲ οὐ κέεχρημαι οὐδενὶ τούτων 16 = οὐαὶ γάρ

sych. ἐγκοπή· ἐμπόδιον· from ἐγκόπτω, to interrupt, hinder, delay, as Acts xxiv. 4.

13. οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες . . . and they which wait at the altar . . . See Levit. vii. 6. Προσεδρεύω is properly assidue, hence to be diligently and assiduously employed about, or to attend assiduously upon, any thing. The priests eat part of the consecrated offering, and as the altar did not consume the whole, the priest divided with the altar some part of the sacrifice.

15. καλὸν γάρ μοι . . . κενώσῃ· for it were better for me to die, than that any man should make my glorying void; i. e. should make my professions of disinterestedness void. See καλὸν at note Matt. xviii. 8. 9. This protestation of the Apostle against the making use of the right in his own person, although he asserts the general right of Christian ministers to a maintenance from their ministry, must satisfy us concerning the purity of his conduct with regard to any considerations of personal advantage or convenience. See note at Cor. ii. 17.

16. οὐκ ἔστι μοι καύχημα . . . I have nothing to glory of . . . The ground of the Apostle's glorying was, not his merely preaching the Gospel, but his doing it freely and without maintenance: for, says he, though I preach the Gospel, there is nothing singular in it; I am bound to do it,

though I should receive nothing for it, as well as others; for necessity is laid upon me so to do, by a special call and command from Christ, and woe is me if I disobey that heavenly call. Καύχημα implies what is done to be done without obligation, and above that which was necessary by engagement of any precept.

17. Εἰ γὰρ ἐκὼν . . . πεπίστευμαι· For if I do this willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. The Apostle argues thus: If I do this willingly, i. e. freely, without claiming any return for my pains, which I might do, I have a reward, a special reward from God, and may glory in it: but if I preach unwillingly, (demanding a maintenance for my pains, and refusing to preach without it,) then a dispensation of the Gospel is committed to me; and in preaching I only discharge a trust, of which I cannot boast or glory. The Apostle plainly asserts the duty of the Church to provide for its ministers, but if the Church neglect to perform this duty, it does not necessarily follow that the minister is discharged from his duty. Μισθὸν ἔχω· reward here and in the following verse signifies a return or retribution to that which a man was not bound to do. See πιστεῦσθαι at note Rom. iii. 1. 2. Οἰκονομία is here, the apostolical office.

ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. Ἕλεύτερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἔμαυ- 19 τὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. Καὶ ἐγενόμην 20 τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·¹ τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος Θεῷ, ἀλλ' ἔννομος 21 Χριστῷ,) ἵνα κερδήσω ἀνόμους·² Ἐγενόμην τοῖς ἀσθε- 22 νέσις ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω. Τοῦτο δὲ 23 ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.³ Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέ- 24 χουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; Οὕτω τρέχετε, ἵνα

¹ Supra ver. 1. Matt. xviii. 15. Gal. v. 13. 1 Pet. iii. 1. ² Acts xvi. 3. xviii. 18. xxi. 23. &c. ³ Rom. ii. 12. 14. Gal. iii. 2. ⁴ Rom. xi. 14. xv. 1. Infra x. 33. 2 Cor. xi. 29. ⁵ Gal. ii. 2. v. 7. Phil. ii. 16. iii. 14. 2 Tim. iv. 7. Heb. xii. 1.

18 † τοῦ Χριστοῦ 20 × μὴ ὢν αὐτὸς ὑπὸ νόμον inter νόμον alterum et ἵνα
21 || Θεοῦ ib. Χριστοῦ 22 † τὰ ib. — ἵνα πάντας σώσω 23 || πάντα pro τούτῳ

18. Εἰς τὸ μὴ καταχρήσασθαι... εὐαγγελίῳ. That I abuse not my power in the gospel, or, in the ministry of the Gospel. See καταχράσασθαι at note above, vii. 31. Here again this verb should have been used in a good sense. The argument of St. Paul is, that he would not on any consideration use the privilege of claiming a maintenance for his evangelical labours, in order that he might enjoy the conscious satisfaction of his disinterestedness in preaching Christianity. See ἵνα above at note iv. 6.

19. Ἐλεύθερος γὰρ ὢν... For though I be free from all men... Though under no obligation to any men, yet I renounced every personal consideration, and condescended and complied, as much as I could, with all men, in order that I might win over the more to the faith of Christ.

20—23. Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος... And unto the Jews I became as a Jew... See note at Acts xvi. 3. There appears to be a distinction between this first clause, which seems to refer to the unconverted Jews, and the next τοῖς ὑπὸ νόμον, which relates to Jewish Christians, who held themselves obliged to conform to the Mosaic ceremonies: νόμον is the Mosaic law, but it is without the article, as coming after a preposition; see note at

Matt. xxi. 42. St. Paul in these verses shows how condescending and accommodating his conduct was towards Jews and towards Gentiles, towards the weak and over-scrupulous, towards men indeed of every variety of character, that he might make his ministry the more generally useful. Ἄνομος, without the law, referring to the Gentiles; the paronomasia is easily observed, the ἄνομος included in the parenthesis being, without law, lawless in a moral sense. Ἐννομος, observing and subject to the law of Christ. Συγκοινωνὸς αὐτοῦ, that I might be a partaker of its blessings, its rewards and promises.

24. Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες... Know ye not that they which run in a race... The Apostle in the following verses recommends his own example, drawing a similitude between the self-denials which the candidates in the public games underwent, and the many inconveniences he suffered that he might procure happiness to others and secure it to himself. This striking representation of the Christian race must greatly impress the minds of the Corinthians, as the Isthmian games were so frequently celebrated in their neighbourhood. The Apostle very properly introduces this beautiful moral imagery by οὐκ οἶδατε, for every person in Corinth per-

25 καταλάβητε. ^γ Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν·
 26 ἡμεῖς δὲ, ἄφθαρτον. ^z Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ
 27 ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων. ^a Ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

Κεφ. ι'. 10.

1 ^a Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν

^γ Eph. vi. 12. 1 Tim. vi. 12. 2 Tim. ii. 4. 5. iv. 7. 8. 1 Pet. i. 4. v. 4. Jam. i. 12. Rev. ii. 10. iii. 11. ^z 2 Tim. ii. 5. ^a Rom. vi. 18. 19. viii. 13. Col. iii. 5. Jer. vi. 30. ^a Ex. xiii. 21. xiv. 22. xl. 34. Numb. ix. 18. xiv. 14. xxxiii. 8. Deut. i. 33. Neh. ix. 12. 19. Ps. lxxviii. 13. 14. cv. 39. Jos. iv. 23.

1 = Οὐ θέλω γὰρ

fectly knew these celebrated games. Εἰς δὲ λαμβάνει τὸ βραβεῖον; but one receiveth the prize? For these agonistical terms borrowed from the Greek stadium, see note at Rom. ix. 30—32.

25. πάντα ἐγκρατεύεται . . . is temperate in all things . . . κατὰ und. Ἐγκρατεύομαι is to be temperate, sibi dominari, abstinerere ab iis rebus quæ firmitati corporis inimicæ esse possent: see above, vii. 9. Those who contended in the games took extraordinary pains in their training for these exercises, and in their preparatives for the combat. They practised the most severe discipline of the body, rigid abstinence and self-denial, to obtain these trifling rewards, the φθαρτὸν στέφανον, see note at Rom. ix. 30—32. which crown, whether consisting of wild-olive, laurel, pine-tree, or parsley, would soon fade, grow dry, and break to pieces. See Anthol. ἄθλα δὲ τῶν κότινος, μῆλα, σελῖνα, πῖτυς. Irenæus says, Bonus igitur agonista ad incorruptelæ agonem adhortatur nos, uti coronemur, et pretiosam arbitremur coronam, videlicet quæ per agonem nobis acquiritur, sed non ultro coalitam. Et quanto per agonem nobis advenit, tanto est pretiosior: quanto autem pretiosior, tanto eam semper diligamus.

26. ὡς οὐκ ἀδήλως . . . not as uncertainly . . . i. e. not as if I were distressed with wretched doubting and uncertainty, or despaired of its final issue: non in incertum eventum, quasi id incertum an fructum inde percepturus sim speratum. Οὕτω . . . δέρων· so fight I, not as one that beateth the air. Here the allusion is changed from

that of the race to boxing. Πυκτεύω, from πῦξ pugnus, is to exercise pugilism. The expression, to beat the air, is said of those who miss their blow, and spend it, not on their antagonist, but on empty air. Thus Virg. Entellus vires in ventum effudit. It is however by some understood as alluding to those who previously exercised themselves with the gauntlet, without an antagonist, which was called σκιομαχία.

27. Ἀλλ' ὑπωπιάζω μου τὸ σῶμα . . . But I keep under my body . . . See ὑπωπιάζω at note Luke xviii. 5. Δουλαγωγέω is to treat like a slave; so Wahl and Schleusn. Κηρύξας expresses the discharging the office of an herald, whose business it was to proclaim the conditions of the games, and what rewards would be bestowed on the conquerors. But the Apostle, as Doddridge justly observes, intimates, that there was this peculiar circumstance attending the Christian contest, that the person who proclaimed its laws and rewards to others was also to engage himself, and that there would be a peculiar infamy and misery in miscarrying. Ἀδόκιμος signifies here disapproved by the judge of the games, and rejected as unworthy of the prize. See note at Rom. i. 28. Excellent is the note of the ancient commentators on this: εἰ δὲ Παῦλος τοῦτο δέδοικεν, ὁ τοσούτους διδάξας, τί ἂν εἴπομεν ἡμεῖς; It was an opinion of Chrysostom that few ministers would be saved.

CHAP. X.

1. Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν . . . More-

πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον, Καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν 2 τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, ^b Καὶ πάντες τὸ αὐτὸ 3 βρῶμα πνευματικὸν ἔφαγον, ^c Καὶ πάντες τὸ αὐτὸ πόμα 4 πνευματικὸν ἔπιον· (ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.) ^d Ἀλλ' οὐκ ἐν 5 τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ^e Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς 6

^b Ex. xvi. 15. 35. Ps. lxxviii. 24. ^c Ex. xvii. 6. Numb. xx. 11. Ps. lxxviii. 15. cv. 41.

^d Numb. xiv. 29. 32. 35. xxvi. 64. 65. Ps. cvi. 26. Heb. iii. 17. Jude 5.

^e Numb. xi. 4. 33. 34. Ps. cvi. 14.

2 * Μωσῆν ib. — ἐβαπτίσθησαν

over, brethren, I would not that ye should be ignorant . . . That the Corinthians might not groundlessly depend on their Christian privileges, and might avoid those sins which would cause them to fail of obtaining the prize, the Apostle lays before them in this chapter the case of the Israelites, what privileges and advantages they had, and by what means they unhappily miscarried. He also shows them, returning to the question of chap. viii. the inconsistency of paying any respect to idols, with the sacrament and worship of the Christian religion. Ὑπὸ τὴν νεφέλην ἦσαν . . . were under the cloud . . . they were under the protection of the cloud, which guided them on their journey, as a pillar going before them, preserved them from the heat of the sun in the wilderness, and defended them from their enemies; see Exod. xiv. 20. xiii. 21. 22.

2—4. Καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο . . . And were all baptized unto Moses . . . i. e. into the Mosaic covenant; as εἰς τὸν Χριστὸν is into the Christian covenant. The cloud and sea being nothing but water, are well suited to the typical representation of baptism, which is the initiating ceremony both in the Jewish and Christian Church. And because the Israelites, by being hidden from the Egyptians under the cloud, and by passing through the Red Sea, were made to declare their belief in the Lord, and in his servant Moses, Exod. xiv. 31. the Apostle very properly represents them as baptized unto Moses in the cloud and in the sea. Ἐβαπτίσαντο, the middle for the passive; a change of voices occurs in the best writers. Καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον . . . and did all eat the same spiritual meat . . . All the Israelites without exception were sustained by the manna, which might be called spi-

Gr. Test.

ritual meat, as it typified Christ, the bread of life. The waters also of the rock might be called *spiritual*, as emblematic of the Holy Spirit; see note at John vii. 37—39. Ἀκολουθούσης πέτρας, that spiritual rock that followed them. We are not to understand that the rock or the waters of the rock followed them, as some have imagined, (an opinion expressed in the Reformer's Bible,) in a literal sense, but Christ, who is typified and represented by the rock, accompanied and was present with them every where in all their wanderings. For the angel of God's presence, the visible Jehovah, who accompanied the Israelites, was Christ. Chrysostom says: οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ὕδωρ ἠφίει, ἀλλ' ἑτέρα τις πέτρα πνευματικὴ τὸ πᾶν εἰργάζετο, τουτέστιν, ὁ Χριστὸς ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματουργῶν, διὰ γὰρ τοῦτο εἶπεν, ἀκολουθούσης. See note at Luke xxii. 15.

5. κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ· for they were overthrown in the wilderness. See Num. xiv. 16. 29. 30. It may be observed here, says Locke, that St. Paul speaking of the Israelites uses the word πάντες five times in the foregoing verses; besides that he carefully says τὸ αὐτὸ βρῶμα, and τὸ αὐτὸ πόμα, which we cannot suppose to be done by chance, but emphatically, to signify to the Corinthians, who probably presumed too much upon their baptism and eating the Lord's Supper, that though the Israelites, all to a man, eat the very same spiritual food, and all to a man drank the very same spiritual drink, yet they were not all to a man preserved, but many of them, notwithstanding, sinned, and fell under the avenging hand of God in the wilderness.

6. Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν . . . II. 3 H

τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς ἀκείνοι ἐπεθύ-
 7 μησαν. ^f Μηδὲ εἰδωολάτραι γίνεσθε, καθὼς τινες αὐτῶν
 ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ
 8 ἀνέστησαν παίζειν. ^g Μηδὲ πορνεύωμεν, καθὼς τινες αὐ-
 τῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιά-
 9 δες. ^h Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καὶ τινες
 10 αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφρων ἀπώλοντο. ⁱ Μηδὲ
 γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώ-
 11 λοντο ὑπὸ τοῦ ὀλοθρευτοῦ. ^k Ταῦτα δὲ πάντα τύποι συν-

^f Ex. xxxii. 6.^g Numb. xxv. 1. 9. Ps. cvi. 29. Supra vi. 18. Rev. ii. 14.^h Ex. xvii. 2. 7. Numb. xxi. 5. 6. Deut. vi. 16. Ps. lxxviii. 18. 56. xcv. 9. cvi. 14.ⁱ Ex. xii. 23. xvi. 2. xvii. 2. Numb. xiv. 2. 29. 37. xvi. 41. 49. 2 Sam. xxiv. 16.

1 Chron. xxi. 15.

^k Rom. xv. 4. Supra vii. 29. ix. 10. Phil. iv. 5. Heb. x. 25. 37.

1 John ii. 18.

7 || ὥσπερ γέγραπται

8 || ἔπεσαν
10 ‡ καὶ prius9 — Κύριον vel Θεὸν
11 || τυπικῶς

ib. ‡ καὶ prius

Now these things were our examples . . . Τύπος is here an example, as 1 Thess. i. 7. 1 Tim. iv. 12. Tit. ii. 7. Ταῦτα refers to the punishments which God inflicted on the Israelites. The examples which he here puts, says Theodoret, exactly answer to the sins of the Corinthians; for as the Jews lusted to eat flesh, so the Corinthians lusted to eat things offered to idols, when God had provided other meat plentifully for them. Κάκα or αὐτὰ must be supplied after ἐπεθύμησαν.

7. Μηδὲ εἰδωολάτραι γίνεσθε . . . *Neither be ye idolaters . . .* It could not be unlawful in itself to eat what had been offered to idols; for the consecration of flesh or of wine to an idol did not make it the property of the idol, an idol being in fact a non-entity, and incapable of property. See below, verses 25—30. But some of the Corinthians, not satisfied with this liberty, thought it lawful to visit the heathen temples, which were frequently places of riot and debauchery, and to partake of the offered sacrifice, amidst the praises which were sung to the heathen gods. This was an actual participation of the idolatry; and such persons were of course considered by the heathens as having joined in their worship. Whether an act be a religious test, or not, depends on the circumstances and place of its performance. A wafer eaten in a room signifies nothing; but eaten before a Romish altar, is an avowal of a person being a member of the church of Rome. See Michaelis. Παίζω is here *to dance, choreas ago*, a custom which prevailed

among the heathens at their sacrificial feasts. Thus Homer uses it, Od. Ψ. 147. τοῖσιν δὲ μέγα δῶμα περιστοναχίζετο ποσσὶν Ἀνδρῶν παίζόντων, καλλιζάνων τε γυναικῶν. Ὡς γέγραπται. See Exod. xxxii. 6.

8. εἰκοσιτρεῖς χιλιάδες· *three and twenty thousand*. There is a difference in the numbers mentioned by St. Paul and by Moses. Moses may include the thousand who were guilty of idolatry, and were slain by the sword; while St. Paul only mentions those who died of the pestilence; the design of the Apostle being to mention those who fell in one day by the hand of God. See Numb. xxv. 9. But it is supposed by some that εἰκοσιτέσσαρες, being written εἰκοσιτρῆς, was mistaken for εἰκοσιτρεῖς.

9. Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν . . . *Neither let us tempt Christ . . .* In this passage Christ is clearly pointed out as existing under the old covenant, and specially designated as the Jehovah who was tempted by the Israelites in the wilderness. The word αὐτὸν is plainly and inseparably implied after ἐπείρασαν, as above, ver. 6. where αὐτὰ or κάκα is understood after ἐπεθύμησαν, the same person being, agreeably to all the ordinary principles of construction, understood in the two corresponding clauses. We have here therefore a plain declaration of Christ's divinity. A parallel passage is found in Deut. vi. 16.

10—12. καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ· *and were destroyed of the destroyer; i. e. the angel who had the power to destroy, mentioned Exod. xii. 23. Heb. xi.*

έβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς
τὰ τέλη τῶν αἰώνων κατήντησεν. ¹ Ὡστε ὁ δοκῶν ἐστάναι, 12
βλεπέτω μὴ πέσῃ. ^m Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ 13
μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἐάσει ὑμᾶς
πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πει-
ρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.
ⁿ Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολα- 14
τρείας. ^o Ὡς φρονήμοις λέγω, κρίνατε ὑμεῖς, ὃ φημι. 15
^p Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ 16

¹ Rom. xi. 20.^m Supra i. 9. Ps. cxv. 3. Jer. xxix. 11. 2 Pet. ii. 9.ⁿ Supra ver. 7. 2 Cor. vi. 17. 1 John v. 21.^o Supra viii. 1.^p Matt. xxvi. 26-28. Acts ii. 42. 46. Infra xi. 23. 24.

13 ‡ ὑμᾶς tertium

28. See also Numb. xiv. 2—4. xvi. Τύποι συνέβαινον ἐκείνοις . . . happened unto them for ensamples . . . the punishments inflicted upon them render them examples to us. The Apostle guards the Corinthians against the same offences, of idolatry, of fornication, and of rebellious murmuring, of which the Israelites had been guilty in the wilderness. Τὰ τέλη τῶν αἰώνων . . . the ends of the world are come. This phrase means either the conclusion of the Mosaic dispensation; or, to whom God's last dispensation, the Christian dispensation, has been revealed. For the Jews reckoned three ages, the first before Moses, the second after him, and the third after the Messiah. Schoettgen upon this passage, and Heb. ix. 26. has these observations: "Upon whom the ends of the ages are come: Paul describes the men of his time as those on whom the boundaries, τὰ τέλη, of two worlds or ages, had met; of this world and that to come, of the old covenant and the new. So in Heb. ix. 26. Christ is said to have been revealed at the confines of the ages, where the end of this age or world, and the beginning of that to come, as it were, touch each other;—a phrase which most exactly describes the time of the coming of the Messiah. The Apostle uses the plural, ages, and not the singular, to express these two periods; and συντέλεια, and not τέλος, to mark the junction of the two τέλη, the extremities of the periods." See also Dr. Pye Smith. "Ὡστε . . . πέσῃ wherefore let him that thinketh he standeth take heed lest he fall. Δοκεῖν implies here a presuming confidence; i. e. Let no Christian therefore presume that his privileges, his being of the true Church

and partaking of the Christian sacraments, will secure him from the punishment of these sins.

13. Πειρασμὸς . . . ὑπενεγκεῖν There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. God, says Chrysostom, not only does not suffer a temptation to be brought above our strength, but even in that which is not above our strength, he is present, giving us that support and assistance of which we stand in need, when we shall first have contributed what we have of our own, namely, willingness, hope in him, thanksgiving, perseverance, patience. Origen says, God grants us the power of enduring, provided we make a competent use of the power granted to us. For it is not the same thing to have the power of conquering and to conquer, as the Apostle himself points out in this very guarded expression; "God will make a way to escape, that ye may be able to bear it," not, that ye may bear it. God grants not that we may bear it, for then, it seems, there would be no struggle, but that we may be able to bear it. If then the possibility of conquering be equally afforded to us all, but it remains in our own power how we use this possibility, whether with energy or sluggishly, the conquered will be justly blamed, and the conqueror justly rewarded. Ἐκβασις is *evasio*, from ἐκβαίνω *evado*; also *exitus*, *finis*; see Heb. xiii. 7. It has the article, having a reference to the temptation from which escape is to be made.

16. Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦ-

αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ἐν κλῶμεν, οὐχὶ κοι-
 17 νωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; ^α Ὅτι εἷς ἄρτος,
 ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου
 18 μετέχομεν. ^β Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ
 19 ἐσθiónτες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ; ^γ Τί
 οὖν φημι; ὅτι εἶδωλον τί ἐστιν; ἢ ὅτι εἰδωλόθυτον τί
 20 ἐστιν; ^δ Ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ
 Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
 21 ^ε Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμο-
 νίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης

^α Rom. xii. 5. Infra xii. 27. ^β Rom. iv. 1. 12. ix. 3. 5. 2 Cor. xi. 18. Gal. vi. 16.
 Lev. iii. 3. vii. 15. ^γ Supra viii. 4. ^δ Lev. xvii. 7. Deut. xxxii. 17. Ps. cvi. 37.
 Rev. ix. 20. ^ε Deut. xxxii. 38. 2 Cor. vi. 15. 16.

19 || εἰδωλόθυτον pro εἶδωλον

ib. εἶδωλον pro εἰδωλόθυτον
 ib. † τὰ ἔθνη

20 || θύουσιν bis

μεν . . . *The cup of blessing which we bless*
 . . . the eucharistical cup: ὃ εὐλογοῦμεν,
 which we receive with thanksgiving to God,
 over which we pour out our grateful ac-
 knowledgments to God. For the cup of
 blessing, see note at Matt. xxvi. 21. 26.
 Κοινωνία, communion, participation, μετοχή
 as interpreted by Chrysostom: i. e. Do we
 not by partaking of this bread and wine,
 consecrated in memorial of Christ giving
 his body broken, and his blood shed for us,
 hold communion or declare our fellowship
 with Christ? And therefore surely the join-
 ing in an idol-feast is a participating of the
 idol-god. The construction τὸν ἄρτον ἐν,
 for ὁ ἄρτος ἐν, has been followed also by
 the Latins, as in that well-known line of
 Virg. *Urbem quam statuo vestra est.*

17. Ὅτι εἷς ἄρτος . . . μετέχομεν· *For*
we being many are one bread, and one body;
for we are all partakers of that one bread.
 The construction is: because the bread, or
 rather loaf, is one, we the many are one
 body; ἐν σῶμα is the predicate of οἱ πολλοὶ
 ἐσμεν. The Apostle's representation of a
 Christian Church is very beautiful and ap-
 posite. As a multitude of grains of corn
 compose one loaf, so the whole collective
 numbers of Christians only form one body.
 And one loaf being broken for us all, we
 who partake of it own ourselves thereby
 members of that body of which Christ is
 the head, and to have communion with the
 Lord Jesus, and with the whole society of
 Christians.

18. Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα . . .
Behold Israel after the flesh . . . i. e. the
 natural descendants of Israel, who wor-
 shipped God by sacrifices according to the
 Law. Concerning the spiritual Israel, or
 the Israel of God, see Rom. ix. 6. Gal. vi.
 16. Οὐχὶ οἱ ἐσθiónτες . . . *Are not they*
which eat . . . Do not all who eat at the
 same altar, in the Jewish church, profess
 themselves to be of the same communion?
 See θυσιαστήριον at note Matt. xxiii. 35.
 and Levit. vii. Hence the Apostle argues
 that by the same reason the Corinthians
 partaking of an idol-feast supposed them to
 hold a communion with the false god, and
 with those that worship him.

19. 20. Τί οὖν φημι; . . . *What say I*
then? . . . i. e. I do not say that these ima-
 ginary dæmons have any divinity in them;
 or that any thing consecrated to them has
 in itself any virtue to benefit or defile the
 worshippers; I only say that they who
 partake of sacrifices in an idol-temple, give
 an open declaration that they hold commu-
 nion with idolaters. See verse above 7.
 note. Φημι is und. at ἀλλ'.

21. ποτήριον δαιμονίων· *the cup of devils:*
 i. e. libations poured out in honour of their
 deities, at the heathen sacrifices. Thus
 Virg. *Æn. viii. 273.*

Quare agite, o Juvenes, tantarum in munere
 laudum,
 Cingite fronde comas, et pocula porgite dextris,
 Communemque vocate decum, et date vina vo-
 lentis.

δαιμονίων. ^x Ἡ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρό- 22
τεροι αὐτοῦ ἔσμεν;

^y Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα 23
μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. ^z Μηδεὶς τὸ ἑαυτοῦ 24
ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος. ^a Πᾶν τὸ ἐν μα- 25
κέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες, διὰ τὴν
συνείδησιν. ^b Τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα 26
αὐτῆς. ^c Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε 27
πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν
ἀνακρίνοντες, διὰ τὴν συνείδησιν. ^d Ἐὰν δέ τις ὑμῖν εἴπῃ, 28
Τοῦτο εἰδωλόθυτόν ἐστι· μὴ ἐσθίετε, δι' ἐκείνον τὸν μηνύ-
σαντα, καὶ τὴν συνείδησιν. ^e Συνείδησιν δὲ λέγω, οὐχὶ 29
τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. Ἰνατί γὰρ ἡ ἐλευθερία
μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; ^f Εἰ ἐγὼ χάριτι 30

^x Deut. xxxii. 21. Ezek. xxii. 14.

Infra ver. 33. et xiii. 5. Phil. ii. 4. 21.

Ps. xxiv. 1. l. 12. Infra ver. 28.

^e Rom. xiv. 16.

^y Supra vi. 12.

^z Rom. xv. 1. 2.

^a 1 Tim. iv. 4.

^b Ex. xix. 6. Deut. x. 14.

^c Luke x. 7.

^d Supra viii. 10. 12. et ver. 26.

^f Rom. xiv. 6. 1 Tim. iv. 3. 4.

23 ‡ μοι bis 24 ‡ ἕκαστος 28 || ἱερόθυτον
ib. * συνείδησιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς 30 * εἰ δὲ ἐγὼ

22. Ἡ παραζηλοῦμεν τὸν Κύριον; ... Do we provoke the Lord to jealousy? or rather, to anger. Num ad iram provocabimus Deum? See παραζηλώω at Rom. x. 19. Lex Cyrilli Ms. οἷον εἰς ὀργὴν ἐρεθίζειν εἰδωλοατροῦντες. The phrase means incurring that punishment which God has awarded to the commission of guilt.

23. Πάντα μοι ἔξεστιν ... All things are lawful for me ... See note above vi. 12.

24. τὸ ἑαυτοῦ ... his own ... συμφέρον und. See Bos, and τοῦ ἑτέρου at note above vi. 1.

25. μηδὲν ἀνακρίνοντες, διὰ τὴν συνείδησιν· asking no question for conscience sake. Ἀνακρίνοντες, without anxious inquiries whether it had been offered to idols, with a view to satisfy the scruples of your mind; or that your conscience may not be unnecessarily vexed by vain doubts and scruples. Thus also ver. 27. Schleusner seems however to prefer the sense of condemning and rejecting, as impure: see ἀνακρίνω above note ii. 14.

26. Τοῦ γὰρ Κυρίου ... αὐτῆς· For the earth is the Lord's, and the fulness thereof. Psalm xxiv. 1. For as the earth with its fulness belongs to the Lord, you may par-

take of it with cheerfulness and thanksgiving, and without hesitation, provided you know no reason to the contrary. Πλήρωμα αὐτῆς, omnes res create quæ sunt in eâ.

28. Ἐὰν δέ τις ... But if any man ... i. e. If the master of the feast, or any present at the feast ... δι' ἐκείνον τὸν μηνύσαντα, for his sake that showed it ... lest you confirm that man in, or betray him to, the sin of idolatry by your example not understood by him aright, and so offend against a conscience. The clause τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς is repeated here in the received text, but there seems to be a greater weight of evidence for its rejection; it is also superfluous.

29. Συνείδησιν ... συνειδήσεως; Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? Κρίνεται is here condemned, and the sense is this: Conscience, I say, not thine own (for thou knowest thy liberty, and that an idol is nothing) but the conscience of the other: for why should I use my liberty, so that another man should in conscience think I offended? See ἰνατί at note Luke xiii. 6.

μετέχω, τί βλασφημοῦμαι, ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;
 31 ^ε Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς
 32 δόξαν Θεοῦ ποιεῖτε. ^h Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις
 33 καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ. ⁱ Καθὼς καὶ γὰρ
 πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ συμφέρον,
 ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

Κεφ. ια'. 11.

1 ^a Μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.
 2 ^b Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ
 3 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. ^c Θέλω
 δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός

^ε Col. iii. 17. 1 Pet. iv. 11.

1 Tim. iii. 5. Acts xx. 28. Infra xi. 22.

^a Supra iv. 16. Eph. v. 1. Phil. iii. 1. 7. 1 Thess. i. 6. 2 Thess. iii. 9.

15. iii. 6. Supra iv. 17. vii. 17.

Infra xv. 27. 28. Eph. v. 23. Phil. ii. 7-9. 1 Tim. ii. 11. 12. 1 Pet. iii. 1. 5. 6.

^h Rom. xiv. 13. Supra viii. 13. 2 Cor. vi. 3.

ⁱ Rom. xv. 2. Supra ix. 19. 22.

^b 2 Thess. ii.

^c Gen. iii. 16. John xiv. 28. Supra iii. 23.

30. Τί βλασφημοῦμαι . . . *Why am I evil spoken of . . .* See note at Rom. xiv. 16. i. e. And if I with thanksgiving (χαριτι, cum gratiarum actione) partake of what is lawful for me to eat, why do I order the matter so, that I am ill spoken of for that which I bless God for? See Locke.

32. Ἀπρόσκοποι γίνεσθε . . . *Give none offence . . .* See note at Acts xxiv. 16. Καὶ Ἰουδαίοις . . . Lest the Jew should think that you do not pay a sincere worship to the true God; the Gentiles, that you allow their idolatry; and lest the weak members of the Church should, by your example, be perverted or discouraged from their Christian profession.

33. ἀρέσκω . . . *even as I please . . .* i. e. endeavour to please. See notes above ix. 19—23.

CHAP. XI.

1. Μιμηταί μου . . . Χριστοῦ. *Be ye followers of me, even as I also am of Christ.* This verse should not have been separated from the last chapter, with the last verse of which it is connected. In this chapter the Apostle treats of the decency and order of the public assemblies of the Corinthians, with respect to the *praying* or *prophesying*

of women, whether they should then keep their veils on. He also directs a suitable behaviour in feasts of charity, and the Lord's Supper, which they celebrated unworthily, by reason of the divisions and factions among them, and also intemperance.

2. Ἐπαινῶ δὲ ὑμᾶς . . . *Now I praise you, brethren . . .* Before the Apostle discusses these points, he thinks it advisable to give them a general commendation of their conduct, in remembering him, and observing the rules and injunctions which he had already given them, with regard to external discipline and conduct in public worship: this commendation must be understood however with an exception of those things with which he finds reason to complain of them.

3. Θέλω δὲ ὑμᾶς εἰδέναι . . . *But I would have you know . . .* The Apostle now enters upon the question of the Corinthians about the behaviour of women who are sometimes inspired to pray or sing divine hymns in their assemblies. The Father is here styled the head of Christ, considered as Mediator, in which relation he received his kingdom and dominion from him, John xvii. 2. 1 Cor. xv. 27. Heb. ii. 8.; and by virtue of the power and dominion given him over all flesh, Christ is here said to be the head of

ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. ^d Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ 4 κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ. ^e Πᾶσα 5 δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. ^f Εἰ γὰρ οὐ κατακαλύπτεται γυνή, 6 καὶ κείρασθαι· εἰ δὲ αἰσχροὺς γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. ^g Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει 7 κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστιν. ^h Οὐ γάρ ἐστιν 8

^d Infra xii. 10. 28. xiv. 1. &c.^e Acts xxi. 9.^f Numb. v. 18. Deut. xxi. 12.

xxii. 5.

^g Gen. i. 26. 27. v. 1. ix. 6.^h Gen. ii. 18. 21-23.

every man. See also Ephes. i. 19—22. Some of the Fathers observe, however, that God is here said to be the head of Christ, as being the Father of the Son, and so the cause of him; but yet as the woman is of the same nature with the man who is her head, so is Christ of the same nature with God the Father.

4. Πᾶς ἀνὴρ . . . αὐτοῦ. *Every man praying or prophesying, having his head covered, dishonoureth his head.* Προφητεύω is here, according to some, to instruct and interpret Scripture by divine inspiration, as it generally signifies; but as in the next verse it is applied to women, who were not permitted to teach and interpret the Scriptures in the public assemblies, (see xiv. 34. 35.) it must be understood here to signify, to sing divine hymns under a certain divine impulse of the Spirit, subito impulsu quodam Spiritus divini in conventibus Christianorum decantare, says Schleusner. The Spirit which formerly animated David, when he celebrated in sacred hymns the praises of his Creator, taught the Christians likewise to praise God in spiritual songs. Κατὰ κεφαλῆς ἔχων, *having his head covered, καλύμμα und.* See Bos. Plutarch has, κατὰ κεφαλῆς ἔχειν ἱμάτιον. The Jews used to pray with the head covered. The Corinthians, though converted to Christianity, conformed to the practice, out of regard to Pharisaical traditions, and in imitation of the custom prevailing in the synagogues. The Apostle therefore remonstrates against it. The women seem to have worn their hair dishevelled, when praying by divine inspiration, which gave them the appearance of Pagan priestesses. Καταισχύνει τὴν κεφαλὴν αὐτοῦ, *dishonoureth his head; i. e. is a degradation from the liberty and dignity of*

his sex, it being a sign of infamy for a man to have his head covered. The Roman form of ordering malefactors to execution, was *caput obnubito*. Many understand this, however, of its being unworthy of man's relation to Christ his head.

5. Ἀκατακαλύπτῳ τῇ κεφαλῇ . . . *with her head uncovered . . .* The Grecian and Jewish women did not appear in public without large veils. Therefore to pray uncovered, showed a disregard of decency and modesty, and gave room for much calumny. Καταισχύνει . . . *dishonoureth her head,* even her natural head, herself, as well as her economical head, her husband; her being unveiled being a token of her usurping an undue authority over the man, and of her casting off that subjection which she was under by the law of her creation to him. ^e Ἐν γάρ ἐστι . . . ἐξυρημένη, *for that is even all one as if she were shaven.* Among the Jews it was judged a mark of indecency for a woman to be shaved, and permitted only in cases of adultery, as a token of shame. And, (see next verse,) among the ancient Germans, *accisis crinibus, nudatam, coram propinquis, expellit domo maritus*, says Tacitus.

6. Τὸ κείρασθαι ἢ ξυρᾶσθαι *to be shorn or shaven . . . i. e. abscissâ comâ vel raso capite*; both being formerly a punishment inflicted on harlots and adulteresses. And as long hair was reckoned a beauty among the Jews and other nations, to be deprived of it implied disgrace. τὴν κεφαλὴν is und. after κατακαλύπτεται, as supplied in the next verse; see Bos. Hesych. κείρει τέμνει. Κόμη is sometimes added.

7. εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων . . . *forasmuch as he is the image and glory of God . . . i. e. the image of his majesty, dominion*

- 9 ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· Καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.
 10 ⁱ Διὰ τοῦτο ὁφείλει ἡ γυνὴ ἑξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς;
 11 διὰ τοὺς ἀγγέλους. Πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε
 12 γυνὴ χωρὶς ἀνδρός, ἐν Κυρίῳ. ^k Ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ
 ἀνδρός, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ
 13 τοῦ Θεοῦ. Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα
 14 ἀκατακάλυπτον τῷ Θεῷ προσεύχασθαι; ^l Ἡ οὐδὲ αὐτὴ ἡ

ⁱ Eccles. v. 6.^k Rom. xi. 36.

11 = γυνὴ χωρὶς ἀνδρός, οὔτε ἀνὴρ χωρὶς γυναικός 14 † ἡ

and power; these are the privilege of man, therefore he ought to have his head uncovered; but according to her personal relation to her husband, subjection is the woman's duty, *uxor fulget radiis mariti*, and she ought to profess her inferiority to her husband by wearing a veil. The word *nupta* among the Romans properly signifies *one covered with a veil*; and *nubo*, which is properly *velo*, is applied to women, except sometimes *cum vir uxori subjicitur servitque*; thus Martial, *uxori nubere nolo meæ*.

10. Διὰ τοῦτο . . . ἀγγέλους· For this cause ought the woman to have power on her head because of the angels. The difficulties of this verse seem to be inextricable. And a multitude of conjectures have been offered towards the illustration of this most obscure passage. When such a man as Locke frankly confesses that he does not understand the last part of the verse, any interpretation given of it may appear unsatisfactory. This appears to be the best. It seems generally admitted that *ἐξουσία* must signify a *veil*; but it must be interpreted properly *power*, the emblem or symbol of man's power over the woman. The veil was worn as a token of subjection: see Gen. xxiv. 65. So that the two constructions of *veil* and *power* meet here in a mixed sense, which includes some part of each. Ἐξουσία may therefore very safely be explained by a *veil*, as indeed the whole context and reasoning plainly intimate that its meaning must be a veil or covering, as a becoming token of reserve and modesty and allusive to the power of the husband. Διὰ τοὺς ἀγγέλους must be here, *because of the messengers or spies*. The word is taken in a very general sense, and may signify *ministers, teachers, &c.* but here it is the *messengers or spies*, whom their Pagan adversaries sent to observe the Christians, and

to detect and expose any faults and imprudencies which they might haply discover; as the heathens were ever watchful to descry any thing criminal and immoral in their conduct, in order to calumniate and vilify their religion. And when spies were continually penetrating into their *public assemblies*, and *private meetings*, to discover any thing reprehensible in their worship or conduct, it was peculiarly incumbent upon them to maintain an inviolable sanctity of manners and behaviour. See below xiv. 23. James ii. 25. calls τοὺς ἀγγέλους the spies whom Joshua sent to Jericho, and who are styled *κατάσκοποι*, Heb. xi. 31. With regard to ἀνὴρ and γυνὴ which occur verses 8—12. both with and without the article, Bp. Midd. says: In ver. 8. ἀνὴρ and γυνὴ must be understood of individuals, a single man and a single woman, the progenitors of the human race. In ver. 9. the Apostle says that in no instance was a man (ἀνὴρ, any man) created on account of the woman, (i. e. one assumed already to exist, διὰ τὴν γυναῖκα,) but a woman was formed on account of the man (already existing). In ver. 10. it is plain that *women generally* are spoken of, and ἡ γυνὴ accords with the usage in such cases. Ver. 11. I understand, says he, to mean: Notwithstanding, (such is the ordinance of God,) neither is any man brought into being without the intervention of a woman, nor any woman without that of a man: for as (ver. 12.) the woman (i. e. women generally) is originally from the man, so the man (i. e. men generally) is brought into being by the intervention of the woman (i. e. women); these and all other things are ordained by the wisdom of God. Χωρὶς, *without the aid or operation of*.

14. Ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς . . . Doth not even nature itself teach you

φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾶ, ἀτιμία αὐτοῦ
 ἐστι; Γυνή δὲ ἐὰν κομᾶ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη 15
 ἀντὶ περιβολαίου δέδοται αὐτῇ. ¹ Εἰ δέ τις δοκεῖ φιλό- 16
 νεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ
 ἐκκλησίαι τοῦ Θεοῦ.

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖτ- 17
 τον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. ^m Πρῶτον μὲν γὰρ, 18
 συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν
 ὑπάρχειν, καὶ μέρος τι πιστεύω. ⁿ Δεῖ γὰρ καὶ αἵρέσεις 19
 ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.
 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν 20

¹ 1 Tim. vi. 4. Supra vii. 17. Infra xiv. 33.

^m Supra i. 10-12. iii. 3.

ⁿ Matt. xviii. 7. Luke ii. 35. xvii. 1. Acts xx. 30. 1 Tim. iv. 1. 2 Pet. ii. 1. 2. 1 John ii. 19.

14 || ἡ φύσις αὐτῇ

15 † αὐτῇ alterum

17 — παραγγέλλω οὐκ ἐπαινῶν

18 * ἐν τῇ ἐκκλησίᾳ

... The Apostle deduces the relative dignity of the sexes from their origin, and from universal custom. Nature would teach them, that if a man wore his hair long, in the manner which custom has appropriated to women, it would be considered as a proof of effeminacy. On the other hand long hair, tired according to the custom of the times, would be an honour to a woman, being given to her as a natural veil. Κομᾶν here is not simply to have hair, but to have or wear it long, comam alere. All the Grecian and Roman women wore their hair long.

16. δοκεῖ φιλόνεικος εἶναι ... *seen to be contentious* ... i. e. seem inclined to maintain a contrary opinion, unconvinced by what I have said. Ἡμεῖς τοιαύτην συνήθειαν ... *We have no such custom* ... i. e. of women appearing in public with their hair uncovered.

17. Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ... *Now in this that I declare unto you I praise you not* ... The Apostle now adduces another exception to the general commendation he had given the Corinthians, ver. 2.: he tells them that their assemblies were not so Christian as they ought to be, that there were divisions and factions among them, which expressed themselves in their assemblies, and he mentions their irregularities in celebrating the Lord's Supper, and the utter perversion of the institution which ensued, which, from the terms in which St. Paul alludes to these circumstances, ἀκούω,

Gr. Test.

and καὶ μέρος τι πιστεύω, it is evident were not in the letter, nor among the subjects concerning which they had written to him.

19. Δεῖ ... ὑμῖν. *For there must be also heresies among you, that they which are approved may be made manifest among you.* What the Apostle reproves under the name σχίσματα, in the former verse, is in effect the same as what he here denominates αἵρέσεις. And in words nearly coincident with these, he uses above iii. 3. ἐῖς καὶ διχοστασίαι, *strife and factions*, speaking of the same reprehensible conduct. These words have no reference to doctrine, true or false. The Apostle, whenever he uses these words, σχίσματα, αἵρέσεις, addresses himself to Christians, not speaking of sects without the Church, but warns them against forming sects, to the prejudice of charity, to the production of much mischief, and of great scandal to the unconverted without. See note above i. 10. Δεῖ ... This necessity is not absolute, but only on supposition of the pride and jealousies, and contentions, which are in the Church at Corinth. Nor is the reason here assigned of the heresies properly causal, as if God designed them for this end that they who are approved of him might be made manifest, but rather eventual; as if the Apostle had said, whence it will come to pass that they who are approved will be made manifest. See note Matt. xviii. 7.

20. οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν. *this is not to eat the Lord's supper.* We

- 21 δεῖπνον φαγεῖν· ° Ἐκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμ-
 22 βάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. ^p Μὴ
 γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκ-
 κλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ
 ἔχοντας; Τί ὑμῖν εἶπω; ἐπαινέσω ὑμᾶς; Ἐν τούτῳ οὐκ
 23 ἐπαινῶ. ^q Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ
 παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδί-
 24 δοτὸ, ἔλαβεν ἄρτον, Καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε,
 Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν
 25 κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύ-
 τως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ
 ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο
 26 ποιεῖτε, ὡσάκεις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. ^r Ὡσαύ-

° 2 Pet. ii. 13. Jude 12.

^p Supra x. 32. Jam. ii. 6.

^q Infra xv. 3. Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.

^r John xiv. 3. xxi. 22. Acts i. 11. Supra iv. 5. Infra xv. 23. 1 Thess. iv. 16. 2 Thess. i. 10. Jude 14. Rev. i. 7.

24 ‡ λάβετε, φάγετε

have the plainest indications, says Michaelis on this passage, that they celebrated *Sunday*. They assembled on the first day of the week: and the expression *Κυριακὸν δεῖπνον* may be translated, as in the Syriac Version, *a meal which is proper for the Lord's-day*, or a Sunday meal. It is strange, he adds, that in the controversy relative to the celebration of Sunday, this translation of *Κυριακὸν δεῖπνον* in so ancient a version as the Syriac, should never have been quoted. But as opposed to *ἴδιον δεῖπνον* in the next verse, it signifies rather here, *cæna in honorem et memoriam Domini*.

21. Ἐκαστος . . . μεθύει. For in eating every one taketh before other (others) his own supper: and one is hungry, and another is drunken. It is to be observed that the Corinthians brought their own suppers to the agapæ, or feasts of charity, which accompanied the Eucharist. These love-feasts are mentioned in Jude 12. They seem to have been joined to the Lord's Supper, in imitation of our Saviour, who celebrated the Sacrament after the Paschal Supper. But St. Paul blames the Corinthians, because, though they eat their common food or ordinary meal, which was to be eaten at home, in the common meeting-place, yet they eat separately every one his own supper apart, and without staying

for the rest of the company. So that the plenty and excess of some, shamed the want and penury of others. Thus the divisions amongst them were kept up, they being as so many separated and divided societies; not as one united body of Christians, commemorating their common Head, as they should have been in celebrating the Lord's Supper. Προλαμβάνειν is to take their meat and their drink before others, not staying till they came. Μεθύειν to be drunk, derived from μετὰ τὸ θύειν, from the free drinking in which the heathens indulged after sacrificing. It expresses here excess in eating, as well as drinking; *ad satietatem usque bibo et edo*. Τοὺς μὴ ἔχοντας, in the next verse, are the poor, who had nothing to eat and to drink as the others had. Thus Eurip. *Alcest. πρὸς τῶν ἐχόντων Τὸν νόμον τίθης· divitibus legem ponis*. Χρήματα und. Bos.

23—26. Ἐγὼ γὰρ παρέλαβον . . . For I have received of the Lord . . . It is very remarkable, says Doddridge, that the institution of this ordinance should make a part of that immediate revelation with which Christ honoured Paul; and it affords a strong argument for the *perpetuity* of it in the Church. For had others of the Apostles mistaken what passed at the last passover, and founded the observation of the Eucharist on that mistake, surely Christ would

κίς γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο
 πίνετε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν
 ἔλθῃ. ² Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ 27
 ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ
 αἵματος τοῦ Κυρίου. ¹ Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, 28
 καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πι-
 νέτω. Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ 29
 ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. Διὰ 30
 τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται

² Numb. ix. 10. 13. John vi. 51. 63. 64. xiii. 27. Supra x. 21.

¹ 2 Cor. xiii. 5. Gal. vi. 4.

26 † τοῦτο

ib. ἂν alterum

27 † τοῦτον

ib. × τοῦ ante αἵματος

rather have corrected his error in his *new revelation* to St. Paul, than have administered such an occasion of confirming Christians in it. See note at Matt. xxvi. 26. Ὅσakis ἂν πίνητε... as oft as ye drink it... Two reasons are to be noted for the participating of the cup by the whole body of the Church. Because it is the blood of the new covenant, which belongs as much to the laity as to the priests; the blood shed for the remission of the sins, not only of the priest, but of the laity. And secondly, because by the drinking of this cup they remembered Christ's blood shed for them, and showed forth his death. These reasons do equally concern all Christians, and certainly the drinking of the cup, by which this commemoration, by our Lord's institution, is to be made, must equally concern them. Ἀχρις οὗ ἂν ἔλθῃ, till he come. The Lord's Supper was instituted for a solemn memorial of the sacrifice of the death of Christ; and it is to subsist until his next advent in glory, at the regeneration.

27. ἢ πίνῃ... and drink... Some Mss. and Verss. read καὶ. It is very common with the Greek interpreters of the O. T. to put ἢ for καὶ. Notant jurisconsulti, sicut conjuncta pro disjunctis, ita disjuncta pro conjunctis interdum poni. But there is nothing in the argument taken from the disjunctive particle to prove that the whole Christ was contained in either species, and that the bread may be given without the cup. The argument might as well prove, that the cup may be received without the bread, as the bread without the cup. Ἀναξίως, unworthily, i. e. without hearty repentance, and true faith; by a perversion of the institution, through a want of that

universal charity which was designed in it, and receiving it to purposes of faction and secular views. Ἐνοχος ἔσται... shall be guilty of... he shall be liable to the punishment due to one who makes a wrong use of the sacramental body and blood of Christ in the Lord's Supper. What that punishment was, see ver. 30.

28. Δοκιμαζέτω... But let a man examine himself... Let him sift his motives, and strictly examine the frame of mind with which he comes to the Lord's table. Let him consider the purposes for which it was instituted, and judge from thence of the temper and behaviour with which he ought to receive it. Οὕτως is consecutive, either in the manner or time. Here it is, let him conform the manner of his eating and drinking to the institution of Christ.

29. μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου not discerning the Lord's body: i. e. not putting any difference between the consecrated elements and the common food at an ordinary meal. Or, as ver. 31. not examining and considering the design and purposes for which the Holy Sacrament was instituted, and the temper and behaviour with which it ought to be celebrated. The Apostle gives this as the cause for the κρίμα, i. e. punishment or chastisement from God, to which this irreverent and profane manner of receiving it exposes a person, and which is mentioned in the next verse, viz. the temporal punishments, and infliction of disease and death. For κρίμα has no reference to eternal punishments, as our translation seems to imply; but the word damnation, at the time it was made, bore the sense of condemnation.

30. Διὰ τοῦτο... ἵκανοί. For this cause

31 ἱκανοί. ^u Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα.
 32 ^x Κρινόμενοι δὲ ὑπὸ Κυρίου, παιδευόμεθα, ἵνα μὴ σὺν τῷ
 33 κόσμῳ κατακριθῶμεν. ^v Ὡστε, ἀδελφοί μου, συνερχόμενοι
 34 εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. ^y Εἰ δέ τις πεινᾷ, ἐν
 οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε· τὰ δὲ λοιπὰ,
 ὡς ἂν ἔλθω, διατάξομαι.

Κεφ. ιβ'. 12.

1 ^a Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
 2 ἀγνοεῖν. ^b Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα

^u Ps. xxxii. 5. 1 John i. 9.^x Ps. xciv. 12. 13. Heb. xii. 5-11.^y Supra ver.

21. 22. Supra iv. 19. vii. 17. Tit. i. 5.

^a Infra xiv. 1. 37.^b Supra vi. 11.

Eph. ii. 11. 12. 1 Thess. i. 9. Tit. iii. 3. 1 Pet. iv. 3. Ps. cxv. 5.

31 || εἰ δὲ

34 ‡ δὲ prius

2 = ὅτι ὅτε ἔθνη ἦτε

many are weak and sickly among you, and many sleep. These words prove that κρίμα in the last verse, is to be restrained to bodily distempers, and temporal punishments. These chastisements however for not discerning the Lord's body, and for approaching the Lord's table with irreverence and want of charity, must always be considered as inflicted by God. The death inflicted being called *sleep*, must be supposed to be that of believers, who had not sinned beyond the hope of pardon.

CHAP. XII.

1. Περὶ δὲ τῶν πνευματικῶν . . . Now concerning spiritual gifts . . . There is an ellipsis of χαρισμάτων, (see Bos,) or of ἀνθρώπων, spiritual persons. The Apostle from the beginning of this to the end of the fourteenth chapter, discourses concerning spiritual gifts and persons. He shows that though there be diversity of gifts, yet they are all by the same Spirit, from the same Lord, and the same God; that every person, extraordinarily endowed, had his proportion of these; and that they should not look on each other as single by himself, but one assist the other, and all join for the public good of the Church, as members of the same body, each supporting and helping another: without this unity, and also love and charity, the best gifts are not valuable. In the comparison of spiritual gifts, he gives those the precedence which edify most, and gives a particular charge against using the gift of tongues without interpreting, chap. xiv. In the practice of a good life, we are every where assured that the Holy Spirit will assist our pious endeavours. But the Apostle here speaks of the special gifts which were entrusted to the first Christians for the propagation of the Gospel, and which ceased after the first age.

32. παιδευόμεθα . . . we are chastened . . . corrected and disciplined, as scholars are by their master, for our good; as a warning and remedy, to prevent the final condemnation and punishment with the impious and incorrigible. This verse is to be distinguished with the comma at Κυρίου, not at κρινόμενοι δὲ, as some edd. point it. Κρίνω is here to *punish*, and refers to the temporal evils of this life, κατακρίνω to the eternal punishments after death.

34. Εἰ δέ τις πεινᾷ . . . And if any man hunger . . . Let him satisfy his hunger at home, and not think of making a full meal, or a sensual feast, of the Lord's Supper; but let him commemorate the death of his Lord in charity and peace, as well as in faith and piety. See note above ver. 21. The *love-feasts* began early to be very disorderly assemblies, especially at Corinth, and were therefore early abolished; though traces of them may still be found later in the Church.

2. πρὸς τὰ εἰδωλα τὰ ἄφωνα . . . unto these dumb idols . . . The Apostle reminds them of what they had been before, seduced

ὡς ἂν ἤγεσθε ἀπαγόμενοι· ^c Διὸ γνωρίζω ὑμῖν, ὅτι 3
οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν·
καὶ οὐδεὶς δύνатаι εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύ-
ματι ἁγίῳ. ^d Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ 4
Πνεῦμα· ^e Καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς 5
Κύριος· ^f Καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτός 6
ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ^g Ἐκάστῳ δὲ 7
δίδεται ἢ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον·
^h ^z Ὡς μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας· 8
ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· ⁱ Ἐτέρῳ 9

^c Matt. xvi. 17. Mark ix. 39. John xv. 26. 2 Cor. iii. 5. 1 John iv. 2. 3.

^d Rom. xii. 6. Eph. iv. 4. Heb. ii. 4. 1 Pet. iv. 10.

^e Rom. xii. 6-8. Eph. iv. 11.

^f Eph. i. 23.

^g Infra xiv. 26. 1 Pet. iv. 10. 11.

^h Supra ii. 6. 7. Infra xiii. 2.

2 Cor. viii. 7.

ⁱ Matt. xvii. 19. 20. Mark xvi. 18. 2 Cor. iv. 13. Jam. v. 14.

3 || Ἰησοῦς

ib. Κύριος Ἰησοῦς

6 ‡ ἐστι

and led captive, ἀπαγόμενοι, by their lusts, their priests, and by Satan; because in proportion to the degree in which God has magnified his grace in calling them from idolatry to such extraordinary privileges and endowments, he is solicitous that they may be preserved from abusing them by vain-glory, envy, and corrupt emulation, and may be engaged to improve them in the wisest and most faithful manner. Though the priests alleged that these idols were only the receptacles of the deities they worshipped; that they resided in the image and gave answers by it; yet both the Prophets and the writers of the New Testament still represent them as they were in themselves, *that they had mouths, but spake not*, Ps. cxv. 5. *dumb stones*, Hab. ii. 19. and such only as gave answers, when they gave any, by the means of evil spirits.

3. Διὸ γνωρίζω ὑμῖν ... *Wherefore I give you to understand* ... These dumb idols could not confer any gifts on their votaries; therefore they ought to understand that such spiritual gifts were confined within the limits of the Christian Church; that no man, whether Jew or Gentile, who treated Jesus as a deceiver, spake by the Holy Spirit, but his pretended gifts or inspirations were no better than diabolical delusions and conjurations; on the other hand no man could sincerely confess Jesus to be the Lord, except he spake under the influence of the Holy Spirit. The boldness to profess that truth, and doing any extraordinary act or miracle in the name of

Christ, could proceed only from the divine Spirit, as Satan will never assist man in setting up the doctrine and the commands of Christ. See ἀνάθεμα at note Mark xiv. 70.

4—11. Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα ... *Now there are diversities of gifts, but the same Spirit* ... Πνεῦμα, it is plain, must be taken in the personal sense: the same, who is also called in the two next verses Κύριος and Θεός. We have in these three verses the distinct mention of the Three Persons in the Trinity. The concluding clause ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι must be understood as applicable alike to the Three Persons; else the two preceding verses would be defective, and only the last complete. It is the same Spirit—who does what? and the same Lord—who does what? ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. The personality of the Spirit is also clearly asserted ver. 11. where he is said to *distribute gifts according to his pleasure*, which is the attribute not only of a Person, but of a Being, who is omnipotent. The Spirit is there said to work πάντα ταῦτα, plainly comprehending all the miraculous powers enumerated from 7 to 11 inclusive, among which are χαρίσματα, spoken of in ver. 4. and ἐνεργήματα in ver. 6. The διακονίαι of ver. 5. are not expressly mentioned; but if this term relate principally, as it is usually understood, to the office of preaching, it will be included in the enumerated operations of the Spirit; for λόγος σοφίας and λόγος γνώσεως, ver. 8. are the

δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλω δὲ χαρίσματα
 10 ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι· ^k Ἄλλω δὲ ἐνεργή-
 ματα δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις
 πνευμάτων, ἑτέρω δὲ γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεῖα
 11 γλωσσῶν. ^l Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ
 12 Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. ^m Καθ-
 ἅπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει πολλὰ, πάντα
 δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνός, πολλὰ ὄντα, ἓν ἐστι
 13 σῶμα· οὕτω καὶ ὁ Χριστός. ⁿ Καὶ γὰρ ἐν ἐνὶ Πνεύματι
 ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι,

^k Acts ii. 4. x. 46. Infra ver. 28-30. xiv. 1. 29. ^l John iii. 8. Rom. xii. 6.
 Supra vii. 7. 2 Cor. x. 13. Eph. iv. 7. Heb. ii. 4. ^m Rom. xii. 4. 5. Eph. iv. 4. 16.
 Infra ver. 27. ⁿ John vi. 63. vii. 37-39. Rom. vi. 5. Eph. ii. 13. 16. Gal. iii. 28.
 Col. iii. 11.

10 || διακρίσις 11 || ἴδια 12 † τοῦ ἐνός

qualities by which *διακονίαι* are rendered efficacious. See Acts vi. 4. and note at Acts vi. 1. It appears therefore that *all* the miraculous powers mentioned 4. 5. 6. are in ver. 11. imputed to the influence of the Spirit, who is there made *solely* to be the cause of effects above severally ascribed to the *Spirit*, to the *Lord*, and to *God*; and consequently that he is identified with the other two Persons. See Bp. Midd. 'Ἡ φανέρωσις τοῦ Πνεύματος, ver. 7. seems to be the power granted to those who have been favoured with the miraculous gifts of the Spirit of manifesting their nature and extent to others. *Χαρίσματα* seems to refer to the *gifts of healing*, below, ver. 28. 30. including the cure of demoniacs, and of all manner of diseases. *Ἐνεργήματα* are explained by *ἐνεργήματα δυνάμεων*, *workings of miracles*; and they to whom they were distributed, are called *δυνάμεις*, the *workers of miracles*, the abstract for the concrete. The word *ἐνεργήματα* seems to intimate that they were impelled by an *inward operation* of the Spirit. *Λόγος σοφίας* is the wisdom and quality to reveal the Gospel to the world; and *λόγος γνώσεως*, being set below, xiii. 2. by way of explanation with the *knowledge of all mysteries*, seems to signify the gift of understanding mysteries, such as that of calling the Gentiles, and the rejection of the Jews. *Πίστις*, as below, xiii. 2. is the persuasion of being able to work miracles. *Προφητεία*, *prophecy*, comprehends besides prediction, some sort of instruction and exhortation, and the

interpretation of the hidden sense of Scripture. *Διακρίσεις πνευμάτων*, *discerning of spirits*, i. e. distinguishing those persons who were truly inspired, from mere pretenders. *Ἐρμηνεῖα γλωσσῶν*, the *interpretation of tongues*, i. e. interpreting to those in the congregation, who did not understand the language in which an Apostle had spoken. *Διαιροῦν ἰδίᾳ* ... *dividing to every man severally* ... or, as some make *ἴδια* the accusative plural, distributing to each person his own gifts, as he will.

12. *Καθὰπερ γὰρ τὸ σῶμα ἓν ἐστι* ... *For as the body is one* ... See note at Rom. xii. 4. 5. Ὁ Χριστός, i. e. the Church of Christ. The word *Χριστός* is frequently used by Paul as a trope, denoting sometimes the Christian spirit and temper, as when he says, *until Christ be formed in you*, Gal. iv. 19. sometimes the Christian doctrine, as, *But ye have not so learned Christ*, Eph. iv. 20. and in this place the Christian Church.

13. *Καὶ γὰρ ἐν ἐνὶ Πνεύματι* ... *For by one Spirit are we all baptized into one body* ... i. e. by being baptized, we are all made members of the body of Christ, and united one to another under him the Head; and this, whether we be Jews or Gentiles, bond or free, we are all one in Christ, who by baptism were admitted into his Church: and this union of ours, one with another, is testified and declared by our communion at the Lord's table, which is here called a *drinking into one spirit*; referring to the sacramental cup. By baptism we are said

εἴτε Ἑλληνες, εἴτε δοῦλοι, εἴτε ἐλεύθεροι· καὶ πάντες εἰς
ἐν Πνεῦμα ἐποτίσθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν 14
μέλος, ἀλλὰ πολλά. Ἐὰν εἴπῃ ὁ ποῦς, Ὅτι οὐκ εἰμι 15
χεῖρ, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν
ἐκ τοῦ σώματος; Καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμι 16
ὀφθαλμὸς, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ
ἔστιν ἐκ τοῦ σώματος; Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ 17
ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις; Ὁ Νυνὶ δὲ ὁ Θεὸς 18
ἔθετο τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι, καθὼς
ἠθέλησεν. Εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; 19
Νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. Οὐ δύναται δὲ ὁ 20
ὀφθαλμὸς εἰπεῖν τῇ χεὶρὶ, Χρεῖάν σου οὐκ ἔχω· ἢ πάλιν 21
ἡ κεφαλὴ τοῖς ποσὶ, Χρεῖάν ὑμῶν οὐκ ἔχω. Ἀλλὰ 22
πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
ὑπάρχειν, ἀναγκαῖά ἐστι· Καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι 23
τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ
τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει·

° Infra ver. 28. Supra ver. 11. iii. 5.

13 † εἰς ante ἐν Πνεῦμα

21 † δὲ

* οὐ δύναται δὲ ὀφθαλμὸς

by one Spirit to be baptized into one body, and at the Lord's Supper are said to drink into one Spirit. Ποτίζω is to give to another to drink, *potum praebeo, poculum praebeo*; ποτίζομαι is to drink, *potum accipere*.

15. οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; is it therefore not of the body? παρὰ τοῦτο, *propterea*, αἴτιον und. When μὴ is interrogative, it implies a negation: μὴ πάντες ἀποστολοί; are all Apostles? ver. 29. means they are not. But when the question is asked by the negation οὐκ, it implies an affirmative. Οὐ παρὰ τοῦτο ... is it therefore not of the body? means that it is of the body. Both negatives have effect, in implying an affirmative force. See Acts iv. 20.

21. Οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χεὶρὶ. And the eye cannot say unto the hand ... Seneca, de Irâ, ii. 31. *Quid si nocere velint manus pedibus? manibus oculi? ut omnia inter se membra consentiunt, quia singula servari totius interest; ita homines singulis parcent, quia ad cælum geniti sumus. Salva autem esse societas nisi amore et custodiâ partium non potest.*

22. ἀσθενέστερα ... more feeble ... Whether this be said of the brains or bowels, which are very tender; whether of the veins or arteries; whether it be put for less noble, as ἀτιμότερα, relating to the channels by which nature throws off whatever is detrimental or redundant, the application of the whole will be, that there must be a sympathy between the members of the mystical body, as there is between the members of the natural body. The superior members of the Church must not pride it over the inferior, nor the most knowing Christian despise the less knowing as unnecessary or unprofitable, but as fellow-members jointly endeavour the mutual benefit and advantage of one another.

23. τὰ ἀσχήμονα ... and our uncomely parts ... It seems as if he had said, the face, on which the image of God is particularly stamped, we leave uncovered; but as for those parts which decency or custom teaches us to conceal, we contrive not only to cover, but also, as far as we conveniently can, to adorn by covering. See Doddridge.

24 Τὰ δὲ εὐσχήμονα ἡμῶν, οὐ χρεῖαν ἔχει. Ἀλλ' ὁ Θεὸς
 συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δούς
 25 τιμὴν, ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ
 26 ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. Καὶ εἴτε πάσχει
 ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν
 27 μέλος, συγχαίρει πάντα τὰ μέλη· ^ρ Ὑμεῖς δὲ ἐστε σῶμα
 28 Χριστοῦ, καὶ μέλη ἐκ μέρους. ^q Καὶ οὗς μὲν ἔθετο ὁ Θεὸς
 ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας,
 τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα
 29 ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. Μὴ

^ρ Rom. xii. 5. Eph. i. 23. iv. 12. v. 23. 30. Col. i. 24.

^q Numb. xi. 17.

Acts xiii. 1. Rom. xii. 6. 8. Eph. ii. 20. iv. 11. 1 Tim. v. 17. Heb. xiii. 17. 24. Supra ver. 9. 10.

27 || ἐκ μέλους

24—26. συνεκέρασε τὸ σῶμα ... God hath tempered the body together ... Συγκεράννμι is properly to mix together, also to join, as Heb. iv. 2. or unite; here to temper together and unite the component parts, that there may be a congruity of the whole. The Apostle having shown that the different spiritual gifts bestowed on Christians, rendered them mutually subservient, and made all, in their several ways, harmoniously contribute to the good of the Christian community, concludes here the beautiful illustration of this doctrine, which he has taken from the natural body; the different functions of whose members admirably conduce to the benefit and support of one another, and to the perfection and felicity of the whole. Σχίσμα is here employed to signify, not a separation from the body, as by amputation or fracture, but such a defect in utility and congruity, as would destroy the mutual sympathy of the members, and their care one of another. See Campbell. Εἴτε πάσχει ἐν μέλος ... Whether one member suffer ... Thus Plato de Rep.: ὅταν ποῦ ἡμῶν δάκτυλός τοι πληγῇ, πᾶσα ἡ κοινῶνία ἢ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν τεταμένη εἰς μίαν σύνταξιν τὴν τοῦ ἀρχοντος ἐν αὐτῇ, ἡσθετό τε, καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος ἄλλῃ.

27. ἐκ μέρους in particular: rather, ye are severally members: for οἱ ἐκ μέρους. Singuli membra estis, dispersitis functionibus.

28. δεύτερον προφήτας ... secondarily prophets ... The commission of this order of men, says Mosheim, is too much limited by the writers who confine it to the inter-

pretation of the books of the Old Testament, especially the Prophecies. For it is certain that they who claimed the rank of prophets, were invested with the power of censuring publicly such as had been guilty of any irregularity. But to prevent the abuses that designing men might make of this institution, by pretending to this extraordinary character, in order to execute unworthy ends, there were always present, in the public auditories, judges divinely appointed, who, by certain and infallible marks, were able to distinguish the false prophets from the true. See below, xiv. 3. 29. The ecclesiastical offices enumerated here appear to correspond with the gifts described in ver. 8—10. Bp. Horsley thus argues: When it is considered that not fewer than nine ecclesiastical offices, distinguished by their different gifts, appear to have been subsisting at Corinth, when this Epistle was written, and that, by the consent of the most learned in ecclesiastical chronology, this Epistle was written A. D. 57. it should seem that the formation of a Church, the constitution of a hierarchy, composed of different orders, which orders were appointed to distinct duties, and invested with distinct rights, was a thing of so great antiquity, as may leave no doubt remaining with any reasonable man of the divine authority of the institution. Δυνάμεις, the works of miracles, the abstract for the concrete; as also those that follow. Ἀντιλήψεις, helps, the deacons who visited and attended the sick. Theoph. τὰς ἀντιλήψεις τοῦτ' ἐστὶ τὸ ἀντέχεσθαι τῶν ἀσθενῶν. Κυβερνήσεις, governments, i. e. rulers

πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; Μὴ πάντες χαρίσματα 30 ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι; ¹ Ζηλοῦτε δὲ τὰ χαρίσματα τὰ 31 κρείττονα, καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

Κεφ. ιγ'. 13.

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν 1 ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ χῶν ἢ κύμβαλον ἀλαλάζον. ^a Καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ 2 τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω

¹ 1 Cor. xiv. 1. 39.

^a Matt. vii. 22. xvii. 20. Mark xi. 23. Luke xvii. 6. Supra xii. 8-10. 28. Infra xiv. 1. &c.

of the Church, presbyters. Γένη γλωσσῶν, *diversities of tongues*, i. e. those who were gifted with the knowledge of different languages.

31. Ζηλοῦτε δείκνυμι. *But covet earnestly the best gifts: and yet show I unto you a more excellent way.* Ζηλοῦτε may be read in the indicative, which would coincide perhaps better with the argument. For the exhortation would appear like sanctioning the ambitious temper, which the Apostle had been aiming to repress. It may however be taken, as Schleusner renders it, *ambite et precibus vobis a Deo expetite dona præstantiora*. See καθ' ὑπερβολὴν at note Rom. vii. 13. This is connected with the following chapter; in which St. Paul pursues the same argument, and exhorts the Corinthians to mutual charity, good-will, and affection, which he assures them is preferable to any gifts whatsoever.

CHAP. XIII.

1—3. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω . . . *Though I speak with the tongues of men and of angels, and have not charity . . .* See the last note of the twelfth chapter. The admirable description of Christian love contained in this chapter shows the prefe-

Gr. Test.

rence which St. Paul ascribes to inward rectitude of principle and a truly benevolent spirit, the love of God and men, above every other religious accomplishment: that his morality is calm, pure, and rational; and that there is nothing of a visionary or an enthusiast in him. "Is this the language of enthusiasm," says Lord Lyttelton, quoting these three verses in confirmation of what he advances; "did ever enthusiast prefer that universal benevolence which comprehendeth all moral virtues, and which, as appeareth by the following verses, is meant by charity here; did ever enthusiast, I say, prefer that benevolence, (which is attainable by every man,) to faith and to miracles, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired; nay even to the merit of martyrdom? Is it not the genius of enthusiasm to value that moral virtue least, which is most particularly enforced by St. Paul, a spirit of candour, moderation, and peace?" See the sentiments of our Church also as expressed in the Collect for Quinquagesima Sunday. *The tongues of angels* are mentioned according to the conception of the Jews; i. e. with the highest strain of eloquence, which also possessed a key to mysteries. Κύμβαλον is a hollow brazen plate, which being struck against another plate, sent forth a musical sound, but without any

II.

3 K

πάσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ
 3 ἔχω, οὐδὲν εἰμι. ^b Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρ-
 χοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθή-
 4 σωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. ^c Ἡ ἀγάπη
 μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη
 5 οὐ περπερεύεται, οὐ φυσιοῦται, ^d Οὐκ ἀσχημονεῖ, οὐ ζη-
 τεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,
 6 ^e Οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ,

^b Matt. vi. 1. 2.^c Prov. x. 12. 1 Pet. iv. 8.^d Supra x. 24. Phil. ii. 4.^e Ps. x. 3. Rom. i. 32. 2 John 4.

2 || μεθιστάναι ib. οὐθέν 3 * ψωμίζω ib. — καυθήσομαι

variety of notes. Πᾶσαν τὴν πίστιν... *all faith*... This cannot be the saving faith, which is a firm reliance upon the merits of Christ, and produces obedience to the precepts of the Gospel, Eph. ii. 8.; since it is here declared to be an useless qualification; and that it may be separated from love. It is here that special faith on the power of Christ, by which miracles were wrought. ^a Ὅρη μεθιστάνειν, *so that I could remove mountains*; see note at Matt. xvii. 20. Πᾶσαν τὴν γνώσιν and πᾶσαν τὴν πίστιν are with the article, the knowledge and the faith here spoken of being understood in reference, viz. to the Gospel; because abstract nouns joined with πᾶς are anarthrous where there is no reference, but have the article where there is a reference. See Bp. Midd. And abstract nouns after ἔχω are anarthrous, as ἀγάπην; but in ver. 4. ἡ ἀγάπη is used in its most general sense, or considered as personified. In ver. 13. πίστις, ἐλπίς, ἀγάπη want the article, on account of the enumeration; see note at Matt. xv. 4. Ψωμίζω is here to distribute, *inter pauperes* und. At Rom. xii. 20. it is to feed, to nourish. From ψωμός· ὁ ἄρτος, Suid. Schol. Hom. Odys. i. 374. ψωμοί· σάρκες, μέλη. The words *charity* and *love* were formerly used in the same sense.

4. χρηστεύεται... *is kind*... from χρηστός benevolent and humane, a man with whom we can easily and cordially agree; χρηστεύομαι, *commodum et clementem me præbeo erga alios, inprimis eos qui me læserunt*. Οὐ περπερεύεται, *vaunteth not itself*. This word has been variously explained by interpreters. Its origin is derived by some from περιφέρεσθαι; also from the Latin *perperam*, and the Greek *πέρπερος*. The verb seems to have had these several signi-

fications; to behave in a *vain boasting, insolent manner*; also to flatter and praise in an *ostentatious display of oratory*, as Cic. has used it in a compound state, ad Att. i. 2. *ego autem ipse, dii boni, quomodo ἐνεπερπερυσάμην novo auditori Pompeio?* also to act *rashly and precipitately*, i. q. *προτερεῖν*, as interpreted by Suid. and as understood by Schleusner; i. e. *qui verè alios amat, is non præcipitanter agere solet, ne aliis noceat*. Ἡ ἀγάπη, the abstract for the concrete.

5. Οὐκ ἀσχημονεῖ... *Doth not behave itself unseemly*; see note above, vii. 36. not violating decency, as the incestuous person at Corinth; the women praying with their heads uncovered, above, xi. 13. like the disorderly celebration of the Lord's Supper, xi. 17—34. the irregular display of spiritual gifts in the assemblies, below, xiv. 26—33. or 34. the preaching of women. Οὐ ζητεῖ, *seeketh not her own*, but rather the gain of others, with perfect disinterestedness. Οὐ παροξύνεται, *is not easily provoked*, see note Acts xvii. 16. Such is its affectionate temper, that though it may on a just occasion be angry, yet it is not exasperated, nor outrageously angry; and puts the kindest construction upon the words and actions of others: οὐ λογίζεται τὸ κακόν, *imputeth not the evil*, so as to retaliate, if any mischief should have been intended.

6. Οὐ χαίρει... ἀληθείᾳ. *Rejoiceth not in iniquity, but rejoiceth in the truth*. Ἀδικία is *injustice, the violation of the duties we owe to others*: but it may be rendered here with Kypke, *calumny, falsehood*: *amor non lætatur ἐπὶ τῇ ἀδικίᾳ ob iniquitatem*, i. e. *ob calumnias et mendacia, quibus famæ non merentium nocetur; commune verò gaudium percipit ἐπὶ τῇ ἀληθείᾳ, ob cognitum*

^f Πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει· εἴτε δὲ προφη-
 8 τεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε
 γνῶσις, καταργηθήσεται. ^g Ἐκ μέρους γὰρ γινώσκομεν, 9
 καὶ ἐκ μέρους προφητεύομεν· Ὅταν δὲ ἔλθῃ τὸ τέλειον, 10
 τότε τὸ ἐκ μέρους καταργηθήσεται. Ὅτε ἡμην νήπιος, ὡς 11
 νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζό-
 μην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.
^h Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ 12
 πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε

^f Rom. xv. 1. Gal. vi. 2. 2 Tim. ii. 24.^g Supra viii. 2.^h Matt. xviii. 10. 2 Cor. iii. 18. v. 7. Phil. iii. 12. 1 John iii. 2.

9 — ἐκ μέρους δὲ 10 † τότε

et manifestatam veritatem de innocentia oppressorum. And in this sense it was understood by a late elegant poet, in a poetical paraphrase of this chapter :

If just the censure that affects his fame,
 'Tis thine to pity, not increase his shame ;
 If false the charge, thy soul can know no rest,
 Till truth appear, and heal his wounded breast.

7. Πάντα στέγει . . . ὑπομένει· *Beareth all things, believeth all things, hopeth all things, endureth all things.* Στέγει is rather *covereth* here, concealeth the frailties and infirmities of others : *beareth* would not be distinguished from *υπομένει* which follows. See *στέγω* above, ix. 12. Thus from the same poem entitled *Charity* :

Thou o'er their faults canst draw the friendly veil,
 The better part believe, the worst conceal,
 Still hope that time their frailties may remove,
 And wait the hour with patience and with love.

8. . . . οὐδέποτε ἐκπίπτει . . . *Charity never faileth . . .* Thus Theophyl. οὐ διαλύεται, οὐ διακόπτεται, οὐδέποτε παύεται, ἀλλὰ καὶ ἐν τῷ μέλλοντι αἰῶνι μένει, τῶν ἄλλων ἀπάντων κατηργημένων.

9. 10. ἐκ μέρους . . . *in part . . .* The servants of God have but a small portion of his ways, works and counsels made known to them. But when the *perfect* revelation of the Lord is come, prophecies shall be fulfilled, languages shall become unnecessary, and spiritual knowledge (here so imperfect) shall vanish in its future completion ; but charity shall continue with us to all eternity.

11. Ὅτε ἡμην νήπιος . . . *When I was a child . . .* This the Apostle illustrates by the difference between the apprehensions of a child and those of a man. Those perfect discoveries shall be (even with a greater difference) like a state of adult age, when compared with that of feeble infancy.

12. Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι . . . *For now we see through a glass darkly . . .* Now we see but by reflection, the dim, and as it were enigmatical, representation of things. There is nothing in the word *ἐσόπτρου* which designates the substance of glass ; it may however apply to those thin plates of horn or stone, which the ancients used in their windows, and through which they saw objects obscurely. The *lapis specularis* was indeed pellucid, but compared with our glass was much more obscure. Pliny says : *ceterior Hispania scatet specularibus lapidibus* : and afterwards he says : *postferendos omnes tamen Hispania et Cappadocia molissimis et amplissimæ magnitudinis, sed obscuris.* Ἐν αἰνίγματι, *darkly, obscure* : *αἰνίσσομαι*, from which *αἰνίγμα* comes, is *obscurè aliquid vel dictis vel factis innuere*. Phavor. *αἰνίγμα* λόγος σκοτεινὸς καὶ κεκρυμμένος. Πρόσωπον . . . *face to face . . .* we shall see clearly and immediately ; not by reflection, but by intuition. See note at Matt. v. 8. Ἐπιγινώσκειν . . . *I shall know even as also I am known* : i. e. I shall myself know intimately, even as I am known intimately by the great searcher of hearts.

13 δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

Κεφ. ιδ'. 14.

1 ^a Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικὰ,
2 μᾶλλον δὲ ἵνα προφητεύητε. ^b Ὁ γὰρ λαλῶν γλώσση,
οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει,
3 πνεύματι δὲ λαλεῖ μυστήρια· Ὁ δὲ προφητεύων ἀνθρώ-
ποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

^a Supra xii. 31. Numb. xi. 25. 29.

^b Acts ii. 4. x. 46.

2 et 4 — γλώσσαις

13. Νυνὶ δὲ μένει . . . *And now abideth* . . . This verse is also thus justly paraphrased by the same poet :

Whilst in these gloomy vales of life we stray,
Hope cheers our souls, and Faith directs our way;
But when to yon bright realms of joy we soar,
Faith shall expire, and hope be known no more :
Faith shall be lost in certainty's abyss,
And Hope absorb'd in everlasting bliss ;
But Thee, thou fairest Grace, nor death, nor doom,
Nor ever rolling ages shall consume,
Thou with congenial spirits mix'd above
Shall fill all heaven with harmony and love,
In splendor seen, and full perfection known,
Thy station fix by God's eternal throne ;
There with compassion all our errors scan,
And plead the cause of frail and sinful man.

Μείζων, the comp. for the superlative. Thus Matt. xviii. 4. and see note at Matt. xiii. 32. This last verse contains in itself a summary of Christianity.

CHAP. XIV.

1. Διώκετε . . . προφητεύητε· *Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.* See note above xii. 1. Διώκετε properly signifies to pursue with eagerness, as in battle or in the chase. The Apostle exhorts the Corinthians to follow after and to preserve a truly benevolent spirit, as the great object of their unremit-

ting pursuit, in preference to all other things. But they are not to slight other endowments, by which the edification of the Church may be promoted ; and especially they should value the gift of prophesying. Under this comprehensive term is included an immediate communication from the Spirit of God, concerning the meaning of the Holy Scriptures, and concerning points of doctrine on which instruction was wanted ; and therefore it signifies also preaching in public ; a sense which the word probably received from the frequent appeals made by the primitive teachers to the prophets who had prophesied of Christ. This gift appears also to have been accompanied by the power of predicting future events, on particular occasions. To this gift was annexed τὸ λαλεῖν ἀνθρώποις οἰκοδομὴν καὶ παράκλησιν, καὶ παραμυθίαν, ver. 3. and τὸ οἰκοδομεῖν τὴν ἐκκλησίαν, ver. 4. 5. also ἐλέγχειν, ἀνακρίνειν, φανεροῦν τὰ κρυπτὰ τῆς καρδίας, ver. 24. 25.

2. Ὁ γὰρ λαλῶν γλώσση . . . *For he that speaketh in an unknown tongue . . .* A strange or unknown tongue is a common signification for γλώσσα in the best authors ; with διάφορος or ἑτέρα und. See Bos. Those among the primitive Christians, who had received the gift of tongues, spake publicly in foreign languages, and by the exercise of this gift proved the divine origin of the Christian religion : others again expounded what these had delivered. See

Ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, 4
ἐκκλησίαν οἰκοδομεῖ. Θέλω δὲ πάντας ὑμᾶς λαλεῖν 5
γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μεῖζων γὰρ ὁ
προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ,
ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ δὲ, ἀδελφοί, ἐάν 6
ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω,
ἐάν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ
ἐν προφητείᾳ, ἢ ἐν διδασκῇ; Ὅμως τὰ ἄψυχα φωνὴν 7
διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐάν διαστολὴν τοῖς φθόγ-
γοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθα-

below ver. 13. This had likewise some analogy to the custom in the Jewish synagogues, of reading in the Law in the Hebrew, which was become a dead language, and of expounding it in the language understood by the congregation. The gift of tongues was conferred, that the mysteries of God might be openly made known to more people and nations. Prophecy therefore, to which the gift of tongues was intended to be subservient, must be of superior excellence. The Corinthians however did not value it so much as the gift of tongues, or of miracles; because it was less suited to excite admiration. *Πνεύματι* is used adverbially. *Ἀκοεῖν* is here to understand.

3. λαλεῖ οἰκοδομὴν . . . *speaketh to edification* . . . It makes the construction easier to suppose *πρὸς* or *εἰς* understood.

6. ἐάν μὴ ὑμῖν . . . διδασκῇ; *except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?* It is difficult to distinguish with sufficient accuracy the precise meaning of these four words. *Ἀποκάλυψις* must understand something revealed by God immediately to the person, see ver. 30. *Γνώσις*, the understanding the mystical and evangelical sense of passages in the O. T., relating to our Saviour and the Gospel. *Προφητεία* above ver. 1. *Διδασκῇ*, any truth of the Gospel concerning faith or manners. But whatever the precise meaning is, it is enough for the understanding the sense and the argument of the Apostle to know that each of these terms stands for some discourse tending to the edification of the Church, which however will be to no purpose, unless by interpreting and expounding it be made intelligible.

7. Ὅμως τὰ ἄψυχα . . . *And even things without life . . . ὄργανα, instrumenta*, und. See Michaelis in Bos. Ὅμως or ὁμῶς must

in this place bear its primary signification of *similiter, in like manner*, not *tamen*. See Hoogveen. Ἐάν διαστολὴν τοῖς φθόγγοις μὴ δῶ, *except they give a distinction in the sounds*: if the instruments only make an insignificant noise, and a man understand not the distinctive notes, how can he prepare himself either for the dance or the battle. *Φθόγγος* is a musical sound, either of the voice or the strings. "This passage appears to be an allusion to some absurdity of Grecian refinement, and to the invention of some preposterous melody, (which could be agreeable to no ears but their own, for no other person could feel or understand it,) on which the Greeks are said to have much valued themselves. *Διαστολή* precisely answers to the *διαστήμα*, or interval of the Greek musical writers; and that *διαστολὴν τοῖς φθόγγοις* means well-known intervals, or the established differences of acuteness and gravity in a scale of notes, which were sensibly felt, (without which one man's music could have no effect upon another man's affections,) and not a difference merely in the hastening or the drawing out of a musical composition, is evident from considering the folly which St. Paul here intended to reprove; now this was not the pouring out a hasty torrent of confused words, but the making use of a language with which the hearers were unacquainted, and which must have been either an abuse of *real* inspiration, or the pretence to it only out of vanity; in short, it was the preaching in an unknown language, which whatever doctrines it contained, could be intelligible only to the speaker himself. Were I to come to you, saith the Apostle, and deliver my doctrines ever so elegantly in a variety of tongues to which you are strangers, what would it profit you? Take the case of instrumental music, in the science of which you Grecians particularly

8 ριζόμενον; Καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῶ, τίς
 9 παρασκευάζεται εἰς πόλεμον; Οὕτω καὶ ὑμεῖς διὰ τῆς
 γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ
 10 λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. Τοσαῦτα,
 εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν
 11 ἄφωνον. Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι
 τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος.
 12 Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν
 13 οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Διόπερ
 14 ὁ λαλῶν γλώσση, προσευχέσθω, ἵνα διερμηνεύῃ. Ἐὰν
 γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ

10 † αὐτῶν

11 † ἐν

13 — Διὸ ὁ λαλῶν

boast yourselves, and suppose a musician modulating upon the lyre or the flute in a new genus of harmonic, whose intervals are absolutely unknown to you, what pleasure or advantage could you receive from an attention to his melody? Whatever merit it might have with those to whom its intervals were familiar, it must certainly be a disagreeable and unintelligible jargon of wild sounds to you who are ignorant of them." Davy's Letters on subjects of Literature.

9. διὰ τῆς γλώσσης ... by the tongue ... This does not mean here a foreign language, but the tongue, the organ of speech, which is here opposed to the musical instruments just spoken of. St. Paul, wishing to repress the vanity of those who valued the gift of tongues more than other gifts, which, though less splendid, were more generally useful, contends, that he who speaks in a foreign tongue, can rarely, if ever, edify the hearer. "If the trumpet give an unintelligible sound, who will prepare for battle? so also if ye by the tongue speak not so as to be understood, how shall men be benefited?" See Bp. Midd. *Εἰς ἀέρα λαλοῦντες*, speak into the air; a proverbial expression for speaking in vain. So Lucret. iv. 929. has *ventis verba profundere*.

10. Τοσαῦτα ... ἄφωνον There are, it may be, so many kinds of voices in the world, and none of them is without signification. *Εἰ τύχοι*, which usually signifies *forte*, (see Vig. c. vi. s. iv. r. 8.) is here *nempe*, or *exempli causâ*. There is an ellipsis of *ὅσα ἀνδρῶν* to answer to *τοσαῦτα*. There are for instance as many kinds of languages, as

there are nations of men in the world. Οὐδὲν αὐτῶν, i. e. οὐδὲν γένος φωνῶν, and none of those languages is without its proper signification.

11. βάρβαρος ... a barbarian ... See note at Acts xxviii. 2.

12. Οὕτω ... περισσεύητε Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Some connect οὕτω καὶ ὑμεῖς with what precedes, So ye also will be barbarians; and thus make the verse begin with *ἐπεὶ*. But οὕτω is here *propterea*, therefore. Πνευμάτων is the abstract for the concrete, i. e. spiritual gifts. *Πρὸς τὴν*—*περισσεύητε* is a transposition, for *ζητεῖτε*, ἵνα περισσεύητε πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, *querite ut abundetis iis maxime donis, unde plurimum utilitatis ad ecclesiam redeat*.

13. προσευχέσθω, ἵνα ... pray that he may interpret ... The meaning is not, that he should pray that he may be able to interpret his own words; nor that he may have the gift of interpretation. But there is an ellipsis of οὕτως at *προσευχέσθω*, with this sense, *ad eo*. Thus: Let him so pray, as that he may, or in such a manner that he may (by the words used in his prayer, or by explaining it in a known language,) interpret and impart to others what the afflatus has imparted to him, and not out of vain ostentation utter it in a tongue unknown. See note above ver. 2.

14. τὸ πνεῦμα ... ἐστὶ my spirit prayeth, but my understanding is unfruitful; i. e. my spiritual gift is exercised, and my devotion performed, but my understanding is unfruitful as to others.

δὲ νοῦς μου ἄκαρπός ἐστι. ^c Τί οὖν ἐστι; Προσεύχομαι 15
 τῷ πνεύματι, προσεύχομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ
 πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ. ^d Ἐπεὶ, ἐὰν εὐλογήσης 16
 τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου πῶς ἔρεῖ
 τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδε.
 Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς· ἀλλ' ὁ ἕτερος οὐκ οἰκο- 17
 δομεῖται. Εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον 18
 γλώσσαις λαλῶν· Ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους 19
 διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἡ
 μυρίους λόγους ἐν γλώσσῃ. ^e Ἀδελφοί, μὴ παῖδιά γίνεσθε 20
 ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ
 τέλειοι γίνεσθε. ^f Ἐν τῷ νόμῳ γέγραπται, Ὅτι ἐν ἑτερο- 21
 γλώσσοις καὶ ἐν χεῖλεσιν ἐτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ

^c Eph. v. 19. Col. iii. 16. Ps. xlvii. 7.^d Supra xi. 24.^e Ps. cxvii. 2. Matt. xi. 25. xviii. 3. xix. 14. Rom. xvi. 19. Supra iii. 1. Eph. iv. 14. Heb. v. 12. 1 Pet. ii. 2.^f John x. 34. Isa. xxviii. 11. 12. Deut. xxviii. 49.

18 ‡ μου

ib. — γλώσση

15. Τί οὖν ἐστι; Προσεύχομαι . . . *What is it then? I will pray . . .* i. e. What then must be done? sc. πρακτέον. He resolves then to pray with the Spirit, and to sing with the Spirit, i. e. with his spiritual gifts; but so using the spiritual gift in prayer, in divine hymns and psalmody, as that he may be understood by others, particularly by having some one to interpret. Τῷ νοῖ may be considered as the dative, for εἰς τὸ νοεῖσθαι. It may be observed, that as in their public prayer one prayed, and the others held their peace, so it was in their singing, at least in that singing which was of extempore hymns, by the impulse of the Spirit.

16. ὁ ἀναπληρῶν . . . εὐχαριστία . . . *how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks . . .* i. e. how shall the auditor, who in this respect is unlearned, and being ignorant in that tongue knows not what thou sayest, how shall he say Amen? How shall he join in the thanks which he understands not? See ἀμὴν at note Matt. v. 18. The Jewish custom of saying Amen to the blessings or cursings of the priest, and to use it in asseveration or supplication, was thence translated to the primitive Church. Ἀναπληροῦν τὸν τόπον τινὸς signifies to be in the situation or condition of any one. Ἰδιώτης, a private person; also, as here,

rude, illiterate, or unlearned in any thing. Gloss. ἰδιώτης· ὁ μὴ νοήμων. Hesych. ἰδιώτας· ἀπείρους. See note at Acts iv. 13.

18. 19. Εὐχαριστῶ τῷ Θεῷ . . . *I thank my God . . .* St. Paul had received the gift of speaking more languages than all of them put together, that so as an Apostle he might plant and propagate the Christian faith in and throughout all nations; yet he declares he had rather speak a few words to the instruction and edification of his hearers, than a multitude in a language not understood. Μᾶλλον is und. at θέλω, see Bos. Thus Hom. βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἡ ἀπολίσσθαι. Il. A. 117. Διὰ τοῦ νοός μου, *with my understanding*, i. e. attending to the sense and force of what I say, so as to instruct others; *ex mentis mea sensu*. See κατηχέω at note Luke i. 3. 4.

20. μὴ παῖδιά γίνεσθε ταῖς φρεσίν . . . *be not children in understanding . . .* It is a childish affectation to make a useless display of speaking in an unknown tongue, without an interpreter. Κακία signifies vice and wickedness in general. But it may here be understood of all sorts of ill temper of mind, contrary to the gentleness and innocence of childhood; and in particular their emulation and strife about the exercise of their gifts in their assemblies.

21. 22. Ἐν τῷ νόμῳ γέγραπται . . . *In the law it is written . . .* The Law here com-

- 22 οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος. Ὡστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.
- 23 Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται, ἡ
- 24 ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος, ἡ ἰδιώτης, ἐλέγχεται ὑπὸ
- 25 πάντων, ἀνακρίνεται ὑπὸ πάντων, ^h Καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσῃ τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς
- 26 ὄντως ἐν ὑμῖν ἐστι. ⁱ Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνέρχησθῃ, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει· πάντα
- 27 πρὸς οἰκοδομὴν γινέσθω. Εἴτε γλώσση τις λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερ-

^ε Acts ii. 13.^h Isa. xlv. 14. Zech. viii. 23.ⁱ Supra xii. 7-10. 2 Cor. xii. 19. Eph. iv. 12.

25 † Καὶ οὕτω prius

26 * γενέσθω

prehends the Prophets, for the passage cited is in Isa. xxviii. 11. 12. But the quotation differs from the Hebrew and the Septuagint Greek. There is also a similar phrase in Deut. xxviii. 49. The meaning appears to be, that because the Jews would not attend to plain messages, God would speak to them by such as they could not understand, by the Babylonians who should speak in a language unintelligible to them. Then the Apostle's argument is: "Since God threatens this as a curse, do not voluntarily bring it upon the Church, merely to make ostentation of your own gifts." It may however be interpreted as a prediction of this great gift of tongues; as an intimation of the purpose God had of sending one last message to them, the Jews, by his servants endued with the gift of tongues. *So that tongues are a sign not to believers, but to infidels*, may be a miracle to convert unbelievers: but to those who believe, expounding is the proper application; and therefore prophecy or preaching intelligibly is to be preferred in the Church, as it serveth not only for the conversion of unbelievers, but for the edification of believers also.

23. Ἐὰν οὖν συνέλθῃ... *If therefore the whole church be come together...* The gift of tongues might be so perverted, as even to

prove exceedingly injurious. If, for instance, while the Church was assembled in one place, an uninstructed person or an unbeliever should come in, perhaps to make observations, would he not conclude that they were a company of madmen or frantic enthusiasts? See note above, xi. 10.

25. Καὶ οὕτω τὰ κρυπτὰ... γίνεται... *And thus are the secrets of his heart made manifest...* Insomuch that a person who comes into the assembly out of mere curiosity, or possibly with some ill design, may be so affected by the inspired discourse, as to be converted, and own and declare your religion to be undoubtedly true. See Isa. xlv. 14.

26. ἕκαστος ὑμῶν ψαλμὸν ἔχει... *every one of you hath a psalm...* There is an ellipsis of εἰ, see Bos; which is supplied in the following verse. It appears from this, that when they all came together, they were not so much concerned about edifying the Church, as eager and contentious to display their several talents. See note above, xiii. 5.

27. Εἴτε... διερμηνεύετω... *If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.* The meaning is, that not more than two, or at most three, one after another, should exercise

μηνευέτω. Ἐὰν δὲ μὴ ᾗ διερμηνευτῆς, σιγάτω ἐν ἐκ- 28
κκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. Προφῆται 29
δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν·
Ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. 30
Δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες 31
μανθάνωσι, καὶ πάντες παρακαλῶνται. ^k Καὶ πνεύματα 32
προφητῶν προφήταις ὑποτάσσεται· ^l Οὐ γὰρ ἐστὶν ἀκα- 33
ταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης. Ὡς ἐν πάσαις ταῖς
ἐκκλησίαις τῶν ἁγίων, ^m Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκ- 34

^k 1 John iv. 1.^l Supra xi. 16.^m Gen. iii. 16. Supra xi. 3.

Eph. v. 22. Col. iii. 18. 1 Tim. ii. 11. 12. Tit. ii. 5. 1 Pet. iii. 1.

32 — πνεῦμα

34 † ὑμῶν

34 et 35 — ponuntur post 40

this gift, at one meeting; and that some one should interpret. Ἀνὰ μέρος, *vicissim, per partes, suo quisque ordine.*

28. Ἐὰν δὲ μὴ ᾗ... Θεῷ. *But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.* If there be no one present, to interpret his language for him; let him only speak mentally to himself, and to God in prayer and thanksgiving, and be silent for that time. Rosenmüller thinks it is, that through his ignorance of the Greek language, he might be conscious of not being able to expound in an intelligible manner to the Corinthians what he had spoken in a foreign language. But it appears inconsistent with the context and with the order to be observed in the assembly, that a man should be his own interpreter; because he might as well at once use the language into which what he spoke was to be interpreted.

29. καὶ οἱ ἄλλοι διακρινέτωσαν *and let the other judge.* See note above, xii. 28. The prophets also are to observe the same rule.

30. ὁ πρῶτος σιγάτω *let the first hold his peace:* i. e. let him finish before the new prophet begin, *primus sinatur finire.* The reason follows: For thus all may regularly take their turn, that their instruction and consolation may not be thrown away by all speaking at once, and that good order may be observed. Ἀποκαλυφθῇ, see note above ver. 6.

32. Καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται. *And the spirits of the prophets are subject to the prophets.* These words according to some expositors signify, that

the inspiration, with which true prophets are gifted, does not, like the phrensy which agitated the priests of the heathens, hurry them away irresistibly, but that they have power to controul its operation, as occasion may require. According to others, the passage means, that they who are divinely inspired, are bound at proper seasons to give place to others who have been gifted with the same inspiration. Both interpretations may be reconciled with the context. But the latter opinion appears preferable; for, as Bp. Midd. observes, if the same prophets be meant with those just mentioned, we should read τοῖς προφήταις. And if other prophets be intended, we have the phrase precisely as it might be expected; thus above, ἀδελφὸς μετὰ ἀδελφοῦ, vi. 6. and below, xv. 41. ἀσπὴρ ἀστέρος διαφέρει. And the Apostle intends to show that it is their duty to do what he enjoins in observing good order in publicly declaring the suggestions of the Spirit, *because it is an ordinance of that Being who is not the author of confusion:* see next verse. Thus also Schleusner: *qui spiritu divino afflati loquuntur, sibi invicem cedere seque ipsos certo ordini adstringere debent.*

33. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις. *As in all churches of the saints.* It appears best to connect these words with the next verse. As in all the churches, let the women among you be silent. See ἀκαταστασία 2 Cor. vi. 5.

34. Αἱ γυναῖκες... λέγει. *Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience,* as also saith the law. This seems incon-

κλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν,
 35 ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. Εἰ δέ τι
 μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν·
 36 αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν· ἡ ἀφ'
 ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξηλθεν; ἢ εἰς ὑμᾶς μόνους κατήν-
 37 τησεν; ἢ Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς,
 38 ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι Κυρίου εἰσὶν ἐντολαί· Εἰ
 39 δέ τις ἀγνοεῖ, ἀγνοεῖτω. ὁ Ὅστις, ἀδελφοί, ζηλοῦτε τὸ
 40 προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. Πάντα
 εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

Κεφ. ιε'. 15.

1 ^a Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγε-

ⁿ 2 Cor. x. 7. 1 John iv. 6.

^o Supra xii. 31. 1 Thess. v. 20.

^a Rom. v. 2. Gal. i. 11. 12.

35 — γυναικί

37 * τοῦ Κυρίου

40 × δὲ post πάντα

sistent with xi. 5. 13. There is no doubt that inspired women had often taught in churches, and might teach, when they had an immediate impulse and revelation from God. But this prohibition seems to be applied to merely voluntary discourse. And for women to be continually asking questions might have been a very disorderly thing, and have come to such a height, that the Apostle might think fit to repress it. Thus 1 Tim. ii. 11. Ἀλλ' ὑποτάσσεσθαι . . . This is unbecoming their state of subjection appointed them by law. Ὁ νόμος λέγει refers only to the latter part of the sentence. See Gen. iii. 16.

36. ἡ ἀφ' ὑμῶν . . . κατήντησεν What? came the word of God out from you? or came it unto you only? Do you pretend to give laws to the Church of God? Do you think that you have all the word and will of God? And do you act contrary to my injunctions, not remembering that you are not the first, nor the only Church that was planted; that the Gospel was sent to you, and did not come from you to others?

38. Εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω But if any man be ignorant, let him be ignorant. If he pretend not to own these decisions, I shall not enter into debate with him: let him stand by the consequence of his igno-

rance, whether real or affected. St. Paul alludes especially to the false teacher, who pretended to give laws amongst them, and who may well be supposed to be the author of the disorders which had crept in among them.

40. Πάντα εὐσχημόνως . . . Let all things be done decently and in order. Mr. Gilpin has this judicious remark on this chapter: Though the gift of tongues has ceased amongst us, this chapter is an admirable piece of instruction to the clergy of any country—especially to the young clergy; who are often not attentive enough to accommodate themselves to their hearers. What matters it, though they speak neither in Greek nor in Latin, if they treat subjects, or use words and phrases which the people do not understand? And if they do this to show their parts and learning, they fall directly into the fault which the Apostle here reproves—that of ostentatiously displaying their gifts. If they would wish to preach for the sake of edifying, they cannot possibly use words of too easy a signification.

CHAP. XV.

1—4. Γνωρίζω δὲ ὑμῖν . . . Moreover, brethren, I declare unto you the gospel . . .

λίσάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,
^b Δι' οὗ καὶ σώζεσθε, (τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ 2
κατέχετε,) ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. ^c Παρέδωκα 3
γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον· ὅτι Χριστὸς
ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς·
^d Καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ 4
τὰς γραφάς· ^e Καὶ ὅτι ὤφθη Κηφᾶ, εἴτα τοῖς δώδεκα. 5
^f Ἐπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ 6
ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθη-
σαν. ^g Ἐπειτα ὤφθη Ἰακώβῳ· εἴτα τοῖς ἀποστόλοις 7
πᾶσιν. ^h Ἐσχάτον δὲ πάντων, ὡς περὶ τῷ ἐκτρώματι, 8

^b Rom. i. 16. Supra i. 21. Gal. iii. 4. ^c Ps. xxii. 15. &c. Isa. liii. 5. 6. &c. Dan. ix. 26. Hos. vi. 2. Zech. xiii. 7. Luke xxiv. 26. 46. Acts iii. 18. xxvi. 23. 1 Pet. i. 11. ii. 24.
^d Ps. xvi. 10. Isa. liii. 10. Acts ii. 24. &c. xiii. 33-35. xxvi. 22. 23. ^e Matt. xxviii. 17. Mark xvi. 14. Luke xxiv. 34. 36. John xx. 19. 26. Acts x. 41. ^f Luke xxiv. 50. Acts i. 3. 4. ^g Acts ix. 4. 17. xxii. 14. 18. Supra ix. 1.

5 || ἑνδεκα

6 || πλείονες

The Apostle tells the Corinthians, that it had been the constant subject of his preaching to them, that Jesus Christ, according to the whole tenor of prophecy, died for our sins; was buried; and rose again. And because some among them had learned from their philosophers to deny the resurrection from the dead, he fully in this chapter asserts and proves that great article of our faith, showing, that we shall arise by virtue of Christ's resurrection, which is a pledge of the general resurrection of all mankind. He shows also the order in which the dead shall rise, and what bodies they shall have. Ἐκτὸς εἰ μὴ... unless... nisi fortè. The exception is to σώζεσθε, ye are saved, unless ye have believed in vain. There is an ellipsis of ἐπὶ before τίνι λόγῳ at ver. 2. *quâ ratione*; and κατέχω is to remember, *memoriâ tenere*. Ἐν πρώτοις is connected in sense with ὃ, this, which is the first and principal ground of all our hopes. Κατὰ τὰς γραφάς, according to the Scriptures, ver. 4. We may regard the type of Jonas as a prediction of our Lord's resurrection. See also note at Acts ii. 25—31.

5. Καὶ ὅτι... δώδεκα· And that he was seen of Cephas, then of the twelve. See note at Mark xvi. 14.

6. ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ· of above five hundred brethren at once: see note at Matt. xxviii. 17. This construction

is elliptical, for ἐπάνω ἢ πεντακ. as we say in Latin *plus trecentos*. Dr. Prideaux and others urge this as a glorious proof of the resurrection of Christ. Had it been an imposture, so many false hearts and tongues could never have acted in concert; nor would they all have kept a secret, which remorse, interest, and perhaps often torture, might urge them to divulge; especially as there had been one traitor among the twelve, on account of which, had they been conscious of fraud, a general suspicion of each other's secrecy must have arisen.

7. Ἐπειτα... πᾶσιν· After that he was seen of James; then of all the Apostles. This appearance of Christ unto James the son of Alphaeus, is not mentioned in the Gospels, yet it is by St. Jerome mentioned from the tradition of the Church, and that presently after his resurrection, before those other appearances which are here mentioned before it. In this case *ἔπειτα* must not be rendered *afterward*, but without any regard to the order of time, *besides, præterea*, as above xii. 28. This is the James who wrote the Epistle.

8. Ἐσχάτον... καμῶι· And last of all he was seen of me also, as of one born out of due time. Ἐκτρώμα is an abortion, an abortive birth, which, if it sees the light, is usually weak and feeble, scarce deserving to be called or counted a man. Hesych. *ἐκτρώμα· ἐκβολὴ γυναικός*. The Apostle

9 ὥφθη καὶ μοί. ^h (Ὑγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστό-
λων· ὃς οὐκ εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα
10 τὴν ἐκκλησίαν τοῦ Θεοῦ. ⁱ Χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι·
καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισ-
σότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ
11 χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι,
12 οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. Εἰ δὲ Χριστὸς
κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν
13 ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; ^k Εἰ δὲ ἀνάστα-
14 σις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· Εἰ δὲ
Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ

^h Acts viii. 3. ix. 1. Gal. i. 13. Eph. iii. 8. Phil. iii. 6. 1 Tim. i. 13.

ⁱ Eph. ii. 7. 8. iii. 7. 2 Cor. iii. 5. xi. 23. xii. 11. Gal. ii. 8. Phil. ii. 13.

^k 1 Thess. iv. 14.

14 × καὶ ante τὸ κήρυγμα

calls himself so figuratively, as being unworthy of the name of an Apostle. He himself gives the explanation of it in the next verse. Theophyl. ἐπεὶ αὐτὸς ἀνάξιον τοῦ εἶναι ἐαυτὸν ἀπόστολον λέγει καὶ ἀπόβλητον, οὕτως ἐαυτὸν ὠνόμασεν. This passage has given rise to much dispute on the subject of the article. But, as Bp. Midd. observes, it is the purport of St. Paul to apply the term *ἐκτρώμα* to himself, and to say, that *he* is, as it were, *ἐκτρώμα*: to express which, it was necessary to use the article, for otherwise the meaning would have been, "as by *an* *ἐκτρώμα*," as if *ἐκτρώματα* sometimes in other cases saw what he had seen. There is no doubt, that if he had left out *ὡςπερὶ* and had inverted the clauses, he must have written *ὥφθη καὶ μοί τῷ ἐκτρώματι*, as in Luke xviii. 13. *ἐμοὶ τῷ ἁμαρτωλῷ*. He uses *ὡςπερὶ* as an apology for an application which might seem to be too strong.

10. Χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι . . . But by the grace of God I am what I am: and . . . But by the divine favour I am called to this great office of an Apostle; in the execution of which I have used the utmost labour and diligence; but I do not ascribe the success of it to myself, but all to the gifts of God's Holy Spirit bestowed on me for that purpose. Οὐ κενὴ ἐγενήθη, *was not in vain*; therefore it might have been in vain. The influence therefore of the Spirit may not prevail: it may be resisted, and it may be lost. It does not supersede, but it co-

operates with, ourselves.

11. οὕτω κηρύσσομεν . . . so we preach . . . We all agree in bearing our testimony to the death and resurrection of Christ; and this was the faith into which ye were baptized.

12. πῶς λέγουσί τινες ἐν ὑμῖν . . . how say some among you . . . This may well be understood of the head of the faction, which opposed St. Paul, and of his adherents. This false teacher, being a Jew, may have been infected with Sadduceism. But the heathens also regarded the doctrine of a resurrection as full of absurdity, and treated it with the last derision. When the Athenians heard the Apostle mention the resurrection of dead men to life, they mocked, and the assembly instantly became a scene of confusion. Πῶς, on what ground? With what face can any, who allow of Christ's resurrection, pretend to deny the other?

13. Εἰ δὲ ἀνάστασις . . . But if there be no resurrection of the dead . . . If there be no such thing as a resurrection from death, it will follow that Christ was never raised from the state of death; otherwise it would be a contradiction: and that cannot be said to be in its own nature impossible, nor yet an absurd and sordid hope, which was accomplished in Christ.

14. κενὴ δὲ καὶ ἡ πίστις ὑμῶν· and your faith is also vain. See note at Acts xiii. 34—37.

δὲ καὶ ἡ πίστις ὑμῶν. ¹ Εὐρισκόμεθα δὲ καὶ ψευδομάρ- 15
 τυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι
 ἡγείρε τὸν Χριστὸν, ὃν οὐκ ἡγείρεν, εἴπερ ἄρα νεκροὶ οὐκ
 ἐγείρονται· Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς 16
 ἐγήγερται· ^m Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ 17
 πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· ⁿ Ἀρα 18
 καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλονται· ⁿ Εἰ ἐν τῇ ζωῇ 19
 ταύτῃ ἡλπικότες ἐσμέν ἐν Χριστῷ μόνον, ἐλσεινότεροι πάν-
 των ἀνθρώπων ἐσμέν· ^o Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ 20
 νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων· ^p Ἐπειδὴ γὰρ δι' 21
 ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

¹ Acts ii. 24. 32. iv. 10. 33. xiii. 30.^m Rom. iv. 25.ⁿ 2 Tim. iii. 12.^o Acts xxvi. 23. *Infra* ver. 23. Col. i. 18. 1 Pet. i. 3. Rev. i. 5.^p John xi. 25. Rom. v. 12. 17. vi. 23.

14 ‡ δὲ alterum

20 * κεκοιμημένων ἐγένετο

15. κατὰ τοῦ Θεοῦ . . . of God . . . In this sense of concerning, of, with respect to, we have κατὰ with a gen. in Xenoph. : ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν, et hæc quidem habemus, quæ de Persis omnibus dicamus. Cyr. i. And Plato : ὥσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ut de initiatis dici solet. Phædo, 28. Νεκροὶ οὐκ ἐγείρονται, if so be that the dead rise not : i. e. if the resurrection of dead persons to life never takes place, and is an absurdity. Νεκροὶ here and throughout the chapter is anarthrous, because it is an exclusive proposition, that is a proposition which is not merely negative, but in which the negation is meant to extend to every individual or to the whole species in question, so as to exclude universally.

17. ματαία ἡ πίστις ὑμῶν . . . your faith is vain . . . See note at Rom. iv. 23—25.

19. ἐλσεινότεροι πάντων ἀνθρώπων ἐσμέν· we are of all men most miserable. Ἐλσεινότεροι for ἐλσεινότατοι, i. e. if the hope of Christians must terminate with this life, which is more especially to them a life of misery, by reason of the sufferings to which their faith exposes them here, they are of all men most miserable.

20. Νυνὶ δὲ . . . κεκοιμημένων· But now is Christ risen from the dead, and become the first-fruits of them that slept. Νυνὶ, Attic paragoge for νῦν, is here an adversative particle, and may be rendered, but on the contrary, at verò. Ἀπαρχή, the first-fruits were an handful of the first-ripe

corn, which being carried through the streets of Jerusalem to the temple and offered to God, publicly announced that the general harvest would soon be gathered in. See Lev. xxiii. The Apostle represents Christ as the first-fruits of a glorious and universal harvest of all the sleeping dead. Is he accepted of God as a holy offering? Lev. xxiii. 11. then shall every sheaf that hath grown up with him be taken from the earth and sanctified in its proper order ; afterwards they that are Christ's at his coming. Κεκοιμημένων refers to the resurrection of Christians, of which alone, and not that of the wicked, St. Paul evidently speaks in this whole chapter.

21. 22. Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος . . . For since by man came death . . . The Apostle, to prove Christ's resurrection to be the cause of our resurrection, makes a comparison betwixt Adam and Christ, whom he represents as being, the one the original and fountain of death, the other of life : as by Adam's sin all that are partakers of his human nature die a natural death, so all that are Christ's spiritual seed and offspring shall be raised and made alive by him. As the death of all mankind came by Adam, so the resurrection of all men came by Christ; the wicked shall be raised by him officio Judicis, by the power of Christ as their Lord and Judge ; the righteous shall be raised beneficio Mediatoris, by virtue of their union with him as their head. See Burkitt. The force of this comparison is

22 Ὡςπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ
 23 ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. ¹ Ἐκαστος δὲ ἐν
 τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ,
 24 ἐν τῇ παρουσίᾳ αὐτοῦ. ² Εἴτα τὸ τέλος, ὅταν παραδῷ
 τὴν βασιλείαν τῷ Θεῷ καὶ Πατρὶ, ὅταν καταργήσῃ πᾶσαν
 25 ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. ³ Δεῖ γὰρ αὐτὸν
 βασιλεῦειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς
 26 πόδας αὐτοῦ. ⁴ Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος·
 27 ⁵ Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ
 εἴπῃ ὅτι πάντα ὑποτέτακται, ὁμολοῦν ὅτι ἐκτὸς τοῦ ὑποτά-
 28 ξαντος αὐτῷ τὰ πάντα. ⁶ Ὅταν δὲ ὑποταγῇ αὐτῷ τα
 πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτά-
 ξαντι αὐτῷ τὰ πάντα, ἵνα ὡς ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

¹ Supra ver. 20. ² 1 Thess. iv. 15—17. ³ Dan. vii. 14. 27. ⁴ Ps. cx. 1.
 Acts ii. 34. 35. Eph. i. 22. Heb. i. 13. x. 13. ⁵ 2 Tim. i. 10. Rev. xx. 14. ⁶ Ps.
 viii. 6. Matt. xxviii. 18. Heb. ii. 8. 1 Pet. iii. 22. ⁷ Phil. iii. 21. Supra iii. 23. xi. 3.

25 † ἂν

also shown and illustrated below ver. 47.
 Ὡςπερ γὰρ ἐν τῷ Ἀδὰμ . . . See note at
 Rom. v. 13. 14.

23. ἐν τῷ ἰδίῳ τάγματι . . . in his own
 order . . . Τάγμα is properly a military co-
 hort, or company of troops, but here order,
 turn. The sense is simply, that God has
 wisely appointed an order, which must be
 observed: that Christ the first-fruits should
 rise first by himself, some time before the
 rest, then all regenerate Christians at his
 coming. See 1 Thess. iv. 15.

24. Εἴτα τὸ τέλος . . . Then cometh the
 end . . . Then, I mean, says St. Paul, when
 in the conclusion of this world, an end
 shall be put to the mediatorial kingdom
 and government of Christ, and the whole
 dispensation of God with mankind in this
 world shall be finished; when Christ shall
 have gained a complete conquest over sin
 and death, wicked angels and wicked men,
 and shall resign the government of all
 things to God the Father. This and what
 follows to the end of ver. 28. must be con-
 sidered as parenthetical; and ver. 26. to be
 still more strictly inclosed in another pa-
 renthesis.

25. Δεῖ γὰρ . . . αὐτοῦ. For he must
 reign, till he hath put all enemies under his
 feet. Ps. cx. 1. See note at Matt. xxii. 44.

27. ὁμολοῦν . . . πάντα. it is manifest that

he is excepted, which did put all things
 under him: i. e. God the Father being
 excepted from this subjection to Christ's
 government and superiority over all things
 himself, who gave it to his Son. See note
 above xi. 3.

28. Ὅταν . . . πᾶσιν. And when all
 things shall be subdued unto him, then shall
 the Son also himself be subject unto him
 that put all things under him, that God
 may be all in all: i. e. the Messiah, depo-
 siting his mediatorial office, shall be united
 fully with God. Our Saviour is represented
 in Scripture, as sitting at the right hand of
 God, and making intercession of God. Till
 the conclusion of this world therefore, his
 mediatorial office continues. Christ will
 then deliver up the kingdom which he had
 as Mediator received of the Father, when
 at the consummation of all things he will
 present to his Father "the Church, as a
 glorious Church, without spot, or wrinkle,
 or any such thing," and will make his final
 triumphant entry into the heavens. When
 this great event, the conclusion of all things,
 shall take place, then God and Christ be-
 come one; that the Godhead, comprehending
 Father, Son, and Holy Ghost, may be
 all in all, without the intervention of a Me-
 diator, without any distinction of office or
 kingdom.

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ 29
 ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ
 τῶν νεκρῶν; ^γ Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 30
^ζ Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν 31
 ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ^α Εἰ κατὰ ἄν- 32
 θρωπον ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ

^γ 2 Cor. xi. 26. Gal. v. 11. ^ζ Rom. viii. 36. Supra iv. 9. 2 Cor. iv. 10. 11.
 xi. 23. 1 Thess. ii. 19. ^α 2 Cor. i. 8. Isa. xxii. 13. lvi. 12. Eccles. ii. 24. Luke xii. 19.

29 || αὐτῶν pro altero τῶν νεκρῶν
 post καύχησιν

31 — νῆ τὴν ὑμετέραν

ib. x ἀδελφοί

29. Ἐπεὶ . . . νεκρῶν; *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?* Of this difficult text, this, among several other interpretations, seems the most probable: The Apostle resuming the main argument which he left off at ver. 23. asks who would embrace a faith which offers certain suffering, persecutions, and martyrdom, if there were no resurrection? What shall they do who give up all the pleasures of this life, being supported by the hope of a resurrection? Not to believe this article, and to embrace a religion which enjoins us to be dead to every thing in this world, is an absurdity. See note at Matt. xx. 22. Or, as it may be interpreted, who would be so weak as to be baptized into the faith of a resurrection, that give themselves up for eternally dead after this life? Οἱ νεκροὶ with the article are the dead taken generally. But according to Doddridge βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν is, *to be baptized in the room or stead of the dead*, i. e. to succeed to the places of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, are dead for ever. This interpretation appears to receive much confirmation from a passage quoted by Vigerus c. ix. s. ix. r. 1. from Dionysius Halicar. lib. viii. Οὗτοι τὴν ἀρχὴν παραλαβόντες, ὑπὲρ τῶν ἀποθανόντων ἐν τῷ πρὸς Ἀντίοχον πολέμῳ στρατιῶτων ἡξιοῦν ἑτέρους καταγράφειν. "These, as soon as they entered upon their office, judged it expedient to enrol other soldiers in the room of those who were killed in the Antian war."

31. Καθ' ἡμέραν . . . ἡμῶν *I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. Ὑμετέρα καύχησις is my boasting on your account, concerning you.* There is here, according to Bos, an ellipsis of μαρτύρομαι. It is thus rendered

by Beza: *Quotidie morior, ejusque rei testes appello omnes æmulus, quas verè gloriari possum me apud vos sustinuisse.* Locke renders it, *your glorying against me, in which I really glory as coming on me for our Lord Jesus Christ's sake.* But the meaning is, that he could solemnly protest by his rejoicing on their account, as converted by his ministry, that he was every day exposed to hardships, sufferings, and the peril of martyrdom. Καθ' ἐκάστην ἡμέραν, μάλλον δὲ ὥραν προαποθνήσκω. Philo. St. Paul's solemn protestation by his glorying on their account, shows what joy he felt in their conversion by his preaching. See 2 Cor. i. 14.

32. Εἰ κατὰ ἄνθρωπον . . . ἀποθνήσκομεν *If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.* Some commentators think that the Apostle was not actually condemned to combat with wild beasts in the theatre; but that he employs this figurative phraseology, to denote the violence and ferocity of his enemies, which resembled the rage and fury of brutes, and to compare his contention with these fierce pagan zealots and fanatics to the common theatrical conflict of men with wild beasts. But it seems best to take the passage in a literal sense, though St. Paul might not have actually encountered a wild beast; κατὰ ἄνθρωπον being as Theophyl. saith, ὅσον τὸ εἰς ἀνθρώπους, *as much as related to, or concerned men*, or as our translation renders it, *after the manner of men*, after the usual manner of heathens. That St. Paul was condemned, at least by the enraged multitude designed to this punishment, though by the mercy of God he was delivered from that death, Acts xix. may appear by his own words, 2 Cor. i. 9. 10. but God delivered him. Theodoret says,

νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίνωμεν, αὔριον γὰρ
 33 ἀποθνήσκομεν. ^b Μὴ πλανᾶσθε· φθείρουσιν ἡθὴ χρηστὰ
 34 ὁμιλίας κακαί. ^c Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε·
 ἀγνοσίαν γὰρ Θεοῦ τινὲς ἔχουσι· πρὸς ἐντροπὴν ὑμῶν
 λέγω.
 35 ^d Ἀλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποῖω δὲ
 36 σώματι ἔρχονται; ^e Ἀφρον, σὺ δὲ σπεῖρεις, οὐ ζωοποιεῖ-

^b Supra v. 6.^c Rom. xiii. 11. Supra vi. 5. Eph. v. 14. 1 Thess. iv. 5.^d Ezek. xxxvii. 3.^e John xii. 24.

33 * χρῆσθ'

κατὰ ἀνθρώπινον λογισμὸν θηρίων ἐγενόμην
 βορὰ, ἀλλὰ παραδόξως ἐσώθην. It is no ob-
 jection; to this, that St. Paul speaks not
 expressly of it in the catalogue of his
 afflictions, 2 Cor. xi.; it is sufficient that
 there he tells us, he was *in deaths often*,
 ver. 23. And as he had mentioned the
 circumstance here in his first Epistle, he
 would have less reason to particularize it
 in the second. The sentence is better
 divided with the note of interrogation at
 ὄφελος; the next sentence beginning at εἰ
 νεκροί, which disburdens the clause of a
 double *if*, and renders the construction less
 languid. Φάγωμεν . . . let us eat . . . St.
 Paul, being of Tarsus, evidently alludes to
 a statue at Anchiale, in Cilicia, with this
 remarkable inscription: "Sardanapalus,
 the son of Anacyndraxes (Sennacherib)
 built Anchiale and Tarsus in one day.
 Stranger, eat, drink, and play; for all
 other human concerns are not worth this:"
 —a *fillip*, which the statue was in the atti-
 tude of giving with his fingers. But, *be not
 deceived*, replies the Apostle in the next
 verse, at the same time quoting the follow-
 ing iambic of Menander: φθείρουσιν ἡθὴ
 χρῆσθ' ὁμιλίας κακαί· *evil communications
 corrupt good manners*. Thus, observes
 Dr. Hales, elegantly and classically inti-
 mating, from a better *heathen* authority,
 that the conversation of such sensualists, as
 ridicule the hope of another life, is subver-
 sive of sound morality, as well as religion.
 See, however, Isa. xxii. 13. The received
 text is χρῆσθ', which is correct according
 to the quotation, but though χρῆσθ' de-
 stroys the metre, it appears to be the genuine
 reading.

34. Ἐκνήψατε δικαίως . . . Awake to
 righteousness . . . Ἐκνήψω signifies properly
 to recover or awake from a fit of drunken-
 ness, discussā crapulā sobrius fio, referring

possibly to φάγωμεν and πίνωμεν: meta-
 phorically it is, to return to a right and
 just way of thinking, to a right frame of
 mind, ad sanam mentem redeo. Δικαίως
 is, rectè, sicut decet, sicut opus est. Grotius
 supposes an ellipsis of ζήσοντες, in poste-
 rum justè victuri. Μὴ ἁμαρτάνετε, *sin not*,
 as it may be rendered; but it appears a
 more natural construction to render it, *ne
 erretis*, as πλανᾶσθε, see note at Matt. xxii.
 29. *do not so grossly mistake*, and avoid
 such principles as tend only to a sensual
 and debauched life. Ἀγνοσίαν Θεοῦ, *have
 not the knowledge of God*; they argue
 as if they knew nothing of God and reli-
 gion, as atheists. Πρὸς ἐντροπὴν, *ad pud-
 orem vobis sc. incutiendum*; that you may
 feel ashamed, as far better things might
 have been expected from you, not to with-
 draw from the evil communications of such
 men.

35. ποῖω δὲ σώματι ἔρχονται; *and with
 what body do they come?* One of the most
 specious arguments against the resurrection
 of the dead seems to have been founded on
 the unfitness of our gross body, and espe-
 cially of some of its members, for eternal
 life; an argument to which St. Paul now
 replies. In like manner the Sadducees had
 attempted to silence Christ; see Matt.
 xxii. 24—28. But the adversaries of the
 doctrine of the resurrection at Corinth
 made use perhaps of other arguments, and,
 on the principle that evil derived its origin
 from matter, contended that a re-union
 with sinful matter could be of no advantage
 to a pure and intellectual soul. See Mi-
 chaelis.

36—38. Ἀφρον, σὺ δὲ σπεῖρεις . . . Thou
 fool, that which thou sowest . . . He justly
 taxes those with folly, who deny the pos-
 sibility of an event, because they cannot
 solve the difficulties of it; whereas their

ται, ἐὰν μὴ ἀποθάνῃ. Καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ 37
 γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου
 ἢ τινος τῶν λοιπῶν. Ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα 38
 καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν σπερμάτων τὸ ἴδιον
 σῶμα. Οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν 39
 ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη
 δὲ πτηνῶν. Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπί- 40
 γεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ
 ἡ τῶν ἐπιγείων. Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελή- 41
 νης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστéρος διαφέρει
 ἐν δόξῃ. Ὡς καὶ ἡ ἀνάστασις τῶν νεκρῶν· σπείρεται 42
 ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ. Σπείρεται ἐν ἀτιμίᾳ, 43
 ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν
 δυνάμει. Σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα 44
 πνευματικόν. Ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευ-

^f Dan. xii. 3. Matt. xiii. 43. Phil. iii. 21.

38 † τὸ

39 * σὰρξ ἀνθρώπων

objections may be easily answered from what passes every day in the works of nature. In the similitude of grain which the Apostle uses, some may object, that if the seed die, it never rises. But in fact, it does die; it is only the germin or bud that springs; the body of the seed first feeds this bud, and then turns to corruption. And it must be noted that St. Paul is not discoursing of the identity of the raised bodies, but only of the manner *πῶς ἐγείρονται*, and of the qualities, *ποίῳ σώματι*, with which they shall be raised, with regard chiefly to the happy change which they shall then undergo. *Εἰ τύχοι, exempli causa*; see note above xiv. 10. Καὶ ἐκάστῳ . . . σῶμα· and to every seed his own body. As the corn that is sown, be it of whatever grain, contains in it, though upon the minutest scale, the very form and substance of the future produce, so it is plain that we shall rise with the same bodies, though not identically and numerically, which we now possess, but infinitely exalted and improved. What the degree of that exaltation will be we are not told, but we know that they will be changed from weakness to power, from corruption to incorruption, from natural to spiritual, from vile to glorified bodies.

Gr. Test.

39. Οὐ πᾶσα σὰρξ . . . *All flesh is not the same flesh . . .* The Apostle in the following verses illustrates what he has been saying by a similitude; as, says he, there is difference in bodies here below, some more excellent, as the flesh of men; others less excellent, as the flesh of beasts and birds; and as there is a difference between celestial and terrestrial bodies, and even a difference between celestial bodies among themselves; one excelling another in glory, as the sun excels the moon, and one star excels another; so will it be in the resurrection, the bodies that rise will greatly differ from those that died. And surely it is not more incomprehensible that a glorious, immortal body should arise from a mass of corruption, than that all this vast variety of forms and splendid beauties should arise from nothing. The Apostle seems to confine what he says here to the pious dead. And he says *σπείρεται*, is sown, for buried, to preserve the analogy with the similitude. Ἐν φθορᾷ, i. e. φθαρτὸν, and ἐν ἀφθαρσίᾳ, i. e. ἀφθαρτὸν.

44. Σπείρεται . . . πνευματικόν *It is sown a natural body; it is raised a spiritual body.* The gross bodies of the saints shall be altered, as to their quality, at the resurrection, and changed into *spiritual* bodies;

II.

3 M

45 ματικόν. ^g Οὕτω καὶ γέγραπται, 'Εγένετο ὁ πρῶτος
 ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ εἰς
 46 πνεῦμα ζωοποιῶν. Ἀλλ' οὐ πρῶτον τὸ πνευματικόν,
 47 ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. ^h Ὁ πρῶτος
 ἄνθρωπος, ἐκ γῆς χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος
 48 ἐξ οὐρανοῦ. Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ
 49 οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. ⁱ Καὶ καθὼς
 ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα
 50 τοῦ ἐπουρανοῦ. ^k Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ

^g Gen. ii. 7. Rom. v. 14. John v. 21. vi. 38-40. 54. 57. Col. iii. 4. ^h Gen. ii. 7.
 iii. 19. John iii. 13. 31. ⁱ Gen. v. 3. Rom. viii. 29. 2 Cor. iii. 18. iv. 11.
 Phil. iii. 21. 1 John iii. 2. ^k Matt. xvi. 17. John iii. 3. 5.

47 † ὁ Κύριος

49 || φορέσωμεν πρὸ φορέσομεν

by which is understood that they shall be free from their gross alloy, and be refined and made pure and bright like spirits, be raised *in glory*, fitted for the enjoyment of spiritual and heavenly pleasures; and also have no need of sleep or nourishment, like unto a *natural body*, nor be subject any more to sickness, death, or corruption; *for this corruptible must put on incorruption, and this mortal must put on immortality*: ver. 53. See note at Matt. xxii. 29.

45. Οὕτω . . . ζωοποιῶν And so it is written: *The first man Adam was made a living soul; the last Adam was made a quickening spirit.* The first clause is a quotation from Moses, Gen. ii. 7. The last clause is added by the Apostle on occasion of the quotation; as if he had said, Christ is the last Adam, as an illustrious antitype of the first, (Rom. v. 13. 14.) and he hath in himself a spirit, with which he quickeneth whom he pleases, and in what degree he pleases, John i. 4. See also above note, ver. 21. 22. Cameron on this verse says, "Opponit Apostolus spiritum animæ, deinde viventī vivificantem: hoc enim majus est illo: nam qui dicit viventem, denotat actum immanentem in aliquo; qui verò dicit vivificantem, non modò actum in aliquo immanentem denotat, sed etiam emanantem et promanantem, quique in alio recipitur."

47. Ὁ πρῶτος . . . οὐρανοῦ The first man is of the earth, earthy: the second man is the Lord from heaven. The first man was miraculously formed from the earth, and therefore earthy; but the second, who is to give life to those on whom the first entailed

death, was not formed miraculously from the earth, but came into the world miraculously from heaven. See Dr. Nares. Ὁ Κύριος ἐξ οὐρανοῦ on these words Cameron says: "Sic notat Apostolus haud dubiè originem Christi hominis, qui *e cælo* dicitur esse, non quòd *e cælo* homo ad nos descenderit, sed quod Spiritus Sancti vi humana natura coagmentata fuit, et coaptata divinæ naturæ. Sic cum quæsit Christus à Phariseis, numquid baptisma Johannis esset *e cælo*, non hoc voluit, num Johannis baptisma esset *e cælo* delapsum, sed, an autorem habuerit cælestem."

48. Οἷος . . . As is . . . Mr. Locke's paraphrase of the 47th, 48th, and 49th verses, is as follows: "The first man was of the earth, made up of dust, or earthly particles: the second man is the Lord from heaven. Some, who have no higher an extraction, than barely from the earthy man, they, like him, have barely an animal life and constitution: but those, who are regenerate, and born of the heavenly seed, are, as he that is heavenly, spiritual and immortal. And, as in the animal, corruptible, mortal state we were born in, we have been like him that was earthy; so also shall we, who at the resurrection partake of a spiritual life from Christ, be made like him the Lord from heaven, heavenly; i. e. live, as the spirits in heaven do, without the need of food or nourishment to support it, and without infirmities, decay and death, enjoying a fixed, stable, unfleeting life."

50. ὅτι σὰρξ καὶ αἷμα . . . that flesh and blood cannot . . . This is meant of flesh and

αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

¹ Ἰδοὺ μυστήριον ὑμῖν λέγω, πάντες μὲν οὐ κοιμηθη- 51
σόμεθα· πάντες δὲ ἀλλαγησόμεθα, ^m Ἐν ἀτόμῳ, ἐν ῥιπῇ 52
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι. (Σαλπίσει γὰρ, καὶ
οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα.)
ⁿ Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ 53
τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. ^o Ὅταν δὲ τὸ 54
φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο
ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμ-

¹ Phil. iii. 21. 1 Thess. iv. 15-17.
1 Thess. iv. 16.

ⁿ 2 Cor. v. 4.

^m Zech. ix. 14. Matt. xxiv. 31. John v. 25.
^o Isa. xxv. 8. Heb. ii. 14. 15. Rev. xx. 14.

51 — πάντες μὲν κοιμηθησόμεθα, οὐ πάντες δὲ 54 † τὸ φθαρτὸν usq. καὶ

blood, as it is now unaltered, and subject to corruption, *corpus tale quale nunc habemus*; and therefore St. Paul adds, *neither doth corruption inherit incorruption*: corruption, i. e. this corruptible body, the abstract for the concrete.

51. μυστήριον ὑμῖν λέγω . . . *I show you a mystery* . . . Speaking of the instantaneous change, the Apostle says that in respect to the manner in which it will be effected, it still remained mysterious and incomprehensible. A similar change must also be made in the bodies of those, who shall be found alive at the day of judgment. Speaking of the whole multitude of believers, to the end of time, as constituting one family, to which he and the Corinthians belonged, he says, “*We shall not all sleep, or die, but we shall all be changed.*” The Apostle does not speak personally of himself. It cannot be hence concluded, as it has been by some, that he expected to live till the coming of Christ, which he judged to be very near. He elsewhere speaks of himself, as one of those who should be *raised up by Jesus*. See 2 Cor. iv. 14. and 1 Thess. iv. 17. note.

52—54. Ἐν ἀτόμῳ . . . σάλπιγγι. *In a moment, in the twinkling of an eye, at the last trumpet*. St. Paul’s argument describing the resurrection of the just, is this: Men alive are flesh and blood, the dead in the graves are but the remains of a corrupted flesh and blood; but flesh and blood cannot inherit the kingdom of God, neither corruption inherit incorruption, i. e. immortality; therefore to make all those who are Christ’s capable to enter into his eternal kingdom of life, they, as well those who

are alive, as those who are raised from the dead, shall *in the twinkling of an eye be all changed*, and their *corruptible shall put on incorruption*, and their *mortal shall put on immortality*: and thus God gives them the victory over death, through their Lord Jesus Christ, *who*, as the Apostle says, Phil. iii. 21. *shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself*. It is remarkable, says a learned critic, that there is no word in the Heb. language to express either immortality or incorruptibility, and that they are not once found in the Old Testament. So that life and incorruptibility may be literally said to have been brought to light by the Gospel. See this important subject of the immortality of the soul, and knowledge of a future state, more at large at note 2 Tim. i. 10. and also at note Luke xx. 27. Ἀτομος is here metaphorically used for *the shortest space of time*, so short that it cannot be divided, χρόνος und. See Bos. ῥιπῇ from ῥίπτω, is *jacius, ictus oculi*. Hesych. ῥιπή· βολή, ῥοπή. Nussenus: ῥιπή δὲ ὀφθαλμῶν ἐπιμυσις βλεφάρων ἐστι, καὶ τοιοῦτον ἐστὶ τάχος, ὥς οὐκ ἂν ἕτερον ὀξύτερον γένοιτο. Ἐν τῇ ἐσχάτῃ σάλπιγγι, *at the last trumpet*; see note at Matt. xxiv. 31. It is the opinion of Dr. Tilloch that St. Paul was well acquainted with the Apocalypse of St. John, and that this refers to *the last of the Apocalyptic trumpets*, which the article seems to point out. That the change of which the Apostle speaks was not to take place at the sounding of the *first trumpet*, or of any of the first six trumpets; but at the sound-

55 μένος, Κατεπόθη ὁ θάνατος εἰς νίκος. ^p Ποῦ σου, θάνατε,
 56 τὸ κέντρον; Ποῦ σου, αἶδη, τὸ νίκος; ^q Τὸ δὲ κέντρον
 τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ
 57 νόμος. ^r Τῷ δὲ Θεῷ χάρις, τῷ διδόντι ἡμῖν τὸ νίκος διὰ
 58 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ^s Ὡστε, ἀδελφοί μου
 ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν
 τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ
 ἔστι κενὸς ἐν Κυρίῳ.

Κεφ. 15'. 16.

1 ^a Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὥσπερ διέταξα
 ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε.

^p Hos. xiii. 14.

^q Rom. iv. 15. v. 13. vii. 5. 13.

^r Rom. vii. 25.

1 John v. 4. 5.

^s 2 Pet. iii. 14. Supra iii. 8.

^a Acts xi. 29. xxiv. 17.

Rom. xv. 26. 2 Cor. viii. 4. ix. 1. 12. Gal. ii. 10.

ing of the seventh, the last trumpet mentioned in the Apocalypse. Ἐνδύσασθαι ἀθανασίαν, put on immortality; see note Luke xxiv. 48. 49. Γερήσεται, shall be brought to pass; see γίνομαι at note Luke ii. 1. 2. Κατεπόθη ὁ θάνατος εἰς νίκος, Death is swallowed up in victory. See Isa. xxv. 8. Michaelis gives to νίκος the meaning of eternity, from the Hebrew, and renders this, death is swallowed up for ever. But Bp. Marsh very satisfactorily vindicates the English translation. Instead of seeking for a Hebraism in νίκος, he would rather apply it to κατεπόθη, and translate the passage, Death is overcome with triumph; the Hebrew verb signifying literally absorbsit, and figuratively vicit.

55. 56. Ποῦ σου, θάνατε, τὸ κέντρον; . . . O death, where is thy sting? . . . This quotation from Hos. xiii. 14. differs from the Syriac version only by putting sting first, and victory afterwards. See κέντρον at note Acts ix. 3. This has something the air of a song of triumph, into which St. Paul breaks out, upon a view of the victory of the saints over death, in a state where death is never to have place any more. Whatever might have been formerly an object of terror in either death or *hades*, is removed by Jesus Christ, inasmuch that in these very things the true disciples find matter of joy and exultation. Ἡ δὲ δύναμις

. . . ὁ νόμος. And the strength of sin is the law. See note at Rom. vii. 8.

58. Ὡστε . . . Therefore . . . See ἐδραῖος at note above vii. 37. The Apostle concludes this admirable chapter with an exhortation, that they would be steadfast in the faith of the Gospel in general, and in the belief of this particular article of our Christian faith, the resurrection of the dead, unmoved by any temptations or tribulations. These concluding words show that what he had been saying in the preceding verses, of the happy change of the saints, of their victory through Jesus Christ, was what belonged solely to them, as a reward to those who remained steadfast, and abounded in the work of the Lord. Thus also he concludes his shorter discourse of the resurrection, in which he describes only that of the blessed, 1 Thess. iv. 13—18. Wherefore comfort one another with these words. Ἐν Κυρίῳ is to be referred to κόπος, i. e. your labour in the service of the Lord, in fulfilling the duties of the Christian religion.

CHAP. XVI.

1. Περὶ δὲ τῆς λογίας . . . ποιήσατε. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. The churches of Galatia and

^b Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτοῦ τιθέτω, 2
 θησαυρίζων ὅ,τι ἂν εὐδοῶται· ἵνα μὴ ὅταν ἔλθω, τότε
 λογίαι γίνωνται. ^c Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκι- 3
 μάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν
 χάριν ὑμῶν εἰς Ἱερουσαλήμ· Ἐὰν δὲ ἧ ἄξιον τοῦ καμῆ 4
 πορεύεσθαι, σὺν ἐμοὶ πορεύονται. ^d Ἐλεύσομαι δὲ πρὸς 5
 ὑμᾶς, ὅταν Μακεδονίαν διέλθω· (Μακεδονίαν γὰρ διέρ-
 χομαι.) ^e Πρὸς ὑμᾶς δὲ τυχόν παραμενῶ, ἣ καὶ παρα- 6
 χειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι.
^f Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ 7

^b Acts xx. 7. Rev. i. 10.^c 2 Cor. viii. 4. 6. 19.^d Acts xix. 21. 2 Cor. i. 16.^e Acts xv. 3. xvii. 15. xxi. 5. Rom. xv. 24.
Jam. iv. 15.^f Acts xviii. 21. Supra iv. 19.

2 — μίαν σαββάτου

7 = ἐλπίζω γὰρ

Phrygia were the last churches which St. Paul had visited before the writing of this Epistle. He was now at Ephesus, where he came immediately from visiting these churches. See Acts xviii. 23. xix. 1. also note at Rom. xv. 25—28. The Apostle in this chapter puts the Corinthians in mind of providing beforehand a relief to be sent to their Christian brethren at Jerusalem. He tells them that he expects to visit them; commends Timothy to their care; and exhorts them to steadfastness and Christian love, with submission to their spiritual teachers: λογία, a collection, from λέγω, i. q. συλλέγω, to collect.

2. Κατὰ μίαν σαββάτων ... Upon the first day of the week ... ἡμέραν und. See note at Matt. xxviii. 1. Παρ' ἑαυτοῦ is in domo suā; as the French say, chez lui. Τίθημι is here, to set apart, i. q. ἀποτίθημι, serpono, repono. See εὐδοῶμαι at note Rom. i. 9. 10. Let every man treasure up a proportion of his gains, according as God has prospered him during the preceding week.

3. 4. Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε ... And when I come, whomsoever ye shall approve ... St. Paul proposes that they should be associated with himself in the management of the public bounty; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves. And in the second Epistle, what is here proposed, we find actually done, and done for the very purpose of guarding his character against any imputation that might be brought upon it, in the discharge of a pecuniary trust: 2 Cor. viii. 18—21. See Paley. The

letters of which the Apostle speaks, were neither to, nor from himself, but from the Corinthians to the brethren in Jerusalem, informing them, that the persons who presented these letters were appointed by them to attend the Apostle, when he delivered the collections at Jerusalem. This meaning, observes Macknight, will be clearly conveyed, if οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν is translated, whomsoever ye shall authorize by letters. Χάρις is here, a free gift, liberal contribution, donum, pecunia collecta in usum pauperum. So 2 Cor. viii. 4.

7. Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν ... For I will not see you now by the way ... It had been St. Paul's original intention to have visited Corinth in his way to Macedonia. See 2 Cor. i. 15. 16. But this intention he laid aside; the reason of which he discloses in the twenty-third verse of that same chapter, and the beginning of the second chapter. He deferred explaining himself to the Corinthians, concerning the reasons of the change of his purpose, until he wrote the second Epistle. The cause he assigns there for not travelling by the route which he had at first designed, was the disorderly state of the Corinthian church at the time, and the painful severities which he should have found himself obliged to exercise, if he had come among them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative oburgation would do amongst them, and to leave time for the operation of the experiment. That was his scheme in writing the

- χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἔὰν ὁ Κύριος ἐπι-
 8 τρέπη. Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς.
 9 Ὅρα γάρ μοι ἀνέωγε μεγάλη καὶ ἐνεργής, καὶ ἀντι-
 κείμενοι πολλοί.
 10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται
 πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ.
 11 Μή τις οὖν αὐτὸν ἐξουθενήσῃ, προπέμψατε δὲ αὐτὸν ἐν
 εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
 12 ἀδελφῶν. Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρε-
 κάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
 καὶ πάντως οὐκ ἦν θέλημα, ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ,
 13 ὅταν εὐκαιρήσῃ. Ἐρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀν-

^g Acts xiv. 27. xix. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8.

^h Acts xix. 22.

Supra iv. 17. Rom. xvi. 21. Phil. ii. 20. 22. 1 Thess. iii. 2.

ⁱ 1 Tim. iv. 12.

^k Supra i. 12. iii. 5.

^l Matt. xxiv. 42. Supra xv. 1. Eph. vi. 10. Phil. i. 27. iv. 1.

Col. i. 11. 1 Thess. iii. 8. v. 6. 2 Thess. ii. 15. 1 Pet. v. 8.

7 || ἐπιτρέψῃ

first Epistle. But it was not his scheme to acquaint them with it then. See Paley. His intention then having been previously given up, he merely tells them that he would not now see them by the way, but that he trusted to tarry awhile with them, and possibly to abide, yea and winter with them, above ver. 5. 6. after he had passed through Macedonia. The supplemental sentence, *for I do pass through Macedonia*, ver 5. imports, observes Paley, that there had been some vacillation and undecisiveness in the Apostle's plan, and some previous communication upon the subject of the journey. Ὅταν Μακεδονίαν διέλθω, is rather, I shall have passed. See Acts xx. 1. 2.

8. 9. Ἐπιμενῶ δὲ ἐν Ἐφέσῳ... But I will tarry at Ephesus... By comparing this with the passage above ver. 6. it appears that the winter which the Apostle purposed to pass at Corinth, was undoubtedly the winter next ensuing to the date of the Epistle; and that it was the winter subsequent to the ensuing Pentecost, because he did not intend to set forwards upon his journey till after that feast. See note above v. 7. 8. This seems to confirm the supposition that this Epistle was written about the time of the Jewish passover. Ὅρα γάρ μοι... For a great door and effectual is opened unto me... i. e. to my activity. See note at Acts xiv. 27. Ἐνεργής, effectual, fit for acting: θύρα ἐνεργής

is an unusual and hard metaphor; but the Apostle seems to have had the idea of *occasion* more than of *door* present to his mind. See Acts xix. 20. Dr. Owen renders it thus: καὶ ἐνεργής, καὶ... but introductory to much labour, as my opponents there are many. Ἀνέωγε perf. middle has here a passive signification, which is frequent in the Greek writers.

10. 11. Ἐὰν δὲ ἔλθῃ Τιμόθεος... Now if Timotheus come... or rather, if he be come. From the fourteenth verse of the fourth chapter we discover that Timothy had been sent away from Ephesus before this Epistle was written. Μή τις οὖν αὐτὸν ἐξουθενήσῃ... Let no man therefore despise him... The Apostle recommends him to the sincere part of the Church, as he might be exposed to danger, or to contempt on account of his youth, from the faction. If we turn to 1 Tim. iv. 12. we shall find that Timothy was a *young man*, younger probably than those usually employed in the Christian mission: and that St. Paul, apprehending lest he should, on that account, be exposed to contempt, urges upon him this caution, *Let no man despise thy youth*. Μετὰ τῶν ἀδελφῶν, with the brethren; namely, Erastus, who had been sent with Timothy to Corinth, Acts xix. 22.; and Titus, with some other. See μετὰ at note Luke xi. 7.

12. καὶ πάντως οὐκ ἦν θέλημα... but his will was not at all... See note above,

δρίζεσθε, κραταιούσθε · ^m Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. 14
ⁿ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί · οἶδατε τὴν οἰκίαν Στε- 15
 φανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν
 τοῖς ἁγίοις ἔταξαν ἑαυτούς · ^o ἵνα καὶ ὑμεῖς ὑποτάσσησθε 16
 τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.
^p Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου 17
 καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν ·
^q Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν · ἐπιγινώ- 18
 σκετε οὖν τοὺς τοιούτους · ^r Ἀσπάζονται ὑμᾶς αἱ ἐκκλη- 19
 σίαι τῆς Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ
 Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλη-
 σίᾳ. ^s Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπά- 20
 σασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

^t Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. ^u Εἴ τις οὐ φιλεῖ 21
 22

^m Supra xiv. 1. 1 Pet. iv. 8.

ⁿ Supra i. 16. Rom. xvi. 5. 2 Cor. viii. 4. ix. 1.

Heb. vi. 10. ^o Heb. xiii. 17.

^p 2 Cor. xi. 9. Phil. ii. 30. Philem. 13.

^q Phil. ii. 29. Col. iv. 8. 1 Thess. v. 12.

^r Rom. xvi. 5. 15. Philem. 2.

^s Rom. xvi. 16.

^t Col. iv. 18. 2 Thess. iii. 17.

^u Gal. i. 8. 9. Eph. vi. 24. Jude 15.

17 — αὐτοὶ ἀνεπλήρωσαν

i. 11. 12. See *εὐκαιρέω* at Acts xvii. 21. and for the verb *στήκω*, which occurs in the next verse, note at Rom. xiv. 4.

15. οἶδατε . . . ἑαυτοὺς *ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints . . . Ἀπαρχή, the first-fruits, the first converts in Achaia. ἔταξαν ἑαυτοὺς, see note at Acts xiii. 48. sese addixerunt, Beza: they have devoted themselves to the ministry of the saints, employing themselves in preaching the Gospel, and in succouring the afflicted. This passage is parenthetical. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, connects in construction with ἵνα . . . ver. 16.*

17. ὅτι τὸ ὑμῶν ὑστέρημα . . . *for that which was lacking on your part they have supplied. Ὑστέρημα is a deficiency, defect; but here absence, i. e. they have supplied the loss of your presence, of which I was deprived; they gave me much pleasure and explained all things concerning the state of the Church: præstiterunt mihi quod vos absentes mihi præstare non poterat.*

18. Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν *For they have refreshed my spirit and yours: i. e. they have afforded the greatest comfort to my mind by their re-*

presentation of your disposition, as I am certain they will afford to you on their return by the pleasing account they will give of myself, which will be to our mutual satisfaction; as thus removing those jealousies and fears that were on both sides. Ἀναπαύω, *to make to cease, to quiet.* Such men the Apostle recommends to their reverence and esteem, in preference to those teachers who opposed his apostolic authority. Καὶ τὸ ὑμῶν is made by some to refer to the past; in this sense: They have given me that comfort which they have often given you.

19. αἱ ἐκκλησίαι τῆς Ἀσίας . . . *the churches of Asia . . . Asia, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country, called Lydian Asia, of which district Ephesus was the capital. Ἀκύλας καὶ Πρίσκιλλα . . . Aquila and Priscilla were at Ephesus during the period within which this Epistle was written, Acts xviii. 18. 26. Τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ, with the church that is in their house. See note at Rom. xvi. 5.*

21. Ὁ ἀσπασμὸς . . . Παύλου *The salu-*

τὸν Κύριον Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα, μαρὰν ἀθά.

23 ^x Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

^x Rom. xvi. 20.

22 † Ἰησοῦν Χριστὸν

23 † Ἀμήν

tation of me Paul with mine own hand. See note at Rom. xvi. 21—23.

22. ἀνάθεμα, see note at Mark xiv. 70. Μαρὰν ἀθά, see note at John ix. 22.; i. e. *the Lord cometh*, namely, to execute vengeance. After the Jews had lost the power of life and death, they used to execrate with this curse, such crimes as were capital; as much as to say, *Though we cannot punish them, the Lord will*. St. Paul therefore speaking of the apostacy of professed Christians, as of a crime not punishable by human laws, says, alluding to this practice, *Though men cannot punish it, God will*.

See Gilpin. Or the sense may be, Let such a man remember, that when *the Lord cometh*, he is obnoxious to his judgment.

23. Ἡ ἀγάπη μου . . . *My love be . . .* The Apostle assures the Corinthians of his constant affection. It has been thought by some that, as St. Paul does not use to conclude his Epistles with the benediction of his own love, we should probably for *μου* read Θεοῦ but as Bp. Midd. observes, the regimen would in that case require τοῦ Θεοῦ, which renders the conjecture very improbable.

Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THIS second Epistle was written early in the year 58, not many months after the first, from Macedonia, whither St. Paul went, after having preached the Gospel in Troas, in order to meet Titus on his return from Corinth. The Apostle vindicates himself from the charge of inconstancy in not having come to Corinth, according to his promise. He commends the faithful members of the Church for their ready obedience to his precepts, and for their conduct respecting the incestuous person. He confutes at the same time the adverse party with much severity of reproof. He displays his calamities and sufferings, of which he gives a long catalogue, and vindicates his authority from contempt, while he glories in and enumerates the labours and great sufferings he had undergone for the sake of Christ and his holy religion. He excites the Corinthians also, in this Epistle, to make a collection for the saints in Judea.

Κεφ. α'. 1.

- 1 ^a ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ
- 2 Ἀχαΐᾳ · ^b Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- 3 ^c Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρα-
- 4 κλήσεως, Ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως, ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ ·
- 5 ^d Ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις

^a 1 Cor. i. 1. Eph. i. 1. Phil. i. 1. Col. i. 1. 2. 1 Tim. i. 1. 2 Tim. i. 1.^b Rom. i. 7. 1 Cor. i. 3. Gal. i. 3. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. Philem. 3.^c Eph. i. 3. 1 Pet. i. 3.^d Acts ix. 4. Infra iv. 10. Col. i. 24.

5 * διὰ Χριστοῦ

CHAP. I.

1. 2. Παῦλος . . . *Paul* . . . See note at 1 Cor. i. 1—3. The Apostle in this chapter, after his usual salutation, encourages the Corinthians in trouble, from the consideration of his own deliverance, shows his sincerity, and consistency in what he said and taught, and states the reasons for his delay in coming to them.

3. 4. Εὐλογητὸς . . . *Blessed be God* . . . the Father of mercies and God of all comfort, for that consolation in all my afflictions, which enables me to comfort those who are afflicted. This passage to ver. 10. refers to the tumult at Ephesus mentioned in Acts xix. in which St. Paul is represented as driven away from that city, after he had been in the most imminent danger of his life. See the account Acts xix. 28—xx. 1. When he was arrived in Macedonia, as related by the historian, he wrote the second Epistle to the Corinthians, beginning it in this wise: *Blessed be God* . . . Nothing, observes Paley, could be more expressive of the circumstances in which the history

describes St. Paul to have been, at the time when the Epistle purports to be written; or rather, nothing more expressive of the sensations arising from these circumstances, than this whole passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought, which follows a recent deliverance. All the particulars found in St. Luke's narration justify St. Paul's own account, "that he was pressed out of measure, above strength, insomuch that he despaired even of life; that he had the sentence of death in himself;" i. e. that he looked upon himself as a man condemned to die. See below verses 8. 9. Πατὴρ τῶν οἰκτιρμῶν is *pater clementissimus et maximè misericors: oiktirmos, misericordia*, but also *benignitas, quæ se in sublevatione miserie alterius exerit*.

5. Ὅτι καθὼς . . . ἡμῶν For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. Τὰ παθήματα τοῦ Χριστοῦ is rendered both, such sufferings as Christ endured, and sufferings for Christ. The Apostle says: Christ has

ἡμῶν. * Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλή- 6
σεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· † (Καὶ ἡ ἐλπὶς 7
ἡμῶν βεβαία ὑπὲρ ὑμῶν·) εἰδότες ὅτι ὥσπερ κοινωνοὶ ἐστε
τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. ‡ Οὐ γὰρ 8
θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς
γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρύν-
θημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·
ⁱ Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχέ- 9
καμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ
Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ⁱ Ὁς ἐκ τηλικούτου 10
θανάτου ἐρρύσατο ἡμᾶς, καὶ ρύεται· εἰς ὃν ἠλπίκαμεν ὅτι
καὶ ἔτι ρύσεται, ᵏ Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν 11

* Infra iv. 15. † Rom. viii. 17. 2 Tim. ii. 12. ‡ Acts xix. 23. 1 Cor. xv. 32.
xvi. 9. ⁱ Jer. xvii. 5. 7. ⁱ 2 Pet. ii. 9. ᵏ Rom. xv. 30. Phil. i. 19. Philem. 22.
Infra iv. 15.

ⁱ * Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν
ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ
τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. Καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν·

8 † ἡμῶν

never laid any sufferings upon me for the sake of his religion, but he has given some proportionable blessing to sweeten and countervail them.

6. 7. Εἴτε δὲ θλιβόμεθα . . . And whether we be afflicted . . . i. e. Whether therefore we be afflicted, it is for your consolation and salvation; or whether we be comforted by God's delivering us from sufferings, or by his supporting us under them, it is designed for your consolation, which is effectual and rendered conspicuous in the enduring patiently the same sufferings which we also patiently suffer. For I doubt not, continues the Apostle in the next verse, that as you are partakers of the sufferings and distresses which attend religion, you are also partakers of its consolations, derived from the promises of the Gospel, and from the assistance of Christ.

8. τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ . . . which came to us in Asia . . . See note above, ver. 3. 4. Καθ' ὑπερβολὴν, out of measure; see note at Rom. vii. 13. 14. ὥστε . . . ζῆν, inasmuch that we despaired even of life. Ἐξαπορέω, to despair: the simple verb ἀπορέω, from ἀ priv. and πόρος,

is to be in perplexity, and doubt, as where there is no visible way to extricate oneself. Hesych. ἀποροῦντες· ἀμηχανοῦντες: but ἐξαπορέω is to cast away all hope, to despair; so below, iv. 8.

9. Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα . . . But we had the sentence of death in ourselves . . . Ἀλλὰ is here ἰμδ, with this elliptical construction, οὐ μόνον, ἀλλὰ καί: see Michaelis in Bos. The Apostle already pronounced the sentence of death on himself in his own mind. Ego memet ipsum quasi capitis damnavi, mortem certissimam expectans: see above, ver. 3. 4. ἵνα μὴ πεποιθότες ὦμεν . . . that we should not trust in ourselves . . . i. e. the event showed that it was divinely appointed by Divine Providence to make our deliverance the more remarkable; and that we might learn for the future, not to trust in ourselves, not to regard human probabilities, but in the greatest extremities to repose our confidence in God. Rosenmüller interprets it: ita ut perspicierem, me nonnisi miraculosâ Dei potentiâ et tanto vitæ periculo eripi posse.

11. Συνυπουργούντων . . . ἡμῶν Ye also helping together by prayer for us, that for

τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

- 12 ¹ Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ Θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ) ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. Οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἣ ἃ ἀναγινώσκετε, ἣ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε,
- 13 ^m Καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους· ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. ⁿ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· ^o Καὶ δι'

¹ Infra ii. 17. iv. 2. 1 Cor. ii. 4. 13.

1 Thess. ii. 19. 20.

ⁿ Rom. i. 11. 1 Cor. iv. 19.

^m Infra v. 12. Phil. ii. 16. iv. 1.

^o 1 Cor. xvi. 5. 6.

13 ‡ καὶ alterum

15 × τὸ ante πρότερον

the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. There is a transposition of the article, for τῇ ὑπὲρ ἡμῶν δεήσει, and also for ἵνα τὸ ἐκ πολλῶν προσώπων εἰς ἡμᾶς χάρισμα. By χάρισμα, the gift, the Apostle means deliverance, διδόμενον und. See Bos. But as it usually denotes a spiritual or miraculous gift, the Apostle may insinuate by the use of the word that his deliverance was effected by the special interposition of God. Συνπουργέω is operam unā confervo. Hence note, says Whitby, that the more public prayers are, the more prevailing they will be; and also, that God will be more glorified by the thanksgivings rendered for the success of them.

12. Ἡ γὰρ καύχησις ... Θεοῦ ... For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity ... See ἀπλότης at note Rom. xii. 8. Εἰλικρινεία Θεοῦ is integritate Deo probatā. See εἰλικρίνεια at note 1 Cor. v. 8. Theophyl. εἰλικρίνεια καθαρότης διανοίας, καὶ ἀδολότης οὐδὲν ἔχουσαι συνεσχιασμένον καὶ ὑποῦλον. The proper etymology of εἰλικρινής, pure, is from εἶλη or ἔλη the splendour of the sun, and κρίνω to discern, to judge, applied to merchandize or cloth which being unfolded and examined by the light of the sun is found without blemish or spot, containing no improper admixture: quasi ὁ πρὸς αὐγὰς ἡλίου ἀνασκοπούμενος, as Longinus de Sublim. c. iii. expresses himself. Ἐν χάριτι Θεοῦ, is ad-

juvante Deo. Ἀνεστράφημεν, we have had our conversation; as the Latins use versor, to denote rationem vivendi et agendi; see note at Matt. xvii. 22.

13. 14. Οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἣ ἃ ἀναγινώσκετε ... For we write none other things unto you, than what ye read ... This sincerity of mine, says the Apostle, is what you have always read in my writings, and heard from me in my preaching, and as ye were free to acknowledge when I was with you. He might also be warranted to say this, by the account which Titus gave him. He tells them that the apology for altering his resolution, which he is going to write to them, was to be understood by them according to the plain obvious meaning of his words. Ἀλλ' ἣ preceded by a negation is rendered by quātm, quātm quod, nisi quod. The sense is: id quod legistis scriptum in literis meis, est verè mea mens. Ὑμεῖς ἡμῶν, even as ye also are ours ... See note at 1 Cor. xv. 31. Tum enim palam fiet, vos fuisse discipulos tali magistro dignos.

15. Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην ... And in this confidence I was minded to come unto you before ... See note at 1 Cor. iv. 18. and again at 1 Cor. xvi. 7. Ταύτῃ τῇ πεποιθήσει, i. e. in this full persuasion, viz. of your love and esteem towards me; ἐπὶ und. before it: see Michaelis on Bos. Πρότερον is to be construed with ἐβουλόμην, jampridem constitueram. Δευτέραν χάριν, a second benefit, i. e. gratifi-

ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
 ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν
 Ἰουδαίαν. ^p Τοῦτο οὖν βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ 17
 ἐχρησάμην; ἢ ἂ βουλευόμαι, κατὰ σάρκα βουλευόμαι, ἵνα
 ἦ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ; Πιστὸς δὲ ὁ Θεός, 18
 ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ.
^q Ὁ γὰρ τοῦ Θεοῦ Υἱὸς Ἰησοῦς Χριστὸς, ὁ ἐν ὑμῖν δι' ἡμῶν 19
 κηρυχθεὶς, (δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,) οὐκ
 ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν, ^r (Ὅσαι 20
 γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ
 ἀμὴν,) τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. ^s Ὁ δὲ βεβαιῶν 21
 ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός. ^t Ὁ 22
 καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρράβωνα τοῦ

^p Infra x. 2.^q Mark i. 1. Acts ix. 20. Heb. xiii. 8.^r Rom. xv. 8. 9.^s 1 John ii. 20. 27.^t Eph. i. 13. 14. iv. 30. 2 Tim. ii. 19. Rev. ii. 17. Infra v. 5.

16 — ἀπελθεῖν εἰς Μακεδονίαν

17 || βουλόμενος

20 — διὸ καὶ δι' αὐτοῦ τὸ ἀμὴν

cation, joy, in St. Paul's company a second time. Pindar has συμποσίου χάριν. Hesych. χάρις· χαρά, and πρὸς χάριν· πρὸς τέρψιν.

17. μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ... *did I use lightness?* ... The Apostle expresses great anxiety lest the change of his purpose in visiting them should be imputed to any culpable *fickleness in his temper*; and lest he should thereby seem to them, as one whose word was not, in any sort, to be depended upon. Ἐλαφρία properly *lightness in weight*, from ἐλαφρός, and metaphorically *inconstancy of mind, fickleness*. This is rendered by some; *num vanum et mendacem me gessi?* See βουλευόμαι at note John xii. 10. Ἰνα ἦ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ, *that with me there should be yea, yea, and nay, nay?* See note at Matt. v. 37.; i. e. that my affirmation or denial of the same thing should be the same with me, and merely as it might suit my carnal interest.

18. Πιστὸς δὲ ὁ Θεός ... *But as God is true* ... See note at 1 Cor. i. 9. But here it is a form of swearing or obtestation. Storrius renders this: "Deus saltem verus ac certus est. Nostra enim, quæ Deum auctorem habet doctrina inter vos, ut ipsi nostis, haudquaquam varia fuit." And Schol. apud Matthæi: ἐκεῖ μὲν γὰρ τὸ ἐπαγγελίας εἶναι ἐλθεῖν, ἐμὸν ἦν, διὸ καὶ διέπεσε· τὸ δὲ κήρυγμα τῆς πίστεως, τοῦ Θεοῦ ἐστι, καὶ οὐκ ἀποτεύχεται· ἀληθὴς γὰρ ὁ Θεός καὶ ἀδιάπτωτος αὐτοῦ ὁ λόγος.

19. καὶ Σιλουανοῦ ... *and Silvanus* ... This is he who in the Acts is called Silas. He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, Acts xv. 32. Silas was so much esteemed by the Apostle's converts, that St. Paul inserted his name in the inscriptions of several of his Epistles. See also 1 Pet. v. 12.

20. Ὅσαι ... ἀμὴν ... *For all the promises of God in him are yea, and in him Amen* ... The authors of our Eng. Version, says Bp. Midd., from not attending to the articles, have here obscured the perspicuity of the original. It should be rendered: "for how many soever be the promises of God, in him (Christ) is the Yea, and in him the Amen;" meaning, Whatever God hath promised, he will through Christ assuredly fulfil, *ναὶ* καὶ *ἀμὴν* being strong and well-known asseverations of the truth. See note at Matt. v. 37. Τῷ Θεῷ πρὸς δόξαν, by transposition for πρὸς δόξαν τῷ Θεῷ, *unto the glory of God*.

21. Ὁ δὲ βεβαιῶν ... Θεός· *Now he which stablisheth us with you in Christ, and hath anointed us, is God*; i. e. Now it is God who confirms both you and us in the truth of the Gospel, who hath anointed me, or set apart to be an Apostle, by an extraordinary call. Priests and prophets were set apart by anointing, as well as kings. See note at Luke iv. 16.

22. Ὁ καὶ σφραγισάμενος ... ἡμῶν· *Who hath also sealed us, and given the*

- 23 Πνεύματος ἐν ταῖς καρδίαις ἡμῶν. ^u Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι Φειδόμενος ὑμῶν
 24 οὐκέτι ἤλθον εἰς Κόρινθον. ^x Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε.

Κεφ. β'. 2.

- 1 ^a Ἐκρίνα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς

^u Rom. i. 9. Infra xi. 31. Gal. i. 20. Phil. i. 8. 1 Cor. iv. 21. Infra ii. 3. xii. 20. xiii. 2. 10. ^x Rom. xi. 20. 1 Cor. iii. 5. 1 Pet. v. 3. ^a Supra i. 23. Infra xii. 20. 21. xiii. 10.

1 * ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς

earnest of the Spirit in our hearts. See note at Ephes. iv. 30. Ἀρραβὼν is a word of Hebrew origin רַבָּרָב which has been incorporated not only into the Greek, but also into the Latin language, having several significations; as, *earnest* money paid beforehand, to ratify a bargain and secure the future payment, also *a marriage portion*; but here figuratively it signifies an assurance of God's future dealing with us, by giving us his Spirit; a pledge of the full promise which shall hereafter be performed, an earnest of eternal life. See also below v. 5. and Ephes. i. 14. The connexion of these verses 18—22. is a little obscure; but the Apostle's reasoning is this: God hath set me apart to the ministry of the Gospel by an extraordinary call, has attested my mission by the miraculous gifts of the Holy Ghost, and given me the earnest of eternal life in my heart by his Spirit; which divine communications belong to you also and to true believers in general; and hath confirmed me amongst you in preaching the Gospel, which is all uniform, and I have faithfully preached it to you, and shown that all the promises concur and are unalterably certain in Christ: I therefore having never faltered in any thing I have said to you, and having all these attestations of being under the special direction and guidance of God himself, who is unalterably true, cannot be suspected of dealing doubly with you in any thing relating to my ministry.

23. Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι . . . Moreover I call God for a record upon my soul . . . With this solemn imprecation

the Apostle begins his apology and reasons for departing from his purpose of going to Corinth. See note at 1 Cor. xvi. 7. And as this is continued to ver. 5. of the next chapter, that chapter should have begun here. As the Apostle's sincerity and authority by some at Corinth were much doubted, some seeking still *a proof of Christ speaking by him*, below, xiii. 3.; and others looking on him as one that *walked after the flesh*, x. 2.; this gave occasion to the assertory oaths so frequent in this Epistle.

24. Οὐχ ὅτι κυριεύομεν . . . ἐστήκατε. *Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.* By κυριεῖν, says Bp. Midd., I understand the exercise of a domineering and arbitrary power (as in Luke xxii. 25.), as if the Apostle had said; Though I speak of punishment, I would not have you think that we tyrannize over your faith by wanton acts of severity, but rather that we are fellow-workers of your joy; i. e. that we have your welfare at heart; for by your faith alone, that faith which we seek to strengthen in you, can ye attain to salvation. This appears to be a natural and reasonable vindication, not only of the threat already employed, but of any severities, to which the Apostle might afterwards be driven in the discharge of his duty.

CHAP. II.

1. Ἐκρίνα . . . ἐλθεῖν. *But I determined this with myself, that I would not come*

ὕμᾱς ἐλθεῖν. Εἰ γὰρ ἐγὼ λυπῶ ὑμᾱς, καὶ τίς ἐστὶν ὁ 2
 εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; ^b Καὶ ἔγραψα 3
 ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην ἔχω, ἀφ' ὧν ἔδει με
 χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾱς, ὅτι ἡ ἐμὴ χαρὰ πάν-
 των ὑμῶν ἐστίν. ^c Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς 4
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐκ ἵνα λυπη-
 θῇτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, ἣν ἔχω περισσοτέρως
 εἰς ὑμᾱς.

^d Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ 5
 μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾱς. ^e Ἰκανὸν τῷ τοι- 6

^b Infra vii. 16. viii. 22. Gal. v. 10.

^c Infra vii. 8. 9. 12.

^d 1 Cor. v. 1.

^e 1 Cor. v. 4. 5. 1 Tim. v. 20.

3 ‡ ὑμῶν

again to you in heaviness. See note at 1 Cor. xvi. 7. The Apostle here continues his apology. Now, as Paley observes, after the first Epistle had produced its effect (and to the utmost extent, as it should seem, of the Apostle's hopes), when he had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the approbation of their leader; when Titus (see below, vii. 6. 7. 11.) had brought him intelligence of their earnest desire, their mourning, ... what carefulness, what clearing of themselves ... his letter, and the general concern occasioned by it, had excited among them; he then, but not before, (see note 1 Cor. xvi. 7.) opens himself fully upon the subject. The affectionate mind of the Apostle is touched by this return of zeal and duty. He tells them that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief; and with grief to him embittered by the reflection, that he was giving pain to those, from whom alone he could receive comfort; see next verse, 2.: that he had written his former Epistle to warn them beforehand of their fault, lest when he came he should have sorrow of them of whom he ought to rejoice, ver. 3.: that he had the farther view, though perhaps unperceived by them, of making an experiment of their fidelity, to know the proof of them, whether they are obedient in all things, ver. 9. This full discovery of his motives came very naturally from the Apostle, after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of senti-

ment and of conduct resulting from real situation, and from real circumstance, and as remote as possible from fiction or imposture. See Paley. Ἐμάντῳ, with myself, παρὰ or ἐν und. See Bos.

3. Καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ ... And I wrote this same unto you ... This severity of proceeding, ver. 1. and 23. of last chap. I chose rather to send you in a letter, than to defer till my coming, in hope I should find your faults amended, in order to have all the sorrowful matter, that of censure, passed before that time.

5. Εἰ δέ τις λελύπηκεν ... But if any have caused grief ... The Apostle means the person who had been guilty of incest, whose name he with great delicacy avoids mentioning, not to afflict them too much. There is some difficulty in this verse according to our version. The words ἵνα μὴ ἐπιβαρῶ are to be included in a parenthesis, so that πάντας ὑμᾱς may connect with ἀπὸ μέρους, aliquatenus. Ἐπιβαρῶ is properly to impose a weight, onus impono; metaphorically, to be burdensome to any one; and here onerare crimine; de aliis aliquid gravius dicere. The sense is, according to Theophylact, he hath not grieved me alone, but all you in part, i. e. a little, or in some degree, that I may not be too severe in saying altogether, or that I may not aggravate the matter against him, I shall say that in part, or in some measure, ye were grieved by him. The reason that the Apostle makes them partakers with him of the sorrow, is that he might have them willing partakers in the absolution and consequent joy. And this is most wisely disposed by the Apostle, that they who had so

- 7 οὕτω ἢ ἐπιτιμία αὕτη ἢ ὑπὸ τῶν πλειόνων · ^f Ὡστε τοῦ-
ναντίον μᾶλλον ὑμᾶς χαρίσασθαι, καὶ παρακαλέσαι, μήπως
8 τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. Διὸ παρακαλῶ
9 ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. ^g Εἰς τοῦτο γὰρ καὶ
ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί
10 ἐστέ. ^h Ὡς δέ τι χαρίζεσθε, καὶ ἐγώ · καὶ γὰρ ἐγὼ εἴ τι
κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ,
11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ · οὐ γὰρ αὐτοῦ
τὰ νοήματα ἀγνοοῦμεν.
12 ^h Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ

^f Gal. vi. 1.^g Infra vii. 15. x. 6.^h Acts xvi. 8. xx. 6. 1 Cor. xvi. 9.

10 = ὁ κεχάρισμαι, εἴ τι κεχάρισμαι

lately been commanded by the Apostle to avoid the incestuous person, should not now upon his giving orders for his absolution be scandalized at him, as inconstant and mutable. As for the offender himself, says the Apostle in the next verse, *let the punishment*, ἐπιτιμία, i. e. his excommunication, inflicted by the majority of you, probably the presbyters or elders of the Church, suffice, and let it be remitted.

7. 8. Ὡστε τοῦναντίον . . . So that contrariwise . . . τοῦναντίον refers to ἐπιβαρῶ above. The offender was so affected with the punishment, that St. Paul now interferes for his restoration. See καταπίνω, Matt. xxiii. 24. The Greeks say that sorrow devours or consumes the heart. So Hom. Odys. I. 75. ὁμοῦ καμάτω τε καὶ ἄλγεσι θυμὸν ἔδοντες. Κυρῶ, from κύρος strength, authority, is to sanction, to ratify, as Gal. iii. 15.; here to give certain and public proof of. Κυρῶσαι εἰς αὐτὸν ἀγάπην, i. e. ut publico ecclesiae consensu declaratis, vos illum denuo pro fratre complecti, sicut publico ecclesiae iudicio fuit ejectus.

9. Εἰς τοῦτο γὰρ καὶ ἔγραψα . . . For to this end also did I write . . . See note above ver. 1.; and see δοκιμὴ at note Rom. v. 3. 4.

10. Ὡς δέ τι χαρίζεσθε . . . Χριστοῦ To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the person of Christ. Various readings have been proposed out of several Mss. to remove the confusion which seems to run through the latter part of this verse. But if we allow for the turn of the Greek idiom, the original will not appear obscure. The sense

is this: If I forgave any thing to any one, I forgave it for your sakes, through the person of Christ. There is an ellipsis of the verb χαρίζομαι after δι' ὑμᾶς. Though the word here, says Dr. Pye Smith, is χαρίσασθαι and not ἀφιέναι, the sense is the same, but with an emphatical reference to the free and gracious bestowment of the blessing. See Col. ii. 13. Ἐν προσώπῳ Χριστοῦ is, by the authority and in the name of Christ. Or, as though Christ were present to witness my conduct: sic, ut Christum, dominum ecclesiae praesentem et inspectantem cogitare. Luther translates it, in the person, i. e. in the place and stead of Christ.

11. ἵνα μὴ πλεονεκτηθῶμεν . . . Lest Christians should get an advantage of us . . . Lest from our severities Satan should by his wiles tempt the offender into despondency and despair, or bring an evil report on Christians as rigorous and unforgiving, and thus deter others from embracing the Gospel; or by exciting further divisions prevent its success. Πλεονεκτέω, from πλεόν or πλείον and ἔχω, is properly to have a larger portion than another, also in some way to have an advantage over others; to be covetous, and for the sake of gain to commit any fraud or injury, to defraud; also as here to deceive, to circumvent. "Ut τοῦ πλεονεκτεῖν et πλεονεξίας, (quibus crebrò usus est Xenophon,) innotescat vis, eam haud abs re forsan constare notandum est, in dolis intendendis, in insidiis locandis, in consiliis occultandis, omnique adeò praeipiendà occasione, quā quis alium fallere, anteire, et superare queat." See Hutchinson on Xenoph.

12. 13. Ἐλθὼν δὲ εἰς τὴν Τρωάδα . . .

Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα
ἀνεσιν τῷ πνεύματί μου, τῷ μὴ εὐρεῖν Τίτον τὸν ἀδελφόν
μου · ⁱ Ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακε- 13
δονίαν.

^k Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν 14
τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι
δι' ἡμῶν ἐν παντὶ τόπῳ · ^l Ὅτι Χριστοῦ εὐωδία ἐσμὲν 15
τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις ·
^m Οἷς μὲν, ὁσμὴ θανάτου εἰς θάνατον · οἷς δὲ, ὁσμὴ ζωῆς 16

ⁱ Infra vii. 5. 6.^k Col. i. 27.^l 1 Cor. i. 18. Infra iv. 3.^m Luke ii. 34. John ix. 39. 1 Cor. xv. 10. 1 Pet. ii. 7. 8. Infra iii. 5. 6.

Furthermore when I came to Troas . . . The Apostle mentions a new proof of his earnest care and concern for the Corinthians ; that when he went to Troas, with a view to preach the Gospel, though it met there a very ready acceptance, yet because he found not Titus from whom he expected an account of his Corinthian converts, he could not rest, but went in search of him into Macedonia. How uneasy he was there, and upon what account, see below, vii. 5—16. The report which he received from Titus in Macedonia determined him to write this second Epistle. Ἐπὶ is und. before τῷ μὴ εὐρεῖν, see Michaelis in Bos. See ἀποταξάμενος at note Mark vi. 46.

14. Τῷ δὲ Θεῷ χάρις . . . τόπω· Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. The Apostle in reference to the comfortable account of the Corinthian Church which he received from Titus, (see below, vii. 6.) blesses God for the happy success he is pleased to bestow on his labours, in propagating the knowledge of his true Christian religion. Θριαμβεύω is to triumph, to triumph over, to lead in triumph ; with an accusative of the person ; as Col. ii. 15. Here in the sense of the Hebrew form Hiphil, to cause to triumph, triumphare facio, victoriam largior. Metaphorically, who causeth us to overcome all difficulties ; and giveth us happy success in propagating the knowledge of the Christian religion. Ὅσμῃ, odour, savour ; a metaphor taken from aromatics, which widely diffuse their fragrance : i. e. God causes Christian knowledge, like a sweet odour, to be every where diffused and propagated by us ; the fragrance of our preaching breathes far and wide. Ὅσμῃ is also sym-

bolical of what is pleasing and acceptable, as Phil. iv. 18. ; and is also applied to the sacrifice of Christ, as ὁσμὴ εὐωδίας, Ephes. v. 2.

15. 16. Ὅτι Χριστοῦ εὐωδία ἐσμὲν . . . For we are unto God a sweet savour of Christ . . . Εὐωδία is properly, sweetness of smell, and metaphorically it signifies something sweet, grateful and acceptable. This is one of the instances of that singularity in St. Paul's style, which, Paley observes, may be deemed a badge of authenticity ; a species of digression by which he turns aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetic sentence in which that word is the prevailing term. For having said in the fourteenth verse, " God made manifest the savour of his knowledge by us," the occurrence of the metaphor savour gives birth to the sentence that follows in these two verses in which the expression is continued, which verses are parenthetical ; and then he resumes his subject at ver. 17. in which he says that he does not corrupt the Gospel, but preaches it with sincerity, as in the sight of God. The same peculiarity of digression is observable below, iii. 1. at the word epistle ; at iii. 12. at the word veil ; at Ephes. iv. 8—11. at the word ascended ; and v. 12—15. at the word light. Σωζομένοις καὶ . . . See note at Acts ii. 47. Καὶ πρὸς ταῦτα τίς ἱκανός ; and who is sufficient for these things ? As therefore such infinitely important consequences attend the sacred ministry, who of the human race could of himself be sufficient for such a service ? Paulus quidem aliique Christi apostoli soli Deo suam debebant ἱκανότητα ; see iii. 5.

17 εἰς ζωὴν· καὶ πρὸς ταῦτα τίς ἱκανός; ⁿ Οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ· ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

Κεφ. γ'. 3.

1 ^a Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; εἰ μὴ χρήζομεν, ὡς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ
2 ὑμῶν συστατικῶν; ^b Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγι-

ⁿ Infra iv. 2. xi. 13. Supra i. 12. 2 Pet. ii. 3.

^a Infra v. 12. x. 8. 12. xii. 11. Acts xviii. 27.

^b 1 Cor. ix. 2.

17 — ὡς οἱ λοιποὶ ib. || κατέναντι 1 || ἢ pro εἰ ib. ‡ συστατικῶν alterum

17. Οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ, καπηλεύοντες... For we are not as many which corrupt the word of God... This is an allusion to the false Apostle, and his adherents. Καπηλεύειν, from κάπηλος, is properly to exercise the trade of vintner, to be an innkeeper. Metaphorically, it is to act fraudulently, to adulterate, to corrupt, for the sake of gain. See Isa. i. 22. The meaning of the words is this: We do not adulterate the sincerity of the word, as your false apostles do. See ὡς at note John i. 14. "Conferas," says Wakefield, "2 Cor. iv. 2. 1 Cor. ix. 15. et plures parallelus locos; qui manifestum facient, quā solitudine Paulus æstuet, ne Dei verbum corrumpetur, vel pravarum doctrinarum admistione, vel inde captandis sordidis mercedulis." Hor. has, *perfidus hic caupo*.

CHAP. III.

1. Ἀρχόμεθα... συστατικῶν; Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? In this chapter to the end of the seventh, the Apostle vindicates the Gospel ministry in general, as being far above that under the Law of Moses; and assures the Corinthians in particular of his own sincerity and faithfulness, and the joy he conceived in their spiritual good, and their godly sorrow

and reformation. Συστατικὸς, commendatitius, from συνίστημι, or συνιστάνω, which see at note Rom. xvi. 1. Commendatory epistles, certifying the piety and good character of the person to whom they were given, and recommending him to an hospitable reception in the places to which he travelled, were an ancient custom in the primitive Church. Whether they took their rise from the *tessera hospitalitatis* of the heathens, or from the Jews, among whom the same custom prevailed, is an undecided point. Paley thinks that ὡς τινες refers to the letter of commendation which Apollos carried from Ephesus to Achaia, (see Acts xviii. 27. xix. 1.) about two years before the writing of this Epistle. But it rather refers to general usage; and seems rather to allude to the false teacher, who had been able to get himself recommended to them by letters, and thus had introduced himself into that Church.

2. Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε... Ye are our epistle... See note above ii. 15. 16.; i. e. your wonderful conversion to the Christian religion by my doctrines and miracles, is a sufficient recommendation of me as a true Apostle. *Satis me commendat conversio vestra, meo ministerio facta.* Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, written in our hearts. The Apostle means that he so valued this testimonial, as the seal of his ministry, that he had this epistle as it were written or engraven in his heart. Τὰ

νασκομένη ὑπὸ πάντων ἀνθρώπων · ° Φανερούμενοι ὅτι ἐστὲ 3
ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη
οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ
λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνοις.

Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν 4
Θεόν · ° Οὐχ ὅτι ἱκανοί ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαί 5
τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.
° ° Ὁς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ 6
γράμματος, ἀλλὰ πνεύματος · τὸ γὰρ γράμμα ἀποκτείνει,
τὸ δὲ πνεῦμα ζωοποιεῖ. ° Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν 7

° Ex. xxiv. 12. xxxiv. 1. Ps. xl. 8. Jer. xxxi. 33. Ezek. xi. 19. xxxvi. 26.

Heb. viii. 10.

° Supra ii. 16. John xv. 5. 1 Cor. xv. 10. Phil. ii. 13.

° Jer. xxxi. 31. Matt. xxvi. 28. 1 Cor. iii. 5. Infra v. 18. Rom. ii. 27. 29. iii. 20. iv. 15. vii. 6. 9-11. Gal. iii. 10. Eph. iii. 7. Col. i. 25. 29. Heb. viii. 6. 8.

° Ex. xxxiv. 1. 28-30. 35. Deut. x. 1. &c.

πάντων ἀνθρώπων. He needed no letters of commendation from them to others, the fame of their conversion by him, and the gifts imparted to them, being spread throughout the world.

3. Φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ . . . *Forasmuch as ye are manifestly declared to be the epistle of Christ . . .* And you are most conspicuously an epistle of Christ, of the writing of which we have only been the instruments: and this epistle is written in the fleshly tables of your hearts; i. e. in your hearts made soft, pliable, and ready to obey the word by the operation of the Holy Ghost, according to the promise, Ezek. xxxvi. 26. Χρώματι, pigmento, und. at μέλανι, see Bos. Οὐκ ἐν πλαξὶ λιθίναις, *not in tables of stone*, like the Law in Sinai. The sense of this is also, that the Gospel, written not with ink, but with the Spirit of God, in the tables of their hearts, and not in tables of stone, by his ministry, was as clear an evidence and testimony to them of his mission from Christ, as the Law written in tables of stone was an evidence of Moses' mission.

4. Πεποιθήσω . . . Θεόν And such trust have we through Christ to Godward. As if he had said, But mistake me not, as if I boasted of myself; this so great boasting that I use, is only my confidence in God, through Christ: for it was God that made me a minister of the Gospel, that bestowed on me the ability for it; and whatever I perform in it, is wholly from him.

5. λογίσασθαί τι . . . *to think any thing . . .* rather, to discover by reasoning, *excogitare, quod verè nostrum dicatur, ὡς ἐξ ἑαυτῶν*. The sense is; Not that we are suffi-

cient of ourselves to lay down any Christian maxims, as the product of our own reasoning; but our sufficiency in this respect is from God, who has really made us able ministers, &c. The Apostle disclaims all sufficiency as of themselves, to make known the truths of the Gospel, without divine assistance for this work; that is, without those divine illuminations and powerful operations of the Holy Spirit, which made them able ministers of the New Testament.

6. οὐ γράμματος, ἀλλὰ πνεύματος . . . *not of the letter, but of the spirit . . .* or, as it might be rendered, not a literal, but a spiritual one. The Apostle does not speak of the writings of the N. T. which did not then exist; but means only to show, that the New Testament, or Christian dispensation, whence proceeded that life, which the Law could not give, was superior to the Law. This expression however has given great latitude to certain interpreters of Scripture; who hence think themselves authorised in expounding what they please in an allegorical sense. Τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ for the letter killeth, the Spirit giveth life. Τὸ πνεῦμα is that which is spiritual, viz. the Gospel, as opposed to that which is literal, or the Mosaic Law. See note at John vi. 63. The Law condemns the disobedient, and so killeth. For no man, through the corruption of his nature, can perform that perfect obedience, which the Law required. See ἱκανῶς at note Col. i. 12.

7. 8. Εἰ δὲ ἡ διακονία τοῦ θανάτου . . . *But if the ministration of death . . .* The Apostle in this and the following verses goes on

γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε
 μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
 Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταρ-
 8 γουμένην. ^ε Πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος
 9 ἔσται ἐν δόξῃ; ^h Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως,
 δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης
 10 ἐν δόξῃ. Καὶ γὰρ οὐδὲ δεδόξασται τὸ δεδοξασμένον ἐν
 11 τούτῳ τῷ μέρει, ἔνεκεν τῆς ὑπερβαλλούσης δόξης. Εἰ
 γὰρ τὸ καταργούμενον, διὰ δόξης. πολλῷ μᾶλλον τὸ
 12 μένον, ἐν δόξῃ. ⁱ Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ
 13 παρρησίᾳ χρώμεθα. ^k Καὶ οὐ, καθάπερ Μωϋσῆς ἐτίθει
 κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι

^ε Gal. iii. 5.

ⁱ Infra vii. 4. Eph. vi. 19.

^h Rom. i. 17. iii. 21.

^k Ex. xxxiv. 33. 35. Rom. x. 4. Gal. iii. 23.

7 † ἐν ante λίθοις ~ ib. * Μωσέως

10 || οὐ pro οὐδὲ

13 * Μωσῆς

with his comparison betwixt the Law and the Gospel, and shows the transcendancy of the latter above the former. If, says he here, the delivery of the Law, which brought nothing but death with it, when it was written on tables of stone, was with the appearance of angels, with the cloud of glory, which reflected such lustre on the face of Moses, that it dazzled the eyes of the people, which brightness however lasted but awhile, and the Law itself so gloriously delivered is done away; how much more glorious may we suppose the dispensation of the Gospel, which was intended to complete the dispensation and ministry of the Law. It is to be observed that only the moral Law was written and engraven on stones. See the import of this δόξα in ver. 7. at note Luke ii. 8.

9. διακονία τῆς κατακρίσεως the ministration of condemnation; i. e. the Mosaic dispensation, which annexed death to the violation of its laws. Διακονία τῆς δικαιοσύνης, the ministration of righteousness; so the ministry of the Gospel is called, because, by the Gospel, a way is provided for the justification of those who have transgressed.

10. Καὶ γὰρ . . . δόξης For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth: i. e. The glory of the Law, being external and adventitious, is no glory in this respect, as far as, or if it be compared with the pre-eminence and superior glory

of Christ's religion; as, says Hammond, the moon compared with the sun is so utterly outshined by it, that it appears not in its presence. ἔνεκεν may be rendered *quantum attinet*, referring to the preceding ἐν τούτῳ τῷ μέρει, in *hac parte*; in French, *en cet egard*. We have ἔνεκεν in this sense of *quod* or *quantum attinet*, in Herod. παῖδα σὸν, τὸν διακελεύει φυλάσσειν ἀπήμονα, τοῦ φυλάσσοντος ἔνεκεν προσδόκα τοι ἀπονοστήσειν, i. e. *quod ad custodem attinet*, or *quantum in custode situm est*.

11. Εἰ γὰρ . . . δόξῃ For if that which is done away was glorious, much more that which remaineth is glorious: διὰ i. q. ἐν. St. Paul mentions another pre-eminency and superiority of glory in the Gospel over the Law; that the Law was to cease and to be abolished, but the Gospel to remain and never to be abolished.

12. Ἐχοντες οὖν . . . χρώμεθα Seeing then that we have such hope, we use great plainness of speech. Having then this hope and confidence that he is made of God an able minister of such a glorious dispensation, St. Paul, as becomes one of such hopes, in such a post, as sets him above all mean considerations and compliances, says that he uses great freedom and plainness of speech in all things that concern his ministry.

13. 14. Καὶ οὐ, καθάπερ Μωϋσῆς ἐτίθει κάλυμμα . . . And not as Moses, which put a veil over his face . . . The sense is: We, the ministers of the Gospel, speak plainly

τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. ¹ Ἀλλ' 14
ἐπαρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ
αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης
μένει, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται.
Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκειται Μωϋσῆς, κά- 15
λυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· ^m Ἠνίκα ^l δ' ἂν 16
ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. ⁿ Ὁ 17
δὲ Κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ
ἐλευθερία. ^o Ἡμεῖς δὲ πάντες, ἀνακεκαλυμμένῳ προσώπῳ 18
τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα με-

¹ Isa. vi. 10. Matt. xiii. 11. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 7. 8. 25.
Infra iv. 4. ^m Ex. xxxiv. 34. Isa. xxv. 7. Rom. xi. 23. 26. ⁿ Supra ver. 6.
1 Cor. xv. 45. ^o Infra iv. 4. 6. Rom. viii. 29. 1 Cor. xiii. 12. xv. 49. Col. iii. 10.

14 × ἡμέρας post σήμερον

ib. * ὅ, τι ἐν Χριστῷ

15 * Μωσῆς

17 † ἐκεῖ

and openly, and put no veil upon ourselves, as Moses did, whereby to hinder the Jews from seeing Christ in the Law; Moses' covering his face signifying the obscure and typical nature of the Law which he was about to deliver; but that which hinders them, is a blindness on their minds, which has been always on them, and remains to this day. St. Paul seems to be obviating an objection which some among the Corinthians might make to his boasting of so much plainness and clearness in his preaching; viz. If you preach the Gospel, and Christ contained in the Law, with such a shining clearness and evidence, how comes it that the Jews are not converted to it? His reply is: "Their unbelief comes not from any obscurity in our preaching, but from a blindness which rests upon their minds to this day; which shall be taken away, when they turn to the Lord." See Locke. *Eis τὸ τέλος . . . to the end of that which is abolished*; the Israelites could not directly look to the end of that Law which Moses brought, and which was to be abolished. *Ἐπὶ τῇ ἀναγνώσει . . . in the reading of the Old Testament . . .* The Apostle in this and the following verse seems to allude to the custom of the Jews, of putting a veil over their faces, when the Law is read. From the beginning of the thirteenth verse to the end of this, or rather the beginning of the next chapter, all is parenthetical. See note above ii. 15. 16. Who sees not, says Paley, that this whole allegory of the veil arises entirely out of the occurrence of the word, in telling us that "Moses put a veil

over his face," and that it drew the Apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged? Which subject he fetches up again almost in the words with which he had left it: "therefore seeing we have this ministry, as we have received mercy, we faint not." The sentence which he had before been going on with, and in which he had been interrupted by the *veil*, was, "Seeing then that we have such hope, we use great plainness of speech." *Μὴ ἀνακάλυπτόμενον, untaken away, literally not unveiled, i. e. non perspicuum sensum legis Mosaicæ.* *Ἐν Χριστῷ καταργεῖται, which veil is done away in Christ; sola Christi doctrina verum legis Mosaicæ sensum et consilium aperit.*

17. Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν . . . Now the Lord is that Spirit . . . i. e. the spiritual religion mentioned in ver. 6.

18. ἀνακεκαλυμμένῳ προσώπῳ *with open face, literally unveiled face*, in opposition to the veil of Moses. *τὴν δόξαν Κυρίου κατοπτριζόμενοι, beholding as in a glass the glory of the Lord, i. e. clearly and distinctly beholding, not in types and shadows; from κάτοπτρον, speculum.* Here is, says Doddridge, one of the most beautiful contrasts that can be imagined. Moses saw the Shechinah, and it rendered his face resplendent, so that he covered it with a veil, the Jews not being able to bear the reflected light: we behold Christ, as in the glass of his word, and, (as the reflection of a very luminous object from a mirror, gilds the face on which the reverberated rays fall,) our faces shine too; and we veil

ταμορφοῦμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου
πνεύματος.

Κεφ. δ'. 4.

1 ^a Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλέη-
2 θημεν, οὐκ ἐκκακοῦμεν, ^b Ἄλλ' ἀπειπάμεθα τὰ κρυπτὰ
τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δο-
λοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀλη-
θείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνειδήσιν ἀνθρώ-
3 πων, ἐνώπιον τοῦ Θεοῦ. ^c Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ
εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον.

^a Supra iii. 6. 1 Cor. vii. 25. 1 Tim. i. 13.

^b Rom. i. 16. vi. 21. Supra ii. 17.

Infra v. 11. vi. 4. 7. vii. 14. 1 Thess. ii. 3. 5.

^c Supra ii. 15. 1 Cor. i. 18.

2 Thess. ii. 10.

them not, but diffuse the lustre, which as we discover more and more of his glories in the Gospel, is continually increasing. Τὴν αὐτὴν εἰκόνα, into the same image, κατὰ und. Εἰκὼν is here, resemblance. Ἀπὸ δόξης εἰς δόξαν, from glory to glory; a Hebraism, denoting a continued succession and increase of glory, (see Rom. i. 17. note from Schoettgen,) in opposition to the shining of Moses' face, which decayed and disappeared in a little while, ver. 7. Καθάπερ ἀπὸ Κυρίου πνεύματος, even as by the Spirit of the Lord. The Spirit of the Lord is that mentioned in the verse preceding. There is a transposition, ἀπὸ Κυρίου πνεύματος for ἀπὸ πνεύματος Κυρίου.

CHAP. IV.

1. Διὰ τοῦτο ἔχοντες . . . Therefore seeing we have this ministry . . . The Apostle fetches up, almost in the same words with which he had left it, the subject of his discourse; viz. the dignity of the office in which he was engaged, from which subject he had been drawn away, and interrupted by the allegory of the veil. See the latter part especially of the note above, iii. 13. 14. and ἐκκακῶ at note on Luke xviii. 1.

2. Ἄλλ' ἀπειπάμεθα . . . τοῦ Θεοῦ But have renounced the hidden things of dishonesty, not walking in craftiness, nor hand-

ling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. Ἀπέπομαι midd. me abdicō aliquā re, renuncio, vito. Hesych. ἀπείπατο ἡρνήσατο. Τὰ κρυπτὰ τῆς αἰσχύνης, occulta omnis turpitudine, quæ homines propter pudorem celare solent, turpiter facta; under which are comprehended, πανουργία, deceit and worldly arts of any kind, perversion of the divine word, the σοφία σαρκική above i. 12.; that καπηλεύειν τὸν λόγον τοῦ Θεοῦ of the false Apostle and his adherents, (see above ii. 17.) from all which Paul vindicates himself; assuring them that in his preaching the word of God, he addressed and recommended himself to every one's conscience by the open manifestation of the genuine and unsophisticated truth, as in the presence of God. Δολοῦντες τὸν λόγον, adulterantes doctrinam Christianam, eamque erroribus corrumpentes: or, vera tacentes, et falsa admiscentes, hominibus placendi studio adducti.

3. Εἰ δὲ καὶ ἔστι . . . κεκαλυμμένον But if our gospel be hid, it is hid to them that are lost. The figurative language employed in the preceding chapter is here continued. The fault is not in us who preach the Gospel, nor in the obscurity of the Gospel, but in the blindness and perverseness of those that are perishing. Ἀπολλυμένοις, perituri sunt sponte et culpā suā.

^d Ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα 4
τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ
εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ.

^e Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύ- 5
ριον · ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰησοῦν. ^f Ὅτι ὁ Θεὸς 6
ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρ-
δίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ
Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

^g Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύ- 7
εσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ Θεοῦ, καὶ μὴ ἐξ

^d Isa. vi. 10. John i. 18. xii. 31. 40. 45. xiv. 9. Supra iii. 8. 9. 11. 18.
Eph. vi. 12. Phil. ii. 6. Col. i. 15. Heb. i. 3. ^e 1 Cor. i. 13. 23. ix. 19. x. 33.
Supra i. 24. ^f Gen. i. 3. 1 Pet. ii. 9. 2 Pet. i. 19. ^g 1 Cor. ii. 5. Infra v. 1. xii. 9.

4 || διαυγάσαι ib. ‡ αὐτοῖς 6 || τῆς δόξης αὐτοῦ

4. Ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου
In whom the god of this world . . . This denotes Satan. The Greek construction of this verse is this : ἐν οἷς ἀπίστοις ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα αὐτῶν, for ὧν ἀπίστων τὰ νοήματα ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε. Satan is so called, because the men of this world wholly devoted to worldly advantages and pleasures worship and obey him as their God. Εἰς τὸ μὴ αὐγάσαι . . . ne ita luceat, ut videant, et intelligent : i. e. so that the glorious brightness of the light of the Gospel of Christ cannot enlighten them. Εἰκὼν τοῦ Θεοῦ. Christ is here styled the *image of God*, says Whitby, not in the sense of Theodoret, as being *God of God*, but rather, as the text insinuates, with relation to the Gospel, and his mediatory office, in which he has given us many glorious demonstrations of the power, wisdom, the holiness, purity and justice, the mercy and goodness of God, Tit. iii. 4.

5. Οὐ γὰρ ἑαυτοὺς κηρύσσομεν *For we preach not ourselves . . .* We seek not our own glory or secular advantage in preaching, but we seek to advance Christ, from whom we received our ministry, being servants to the souls, but not to the humours of men, servants in order to the promoting of Christ's honour, and the interest of his Church.

6. Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς . . . *For God, who commanded the light to shine out of darkness, hath shined . . .* There is an ellipsis of ἐστὶ, either after ὁ Θεός, or before ὃς ἔλαμψεν :

some understand the acticle ὃς to be here put for οὗτος. The Apostle still preserves here the allegory of Moses, and the shining of his face, which formed a digression in the last chapter. That God, who by his word created the light, when there was nothing but darkness in the world hath in a like wonderful manner imparted this light to us, by large and clear communications of the knowledge of himself, i. e. *his grace* in the Gospel, and this on purpose that we might reveal to others, and instruct them in, the knowledge of those glorious mysteries. Ἐν προσώπῳ Ἰησοῦ Χριστοῦ. The face of Moses gave a feeble and transient reflection of the glory of God, which was covered with a veil : but the face of Christ, the image of God, displays it fully and permanently to those who are illuminated by his Holy Spirit.

7. Ἐχομεν . . . ἡμῶν *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* The ministry of the Gospel, this treasure of the knowledge of the glory of God, was deposited in *earthen vessels*, committed to the Apostles, whose bodies were frail and mortal, as those of other men, liable to the same infirmities and sufferings, and who were susceptible of the same anxieties and sorrows, as other men ; that it might be manifest that the superior energy of the Gospel, and its wonderful effects were not to be ascribed to the superior endowments of those whom God employed, but to the excellency of his power. Ὀστράκινος is properly *testaceous*, from ὄστρα-

- 8 ἡμῶν · ^h Ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι ·
 9 ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι · ⁱ Διωκόμενοι, ἀλλ'
 οὐκ ἐγκαταλειπόμενοι · καταβαλλόμενοι, ἀλλ' οὐκ ἀπολ-
 10 λύμενοι · ^k Πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν
 τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ
 11 σώματι ἡμῶν φανερωθῇ. ^l Αἰὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς
 θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ
 12 Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ^m Ὡστε ὁ μὲν
 13 θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ⁿ Ἐχοντες
 δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον,
 Ἐπίστευσα, διὸ ἐλάλησα · καὶ ἡμεῖς πιστεύομεν, διὸ καὶ

^h Infra vii. 5. ⁱ Ps. xxxvii. 24. ^k Supra i. 5. 9, Rom. viii. 17. 1 Cor. xv. 31. Gal. vi. 17. Phil. iii. 10. 2 Tim. ii. 11. 12. 1 Pet. iv. 13. ^l Ps. xlv. 22. Rom. viii. 36. 1 Cor. xv. 31. 49. ^m Infra xiii. 9. ⁿ Rom. i. 12. 2 Pet. i. 1. Ps. cxvi. 10.

10 † Κυρίου

12 † μὲν

kov, a shell, the cover of shelled animals; sometimes it means argillaceous, and is the same as κεράμιος, made of burned earth, earthenware; but metaphorically as here, it signifies frail, vile, easily broken, subject to weakness, evils and calamities. Σκεῦος is here the human body, as being the instrument, ὄργανον by which the human mind acts. Thus 1 Thess. iv. 4. Sometimes it is the man himself, as Acts ix. 15. The Platonists making two bodies of a man, one which carries the soul, ὄχημα ψυχῆς, the other, that which we touch, the grosser carnal part, call this second ὁστροάκων, that which is the same to us which the shell is to the fish.

8. Ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ . . . We are troubled on every side, yet not distressed . . . The Apostle in the following verses reminds the Corinthians of his sufferings, and his supports in that ministry, from which they had received such unspeakable advantage. He compares his own situation and that of other faithful ministers in their difficulties and distresses, in a strong and striking allusion, to the situation of an army annoyed, pent up, but not reduced to despair. See στενοχωρία note Rom. ii. 9. 10. from στενός angustus and χώρος locus. Thucydides says, στενοχωρία τε ἐν ὁλίγῳ στρατοπεδευσμένοις ἐγίγνετο. And see ἀπορούμενοι . . . at note above i. 8.

9. Διωκόμενοι . . . ἀπολλύμενοι Persecuted, but not forsaken; cast down, but

not destroyed. Persecuted by men, but not forsaken by God; thrown down by our enemies, yet not entirely destroyed or killed by them; animated from on high, we spring up again, and renew the combat with increasing vigour. Καταβαλλόμενοι, cast down; similitudo sumpta ex militibus, qui dejecti resurgunt. Οὐκ ἀπολλύμενοι, not destroyed, non interficimur.

10—12. Πάντοτε τὴν νέκρωσιν . . . Always bearing about in the body the dying of the Lord Jesus . . . There is in our sufferings a resemblance and representation of the death and sufferings of Christ Jesus. We bear in our bodies a memorative conformity to our dying Lord, by being constantly exposed to dangers, sufferings, and martyrdom in his cause, that the life also of Jesus, now triumphant above all hostile power, may be more evidently manifested in the preservation of this our frail mortal body: ἡ δὲ ζωὴ ἐν ὑμῖν but life in you; as being made partakers of the vital efficacy of Christ and his spiritual gifts, and of an assimilation to his resurrection by a life of holiness, but not of the like sufferings with us. Or simply; the preaching of the Gospel exposeth us to death, but unto you it brings eternal life. Our death is your advantage.

13. Ἐχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως . . . We having the same spirit of faith . . . i. e. as the ancient Patriarchis had. Πνεῦμα τῆς πίστεως, for πίστις, or

λαλοῦμεν· ° Εἰδότες ὅτι ὁ ἐγείρας τὸν Κυρίον Ἰησοῦν 14
καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.
P Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ 15
τῶν πλειόνων, τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν
τοῦ Θεοῦ. ° Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν 16
ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρα
καὶ ἡμέρα. ° Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως 17
ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης
κατεργάζεται ἡμῖν· ° Μὴ σκοποῦντων ἡμῶν τὰ βλεπό- 18
μενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσ-
καιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια.

° Rom. viii. 11. 1 Cor. vi. 14. xv. 51.

P Supra i. 6. 11. Infra viii. 19. ix. 11. 12.

1 Cor. iii. 21. Col. i. 24. 2 Tim. ii. 10.

° Rom. vii. 22. Eph. iii. 16. Col. iii. 10.

1 Pet. iii. 4.

° Matt. v. 12. Rom. viii. 18. 1 Pet. i. 6. v. 10.

° Rom. viii. 24. Infra v. 7. Heb. xi. 1.

sensum fiducia. The simple sense of the passage, as it is in Psalm cxvi. 10. is, "Though I have been in very great affliction, and sometimes almost depressed, yet faith in God hath supported me, and put this song of praise into my mouth." Nothing can be more natural than for St. Paul to adopt this language of the Psalmist.

14. Εἰδότες . . . Knowing that he . . . Under the influence of this faith, we preach the Gospel, being fully assured that God will raise up us and all true Christians from the grave, by the power of Jesus, in reward for all our sufferings for his sake. See note above 1 Cor. xv. 51.

15. Τὰ γὰρ πάντα δι' ὑμᾶς . . . Θεοῦ· For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. Whatever we meet with tends to the confirming of your faith, and the increasing of your thankfulness. All the straits we are put to, turn to your advantage: if we die, it is to confirm you by our sufferings; if we be delivered, it is for God's glory and your good. Χάρις πλεονάσασα, *beneficium, (nempe conservatione Pauli in vivis, cujus beneficii fructum percipiebant Corinthii.) Dei perquam insigne, et exuberans.* Διὰ τῶν πλειόνων is better referred to πλεονάσασα, *propter commodum plurimorum*; and περισσεύειν must here have an active signification, *cumulatiorem reddere.* Ut hoc beneficium exuberans vel auctum propter plures augeat quoque gratiarum actionem ad honorem Dei.

16. Διαφθείρεται . . . perish . . . is im-

paired; *per tot adversa attenuatur.* The outward man signifies the body; the inward man is only the mind or spirit which is in men. See note at Rom. vii. 22. Ἡμέρα καὶ ἡμέρα, a Hebraism, which is the same as καθ' ἐκάστην ἡμέραν.

17. Τὸ γὰρ . . . ἡμῖν· For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. This sentence is of all others the most grand and sublime in its thought, as well as the most emphatical and harmonious in its composition. Τὸ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, is put for ἡ θλίψις ἡμῶν, ἡ παραυτίκα καὶ ἐλαφρὰ, *afflictio nostra momentanea ac admodum levis.* Ἐπερβολὴ signifies great excellence, magnitude, perfection, formed from the verb ὑπερβάλλω to surpass and excel, but properly to throw beyond the mark, or to transgress and exceed bounds. Καθ' ὑπερβολὴν εἰς ὑπερβολὴν thus joined occur in no Greek author. It is the Hebrew כבד כבד. It is, says Mr. Blackwall, infinitely emphatical, and cannot be expressed by any translation. It signifies, that all hyperboles fall short of describing that weighty eternal glory, so solid and lasting, that you may pass from one hyperbole to another, and yet when you have gained the last, you are infinitely below it. Βάρος δόξης, *weight of glory.* What an influence, says Mr. Locke, St. Paul's Hebrew had among his Greek, is every where visible: כבד in Hebrew signifies to be heavy, and to be glorious; St. Paul in the Greek joins them, and says, *weight of glory.* See at note Tit. i. 1—4.

Κεφ. ε'. 5.

- 1 ^a Οἶδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκή-
 νους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειρο-
 2 ποίητον, αἰώνιον, ἐν τοῖς οὐρανοῖς. ^b Καὶ γὰρ ἐν τούτῳ
 στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι
 3 ἐπιποθοῦντες. ^c Εἶγε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισό-
 4 μεθα. ^d Καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνεὶ στενάζομεν βαρού-

^a Job iv. 19. Supra iv. 7. 2 Pet. i. 13. 14.

^e Rev. iii. 18. xvi.

^b Rom. viii. 23.

^d 1 Cor. xv. 53. 54.

3 || ἐκδυσάμενοι

CHAP. V.

1. Οἶδαμεν . . . οὐρανοῖς. *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* The Apostle continues to describe the glorious hopes which he had beyond the grave, and animates others to fidelity and zeal. Σκῆνος, properly a tent, is here metaphorically the human body. Etym. M. σκῆνος· καὶ τὸ σῶμα, παρὰ τὸ σκῆνωμα καὶ σκηνὴν εἶναι τῆς ψυχῆς, οἶον οἰκητήριον. Michaelis observes, "This word σκῆνος in Greek frequently signifies no more than *body*: it is so used by the philosophers, especially the Pythagoreans, and even by the writers on physic. The expression is not uncommon in Hebrew; but the Greeks borrowed it from the Egyptians, to whom it is so familiar, that regard is no longer paid to its derivation or primitive sense; thus the physician speaks of the tent, and to paint the Virgin Mary is expressed by the phrase, To paint the tent of the Mother of God. The reason is, that in countries like Egypt, inhabited by Nomadic tribes, human life was represented as the peregrination of roving shepherds dwelling in tents. Paul indeed may have adverted to the literal meaning of the word, and may have contrasted the temporary tent, the body, with the eternal and immovable habitation, which we shall occupy hereafter; this allusion, however, could not well be conveyed in German, the phrase *house of the tent* not being very intelligible." The same objection, observes

Br. Midd., must lie in English against *House of our Tabernacle*. The Syr. understands ἡ ἐπίγειος . . . σκῆνους to signify *our earthly abode of the body*. Οἰκίαν ἀχειροποίητον, an house not made with hands. When we have laid down this frail and earthly body, God will invest and adorn us with one, which shall not be, like buildings made with men's hands, liable to decay, but heavenly and eternal. "Caduco et fragili tabernaculo opponit cœleste domicilium, sic vocans firmam et perennem ejusdem corporis in cœlo glorificati conditionem." Beza.

2. Καὶ γὰρ ἐν τούτῳ . . . ἐπιποθοῦντες. *For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.* Ἐν τούτῳ sc. τῷ σκηνεὶ, while we are in this mortal body, under the pressure of earthly calamities and manifold trials, earnestly desiring to be clothed with celestial or spiritual bodies, and with that glory, happiness and immortality, which may be considered as the garment as well as the mansion, of the blessed inhabitants of heaven. Ἐπενδύσασθαι, novum et cœleste corpus quasi superinduere. The Apostle seems to have longed for this change, without passing through death, if it might have been so; and at once to be translated to a state of blissful immortality, like those faithful disciples, who will be alive at the coming of Christ to judgment. See 1 Cor. xv. 51—53. 1 Thess. iv. 15—17.

3. Εἶγε . . . εὐρεθισόμεθα. *If so be that being clothed we shall not be found naked:* i. e. if indeed it may so be, that we shall be found (when the change takes place)

μενοι· ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. Ὁ δὲ κατεργα- 5
 σάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός· ὁ καὶ δοὺς ἡμῖν τὸν
 ἄρραβῶνα τοῦ Πνεύματος. Ὁ θαρρόντες οὖν πάντοτε, καὶ 6
 εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ
 Κυρίου·⁸ Διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους· 7
^h Ὁ θαρρόμεν δὲ, καὶ εὐδοκοῦμεν μᾶλλον, ἐκδημῆσαι ἐκ τοῦ 8
 σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον· Διὸ καὶ φιλο- 9
 τιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι
 αὐτῷ εἶναι.ⁱ Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ 10
 ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκασ-
 τος τὰ διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε
 κακόν.

^e Isa. xxix. 23. Rom. viii. 23. Supra i. 22. Eph. i. 13. 14. ii. 10. iv. 30.

^f Heb. xi. 13.

^g Rom. viii. 24. 25. Supra iv. 18. 1 Cor. xiii. 12. Heb. xi. 1.

^h Phil. i. 23.

ⁱ Matt. xxv. 31. 32. Rom. ii. 6. xiv. 10. 12. Gal. vi. 7. Eph. vi. 8.

Col. iii. 24. 25. Rev. xxii. 12.

10 — τὰ ἴδια τοῦ σώματος

ib. || φᾶλον pro κακόν

clothed with a body, not having put it off by death. *Γυμνοί* is *corpore exuti, hoc est, mortui*. For, as the Apostle continues in the next verse, we desire not to put it off, but to be clothed *upon* it, that so our mortal state may at once be exchanged for the life immortal. This passage is difficult, as it is expressed in bold metaphors; and it has been differently interpreted, but this appears the meaning of the Apostle. See ἐφ' ᾧ at note Rom. v. 12.

5. Ὁ δὲ κατεργασάμενος ἡμᾶς . . . Now *he that hath wrought us . . . Κατεργάζομαι* is here the same as *ἐτοιμάζω*, i. e. who has destined us for this change, and prepared and fitted us for it by the knowledge of the Gospel. Camerarius makes it an elliptical antithesis, thus: *Nos quidem istud malle-mus, verum Deus est, qui ad hoc ipsum nos condidit, or ita constituit*. Ὁ καὶ δοὺς . . . Πνεύματος who also hath given unto us the earnest of the Spirit. See note above i. 22.

6. Ὁ θαρρόντες . . . *Kyriōn* Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. It should rather be, sojourning, instead of at home. Ἐνδημέω is merely *præsens sum, versor, or advena sum, ἐκδημέω peregrè absum*. This world is not the believer's home, but the place of sojourning and pilgrimage. And it is the Apostle's

design to intimate, that this is not our home. There is an ellipsis of *ἐσμέν* at *θαρρόντες*.

7. Διὰ πίστεως . . . εἶδους For we walk by faith, not by sight. This is parenthetical. The sense expresses a steady and rational assurance, as opposed to absolute certainty or sensible demonstration. The present is a state of hope and expectation, not of enjoyment. In the next verse the Apostle resumes what he had begun to say ver. 6. See note at Phil. i. 23.

9. Διὸ καὶ φιλοτιμούμεθα . . . Wherefore we labour . . . See note at Rom. xv. 20.

10. Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ . . . For we must all appear . . . Φανερωθῆναι is not merely to appear, to be present, but to be made manifest; our inmost soul must there be displayed, and all the most secret springs of our actions laid open. Τὰ διὰ τοῦ σώματος . . . the things done in his body . . . The Fathers here note, that the same body, which was dissolved, shall be raised again, and not another; it being absurd to think that one body should sin, and yet another should be punished for it; one body suffer, another should be crowned for it: and that the soul is to receive its retributions with the body, and not without it. Διὰ is here in, with *πεπραγμένα und. quæ fecit quod fuit in corpore*.

- 11 ^k Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν,
 Θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν
 12 ὑμῶν, πεφανερῶσθαι. ^l Οὐ γὰρ πάλιν ἑαυτοὺς συνιστά-
 νομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
 ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους,
 13 καὶ οὐ καρδία. ^m Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σω-
 14 φρονοῦμεν, ὑμῖν. Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει
 15 ἡμᾶς, ⁿ Κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθα-
 νεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν,
 ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν

^k Job xxxi. 23. Heb. x. 31. Jude 23. Supra iv. 2.

^l Supra i. 14. iii. 1.

^m Infra xi. 1. 16. 17. xii. 6. 11.

ⁿ Rom. v. 15. vi. 11. 12. xiv. 7. 8. 1 Cor. vi. 19.

Gal. ii. 20. 1 Thess. v. 10. 1 Pet. iv. 2.

12 ‡ γὰρ

15 ‡ εἰ

11. Εἰδότες οὖν *Knowing therefore*
 The consideration of this judgment to
 come is a very proper and forcible induce-
 ment to embrace Christianity, and to lead
 Christian lives. Φόβον is a metonymy of the
 effect; i. e. that terrible judgment: μὲν is
 understood before πείθομεν. And with
 what sincerity, says the Apostle, I preach
 the Gospel, is manifest to God; and I hope
 you also are convinced of it in your con-
 sciences.

12. Οὐ πὰρ πάλιν *For we commend*
not ourselves again unto you. There is an
 ellipsis of ἐσμεν at διδόντες, and of καύχημα
 at ἔχητε. The care St. Paul took to vindicate
 himself had been misrepresented, as
pride and vain glory. He tells them here
 very plainly, that he said this in his own
 defence, and to furnish his friends with an
 answer to those who are too much gov-
 erned by appearances. Καύχημα is here
laus, prædicatio, and also *lætitia: ἀφορμὴν*
διδόντες ut vobis materiam de me læ-
tandi, aut laudes meas prædicandi præbeam.
Πρόσωπον, externa hominis forma, external
 appearance, as wealth and learning. Τὸς
 ἐν προσώπῳ καυχωμένους, *those who exult in*
the external condition. Wahl and Schleus-
 ner.

13. Εἴτε γὰρ ὑμῖν *For whether we*
be beside ourselves, it is to God: or whether
we be sober, it is for your cause. See
 ἐξέστημεν at note Mark iii. 21. Θεῷ, *faci-*
mus Dei causâ: ὑμῖν, facimus vestri causâ.
We be beside ourselves, i. e. in speaking
well of himself in his own justification. He
 that observes what St. Paul says below xi.

1. and 16—21. xii. 6 and 11. will scarce
 doubt but that the speaking of himself, as
 he did, was by his enemies called glorying,
 and imputed to him as folly and madness.

14. 15. Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συν-
 ἔχει ἡμᾶς *For the love of Christ con-*
straineth us Chrysostom rightly inter-
 prets this, οὐκ ἀφίησιν ἡσυχάζειν με. *Amor*
quo in Christum feror urget me, seu, non
sinit me quiescere. See note at Acts xviii.

5. Ὑπὲρ πάντων, *for, in the place of, all.*
 For if our Lord had only died *for, i. e. "to*
free us from some evil, and procure us some
benefit," and not *in our stead,* the Apostle's
 argument is vague and inconclusive. It
 would by no means imply that *all were*
dead, under the sentence of condemnation,
 obnoxious, and doomed, to death. Ἄρα οἱ
 πάντες ἀπέθανον, i. e. all were liable or ob-
 noxious to eternal death; see note at Rom.
 v. 18. 19. Though, according to some,
 this means that *all were obliged to be dead*
to sin; and that ἀπέθανον should be under-
 stood in the sense of "no longer living to
 themselves alone, i. e. seeking only their
 private advantage or pleasure," as St. Paul
 says, *μηκέτι ἑαυτοῖς ζῶσιν.* See Rosenmül-
 ler. But ἀπέθανον must signify death in
 the proper acceptance of the word, not
 metaphorically. St. Paul, from the 13th
 verse of this chapter to vi. 12. gives an-
 other reason for his disinterestedness in
 preaching the Gospel; and that is his love
 to Christ, who by his death having given
 him life, who was dead, he concludes, that
 in gratitude he ought not to live to himself
 any more. He therefore being as in a new

ἀποθανόντι καὶ ἐγερθέντι. ^ο Ὅστε ἡμεῖς ἀπὸ τοῦ νῦν 16
οὐδένα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ
σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. ^ρ Ὅστε εἰ 17
τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ
γέγονε καινὰ τὰ πάντα. ^q Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ 18
καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος
ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. ^r Ὡς ὅτι Θεὸς ἦν ἐν 19
Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος
αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν
λόγον τῆς καταλλαγῆς. ^s Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, 20

^ο Matt. xii. 50. John xv. 14. Gal. v. 6. vi. 15. Phil. iii. 7. 8. Col. iii. 11.

^ρ Isa. xliii. 18. 19. lxxv. 17. Rom. viii. 9. 10. xvi. 7. Eph. ii. 15. Rev. xxi. 5.

^q Rom. v. 10. Eph. ii. 16. Col. i. 20. 1 John ii. 2. iv. 10.

^r Rom. iii. 24. 25.

^s Job xxxiii. 23. Mal. ii. 7. Supra iii. 6. Infra vi. 1. Eph. vi. 20.

18 † Ἰησοῦ

creation, had now no longer any regard to the things or persons of this world; but being made by God a minister of the Gospel, he minded only the faithful discharge of his duty in that embassy, and accordingly took care that his behaviour should be such as he describes below vi. 3—10.

16. οἶδαμεν κατὰ σάρκα . . . *know we no man after the flesh . . .* i. e. I have no regard to any one, for being circumcised or a Jew. This may be supposed to be said with reflection on their Jewish false apostle, who gloried in his circumcision, and, perhaps, that he had seen Christ in the flesh, or had heard him. Ἄλλὰ νῦν οὐκέτι γινώσκομεν *yet now henceforth know we him no more*: i. e. the temporal expectations which the Jews, and even Christ's own disciples, once formed of the Messiah, we have now laid aside, and serve only Christ for spiritual and eternal advantages. Or the verse may be thus interpreted: We respect no man *according to the flesh*, as being an Israelite or of the stock of Abraham, as knowing that in Christ Jesus *neither circumcision availeth any thing, but a new creature*, Gal. vi. 15.; and though we Jews at first knew Christ according to the flesh, adhering to circumcision and the Law, even after faith in Christ, yet now do we not so; but all these *old things are now passed away*, we being *dead to the law, that we might live to God*. Gal. ii. 19.

17. καινὴ κτίσις . . . *he is a new creature* . . . See note at Rom. vi. 4.

18. Τὰ δὲ πάντα . . . καταλλαγῆς. *And all things are of God, who hath reconciled*

us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. The goodness of God hath reconciled the whole world to himself, through Christ. As it is the work of God to create, so here it may properly be said *that all things are of God*, who hath subdued the enmity, shed abroad his love in the hearts of the Apostle and his brethren, and hath entrusted to them the ministry of reconciliation. See note at Acts vi. 1.

19. 20. Ὡς ὅτι . . . *To wit, that . . .* There is some obscurity in these two particles thus joined together, rendered by Beza *namque*, and by others *quippe*. Hoogveen however sees no reason for departing from the primary signification of *ὥς*, *sicut*. The obscurity is occasioned by the hyperbaton from *ὥς* to *ὑπὲρ Χριστοῦ* . . . the intermediate words *ὅτι Θεὸς ἦν ἐν Χριστῷ*, &c. giving the reason of what is said ver. 20. of which inverted argumentation the particle *οὖν* is the index. The Apostle hath said, ver. 18. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.* Empowered by this divine authority he continues: *ὥς ὑπὲρ Χριστοῦ*, &c. ver. 20. *sicut nomine Christi legationem obimus*; i. e. as being the ambassadors of Christ, and in the discharge of this ministry committed unto us, *as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God.* Then follows the reason, ver. 19. *ὅτι Θεὸς ἦν ἐν Χριστῷ*, &c. *for or because God was in Christ, reconciling the world unto himself.*

ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ
 21 Χριστοῦ, καταλλάγητε τῷ Θεῷ. Ἐν γὰρ μὴ γνόντα
 ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώ-
 μεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

Κεφ. 5'. 6.

1 ^a Συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν
 2 χάριν τοῦ Θεοῦ δεῖξασθαι ὑμᾶς· ^b (Λέγει γὰρ, Καιρῷ
 δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·
 ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·)

^a Isa. liii. 6-9. 12. Rom. i. 17. v. 19. x. 3. Gal. iii. 13. 1 Pet. ii. 22. 24. 1 John iii. 5.

^a 1 Cor. iii. 9. Supra v. 20. Heb. xii. 15.

^b Isa. xlix. 8.

So; since God was reconciling the world unto himself, *not imputing their trespasses unto them*, i. e. granting them forgiveness, (note Rom. iii. 26.) and had given to the Apostles the ministry of this reconciliation: hence it follows, that they in the due discharge of this ministry, besought them to be reconciled to God. According to this sense and order there should be a comma at ὡς, and only a colon or semicolon at καταλλάγῃς. We find ὡς ὅτι joined together below xi. 21. 2 Thess. ii. 2. and in the best Greek writers. Θεὸς ἦν ἐν Χριστῷ, is not merely *per Christum*, as rendered by some, but in Christo. Καταλλάγητε τῷ Θεῷ, *be ye reconciled to God*, ver. 20. See note at Rom. v. 10.

21. Ἐν γὰρ μὴ γνόντα... αὐτῷ. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Ἐπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν is a sacrificial phrase, applied to legal sacrifices in the O. T., and used for a *sin-offering*. Œcumenius: τὸ περὶ ἁμαρτιῶν θῆμα. This is the application of ἁμαρτία in the Hebrew idiom; the Jews translating it into Greek give to the latter the force of the corresponding Hebrew. To this use of the word in the O. T. the Apostle adheres. See note at Rom. viii. 3. The end for which Christ was thus made a sacrifice, is this, *that we might be made the righteousness of God in him*; i. e. that we might be justified by God, or might obtain forgiveness of sins, through faith in the blood of this sin-offering. There is an evident antithesis between Christ being

made sin, and our being made righteousness. Christ for our sakes was made sin, and we, who were sinners, by his interposition and vicarious sufferings, are accounted holy and rendered capable of heavenly blessings. Ἐν αὐτῷ, *sic ergo sumus justitia Dei in ipso ut ille est peccatum in nobis, nempe ex imputatione*. See note at Rom. iii. 26.

CHAP. VI.

1. Συνεργοῦντες... ὑμᾶς. *We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.* Συνεργοῦντες, sc. Θεῷ, compare ver. 20 of last chapter: i. e. Whose ministry God makes use of in reconciling the world unto himself. See *συνεργοί* at note 1 Cor. iii. 8. 9. Εἰς κενόν, *in vain*, i. e. that the mercy shown to you may not be rendered vain, *sine fructu*, that ye slight not this merciful proclamation of pardon through the blood of Jesus Christ, but that ye take care to live worthy of your holy profession. See note above v. 14. 15.

2. Λέγει γὰρ... *For he saith...* The quotation is from Isa. xlix. 8. which ends at σοι: the rest of the verse, ἰδοὺ... is the remark and application of the Apostle. In the words of Isa. God the Father declares his acceptance of the Gentile world, as his Church, in Christ the Messiah. The words are spoken with special reference to Christ's intercession for the Gentiles. Νῦν καιρὸς εὐπρόσδεκτος... *now is the accepted time...* The present season, the

^c Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ 3
 ἡ διακονία · ^d Ἄλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς 4
 Θεοῦ διάκονοι · ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγ-
 καῖς, ἐν στενοχωρίαις, ^e Ἐν πληγαῖς, ἐν φυλακαῖς, ἐν 5
 ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις ·
 Ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν 6
 Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ^f Ἐν λόγῳ ἀλη- 7
 θείας, ἐν δυνάμει Θεοῦ · διὰ τῶν ὅπλων τῆς δικαιοσύνης
 τῶν δεξιῶν καὶ ἀριστερῶν, Διὰ δόξης καὶ ἀτιμίας, διὰ 8

^c Rom. xiv. 13. 1 Cor. ix. 12. x. 32.

^e Infra xi. 23. &c.

2 Tim. iv. 7.

^d 1 Cor. iv. 1. Supra iv. 2.

^f Supra iv. 2. Infra vii. 14. x. 4. 1 Cor. ii. 4. Eph. vi. 11. 13.

4 || συνιστάντες

Apostle tells the Corinthians by an elegant anaphora, is an accepted time and a day of salvation to all who sought an interest in the blessings of the Redeemer's kingdom.

3. Μηδεμίαν . . . διακονία· Giving no offence in any thing, that the ministry be not blamed. Διδόντες connects with παρακαλούμεν ver. 1. the second verse being included in a parenthesis. See note above v. 14. 15. and προσκοπή at note Rom. ix. 32. Μωμέομαι is literally to sneer, to ridicule; hence to blame: from μῶμος, a blemish, a stain, disgrace, also ridicule. From this is the name given to Momus the fictitious deity of mirth and ridicule. Μῶμοι, 2 Pet. ii. 13. are blemishes, the stain of the human race. So σπῖλοι.

4. Ἄλλ' ἐν παντί . . . But in all things . . . πράγματι or παθήματι und. striving to approve myself such a person as a minister of God ought to be, or to do, by much patience in suffering, &c. Συνιστάω or συνιστάνω or συνίστημι is here to manifest, to demonstrate, *conspiciendum exhibeo*. Hesyech. συνιστάνειν φανεροῦν, βεβαιοῦν. Thus below vii. 11. Gal. ii. 18. Ἐν would be better rendered in this and the following verse, as in the sixth and seventh, *by*. But several commentators extend ἐν ὑπομονῇ πολλῇ to every article specified in this and in the fifth verse, distinguishing it thus: ἐν ὑπομονῇ πολλῇ; ἐν θλίψεσιν, ἐν ἀνάγκαις . . . and translating it *by much patience under afflictions, necessities, distresses, &c.* For it was not, observes Dr. Owen, their suffering, but their patient suffering, of these things, that proved them to be the minis-

ters of God. They were also proved to be such, ver. 6. *by pureness, by knowledge, &c.* Στενοχωρίαι are such pressures as reduce us to the greatest straits. See note above iv. 8.

5. ἐν ἀκαταστασίαις . . . in tumults . . . Some interpret it *seditions*, and others *exiles* here. Beza, in *exagitationibus*, meaning the persecutions *quibus subinde huc illuc pellebantur*. It is thus explained by a Schol. τὸ μὴ ἐν ἐνὶ τόπῳ ἵστασθαι, ἀλλ' ἐλαύνεσθαι καὶ διώκεσθαι. Ἀκαταστασία signifies also *confusion, disorder*, as 1 Cor. xiv. 33.; and *sedition*, as Luke xxi. 9. The word is formed from a priv. and καθίστασθαι which expresses the being in a settled and quiet state.

6. Ἐν ἀγνότητι . . . *by pureness* . . . We prove ourselves to be the ministers of God by sanctity of life. Ἐν μακροθυμίᾳ, ἐν χρηστότητι, *by long-suffering, by kindness*; see 1 Cor. xiii. 4. Ἐν Πνεύματι ἁγίῳ, *by the Holy Ghost*: not merely the omission of the article, says Bp. Midd., but the nouns which are here associated with Πνεύματι ἁγίῳ, forbid us to understand it in the personal sense. It must therefore signify the influence of the Spirit.

7. Ἐν λόγῳ . . . *By the word* . . . By preaching the pure word of God, as it is in Jesus, and confirming it with miracles. Τῶν δεξιῶν καὶ ἀριστερῶν, *on the right hand and on the left*; μέρων und.: i. e. being armed with the whole armour of righteousness, that we may withstand every attack and temptation: a figure taken from the soldiers who bore the shield with their left, and the sword with their right. Ἐχεν

- 9 δυσφημίας καὶ εὐφημίας · ὡς πλάνοι, καὶ ἀληθεῖς · ^g Ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι · ὡς ἀποθνῆσκοντες, καὶ
 10 ἰδοὺ ζῶμεν · ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι · ^h Ὡς λυπούμενοι, αἰεὶ δὲ χαίροντες · ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες · ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.
 11 ⁱ Τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία
 12 ἡμῶν πεπλάτνυται. ^k Οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. ^l Τὴν δὲ αὐτὴν ἀντιμισθίαν, (ὡς τέκνοις λέγω,) πλατύνθητε καὶ ὑμεῖς.
 14 ^m Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις · τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὶ πρὸς σκότος;

^g Ps. cxviii. 18. 1 Cor. iv. 9. Supra i. 9. iv. 2. 10. 11. v. 11. Infra xi. 6.

^h Eph. i. 3. Phil. iv. 18.

ⁱ Infra vii. 3.

^k Infra xii. 15.

^l 1 Cor. iv. 14.

^m Deut. vii. 2. 3. 1 Sam. v. 2. 3. 1 Kings xviii. 21. 1 Cor. v. 9. x. 21. Eph. v. 7. 11.

14 || ἡ τίς pro τίς δὲ

ὄπλα δεξιὰ καὶ ἀριστερά, *ad utrumque partem esse*, appears to have been a proverbial expression. There are trials on the right hand as well as on the left; passing through honour, and going through good reports, are great trials, as well as passing through dishonour and evil reports. The ministers of God must be prepared for both.

8—10. ὡς πλάνοι, καὶ ἀληθεῖς · Ὡς . . . as deceivers, and yet true; As . . . As if the Apostle had said, Verily our life is made up of seeming, but not real contradictions. Our adversaries represent us as *deceivers*, but we are the *true* dispensers of the word; . . . ὡς παιδευόμενοι . . . as chastened . . . sometimes chastened by God, and persecuted by men, but are not killed nor given over unto death. Ὡς πτωχοὶ . . . poor in worldly goods, but making many spiritually rich. Ὡς μηδὲν ἔχοντες . . . as having nothing . . . as having nothing that we can call our own; and yet indeed possessing all things, which we know to be ours, so far as our heavenly Father shall see fit, and besides in Christ all things are ours. This is certainly, says Doddridge, one of the sublimest passages that was ever written. Compare Eph. i. 3. Phil. iv. 18.

11. Τὸ στόμα . . . πεπλάτνυται Ο ἅγε Corinthians, our mouth is opened unto you, our heart is enlarged; i. e. We are so full of affection, that we cannot be silent or abstain from declaring our affection to you,

and from speaking freely and openly to you. Πεπλάτνυται, *dilatatur*, i. e. *omnem quasi animum effundo*. It includes also the meaning of joy; hence *παισμός*, *letitia*.

12. Οὐ στενοχωρεῖσθε . . . Ye are not straitened in us . . . i. e. our affections for you are not contracted. But yours are contracted towards us. Accordingly, in the following verse, he desires, as the only recompence for his fidelity and affection, that they would return love for love, and be enlarged towards him. Ἐν ἡμῖν, in us, that is, the place which you occupy in my heart is not narrow or contracted, for it is dilated, or enlarged to receive you.

14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις . . . Be ye not unequally yoked together with unbelievers . . . i. e. Do not associate with unbelievers, do not imitate the manners and conduct of the heathens. This very expressive word is a metaphor taken from two animals yoked together, which draw in opposite directions. It is opposed to *ὁμοζυγεῖν* and *συζυγεῖν*, said of animals yoked together. Hesych. *ἑτεροζύγοι*· οἱ μὴ συζυγοῦντες. The Apostle, however, cannot mean here to exclude all communication between good and bad men. He plainly shows, 1 Cor. v. 10. that this could not be avoided. His precept therefore goes no farther than to exclude his converts from joining in the idolatrous rites or other wicked practices of the heathens. See note 1 Cor. x. 7.

Τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαλ; ἢ τίς μερὶς 15
 πιστῷ μετὰ ἀπίστου; ^η Τίς δὲ συγκατάθεσις ναῷ Θεοῦ 16
 μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος· καθὼς
 εἶπεν ὁ Θεός, ^ο Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω·
 καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός.
^ο Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύ- 17
 ριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· καὶ γὰρ εἰσδέξομαι ὑμᾶς,
^ρ Καὶ ἔσομαι ὑμῖν εἰς Πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς 18
 υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.

Κεφ. ζ'. 7.

^α Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθα- 1

^η Ex. xxix. 45. Lev. xxvi. 12. Jer. xxxi. 33. xxxii. 38. Ezek. xi. 20. xxxvi. 28. xxxvii. 26. &c. Zech. viii. 8. xiii. 9. 1 Cor. iii. 16. vi. 19. Eph. ii. 21. 22. Heb. iii. 6.

^ο Isa. lii. 11. Infra vii. 1. Rev. xviii. 4.

^ρ Jer. xxxi. 1. 9. Rev. xxi. 7.

^α Supra vi. 17. 18. 1 John iii. 3.

15 = Βελίαρ

15. Τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαλ; . . . And what concord hath Christ with Belial? . . . Belial is plainly Hebrew, *absque jugo*, implying a disobedient wicked man. Hophni and Phineas, the high-priest Eli's sons, are called *sons of Belial*, of uncontrollableness, because of their crimes, and their unbecoming conduct in the temple of the Lord. In St. Paul's time the Jews, under the name of Belial, understood the devil, as the patron and epitome of licentiousness. *Μερὶς* is here used in the same sense as *μέρος*, see note John xiii. 7. 8.

16—18. Τίς δὲ συγκατάθεσις . . . And what agreement . . . Hesych. *συγκατάθεσις συμφώνησις*. It is properly *compositio, conjunctio, consensus*. Cic. Acad. Quæst. iv. 12. says: "nunc de assensione atque approbatione, quam Græci *συγκατάθεσιν* vocant, pauca dicemus." What agreement or consistency can there be between Christians and idolaters? Christians are the temple of God, his special residence consecrated by the Holy Spirit. See Eph. ii. 19—22. There is great beauty, as Dr. Macknight observes, in the epithet *living*, applied to the true God. The God who dwells in believers as his temple is a *living*

Gr. Test.

God; whereas the gods placed in the heathen temples were dead idols, stocks and stones. Ὅτι ἐνοικήσω ἐν αὐτοῖς . . . I will dwell in them . . . The prophetic promises of God's dwelling among his people, and being their God, and which belong now peculiarly to Christians, as applied by the Apostle in this and the two following verses, are in substance chiefly contained in Levit. xxvi. 12. Isa. lii. 11. Jer. xxx. 22. xxxi. 1. and most probably also the Apostle refers to 2 Sam. vii. 14. As the Jews were ordered to leave the heathen in ancient times, and to be a distinct people, so much more are Christians obliged by that peculiar gracious presence of God which they enjoy, to separate themselves from all impure and idolatrous worship. Παντοκράτωρ, *omnipotens*. Hesych. παντοκράτωρ ὁ Θεὸς πάντων κρατῶν.

CHAP. VII.

1. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας . . . Having therefore these promises . . . This verse should not have begun a new chapter, but should have been connected with what

II.

3 Q

ρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιασύνην ἐν φόβῳ Θεοῦ.

- 2 ^b Χωρήσατε ἡμᾶς· οὐδένα ἡδίκησαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. ^c Οὐ πρὸς κατάκρισιν λέγω· προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ
4 συναποθανεῖν καὶ συζῆν. ^d Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ
5 θλίψει ἡμῶν. ^e Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ
6 θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. ^f Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς ὁ Θεὸς, ἐν τῇ
7 παρουσίᾳ Τίτου· Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων

^b Acts xx. 33. Infra xii. 17.
iii. 12. Phil. ii. 17. Col. i. 24.

^c Supra vi. 11. 12. ^d Acts v. 41. Supra i. 4. 14.
^e Supra ii. 13. iv. 8. Deut. xxxii. 25.

^f Supra i. 4. ii. 13.

goes before. Καθαρίσωμεν... πνεύματος, let us cleanse ourselves from all filthiness of the flesh and spirit... The pollutions of the flesh are those of the appetites, as being opposed to the pollutions of the spirit or those of the passions. Ἐπιτελέω is properly to perfect, to bring to an end, and also to perform, facio, præsto. Ἐπιτελοῦντες ἁγιασύνην ἐν φόβῳ Θεοῦ is studeamus, seu operam quam maximè demus sanctitati et reverentiæ erga Deum. Heb. ix. 6. τὰς λατρείας ἐπιτελοῦντες, sacra facientes. In Gal. iii. 3. ἐπιτελεῖσθαι is used in an active sense, as ἐνεργεῖσθαι often is.

2. Χωρήσατε ἡμᾶς... Receive us... i. e. receive kindly our admonitions; or, according to others, receive us into your kind affections. Chrysostom has φιλήσατέ με. The Apostle in this chapter expresses the interest and love he had towards them; and the part he took in the sorrows which his necessary reproofs had occasioned. Ἐφθείραμεν, we have corrupted by false doctrine or bad example. Πλεονεκτεῖν, to defraud, to circumvent. See πλεονεκτέω above ii. 11. Οὐδένα by the negative the Apostle may mean to imply an affirmative: I have wronged no man, that is, I have done all in my power to assist every man.

3. προεῖρηκα γὰρ... for I have said before... Not in these words themselves, but in sense and substance he has expressed his great love and affection for

them in this Epistle. Εἰς τὸ συναποθανεῖν καὶ συζῆν, to die and live with you, so ardent and sincere is our affection for you. Hor. Tecum vivere amem, tecum obeam libens.

4. Πολλή μοι παρρησία... Great is my boldness of speech towards you... See παρρησία at note John vii. 4. Schleusner renders this: in vobis magnam fiduciam pono, seu optima quavis de vobis spero. Ὑπερπερισσεύομαι... ἡμῶν I am exceedingly joyful in all our tribulation. See note Mark x. 30. Ὑπερπερισσεύω is very emphatical; it is properly superabundo supra modum, vehementer exuberō. In Rom. v. 20. eximie, illustrior apparere.

5. Καὶ γὰρ ἐλθόντων... For, when we were come into Macedonia... See note above 11—13. Ἐν παντὶ, on every side, τρόπῳ und. Θλιβόμενοι, troubled, ἦμεν und. Ἐξωθεν, referring to his various dangers and persecutions, from the Jews and Gentiles. Ἐσωθεν, fears from the false brethren in the Church; but particularly his fears and anxieties on their account, viz. of the faithful Corinthians.

6. 7. ἐν τῇ παρουσίᾳ Τίτου... by the coming of Titus... See note above ii. 1. Ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, by the consolation wherewith he was comforted in you. Παρακαλέω is here i. q. παρμυθεῶ, and signifies post mala et afflictiones recreo et ita animum voluptate perfundo.

ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν
ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. ^g Ὅτι εἰ 8
καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ
καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ
καὶ πρὸς ἄραν, ἐλύπησεν ὑμᾶς. Νῦν χαίρω, οὐχ ὅτι 9
ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε
γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. ^h Ἡ 10
γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζε-
ται. Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, 11
πόσῃ κατεργάσατο ὑμῖν σπουδὴν· ἀλλὰ ἀπολογίαν, ἀλλὰ

^g Supra ii. 4.^h 2 Sam. xii. 13. Prov. xvii. 22. Matt. xxvi. 75.

11 X ἐν ante ὑμῖν

So this may be rendered, *gaudio, quo per vos affectus est*, i. e. the joy which he received from the behaviour of the Corinthians, and particularly while he related τὴν ὑμῶν ἐπιπόθησιν, *desiderium*, which either means your love towards me, or your ardent desire to see me, and wish for my return. Phavor. ἐπιπόθησις ἐστὶν ὄρεξις ἐπιτεταμένη πρὸς τὸ ποθοῦμενον. Ὀδυρμὸν, *your mourning*, i. e. your poignant sorrow for the fault committed and the Gospel having been dishonoured, or, according to Schleusner, *vestrum mœrorem ob meam indignationem*. Ζῆλον, *your fervent mind*, your zeal in defending me against the calumnies of my enemies, and in your affection shown in doing what I desired.

8. ἐν τῇ ἐπιστολῇ... *with a letter*... rather, in my letter, or in my former letter. See note at 1 Cor. v. 9—11. Οὐ μεταμέλομαι... *I do not repent*... See note at Matt. xxvii. 3. When Paul says that considering the good effects of that sorrow which his former letter had given them, *he doth not repent* that he had written it, though he had formerly repented, no more can be understood by his own repentance here spoken of, but that uneasiness which a good man feels, not from the consciousness of having done wrong, but from a tenderness for others, and a fear, lest that which, prompted by duty he had said, should have too strong an effect upon them. Εἰ καὶ πρὸς ἄραν... for I perceive that though that letter grieved you, it made you sad but for a short time.

9. κατὰ Θεὸν... *after a godly manner*...

i. e. such a sorrow as God requires. Ἰνα... ἡμῶν, *that ye might receive damage by us in nothing*. So that the severity we were obliged to use was followed by such beneficial consequences.

10. Ἡ γὰρ κατὰ Θεὸν λύπη... κατεργάζεται. *For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death*. There are two kinds of sorrow, the religious and the worldly. There is a paronomasia or play upon the word *repent*, in the English, which is not in the original. Μετάνοια expresses godly sorrow, and its effects, which is reformation,—a duty required by our religion as necessary to salvation. By ἀμεταμέλητον is meant, that the reformation effected is such as shall never be regretted; it is steady and immutable. For the import of the word, see note at Rom. xi. 29. Schleusner makes ἀμεταμέλητον to refer to σωτηρίαν in the sense of *certain*: “*verus et divinus dolor de peccatis efficit mutationem mentis, quæ ad summam et certissimam felicitatem ducit.*”

11. αὐτὸ τοῦτο τὸ κατὰ Θεὸν... *this self-same thing that ye sorrowed after a godly sort*... i. e. this true and godly sorrow. The Apostle had just declared that godly sorrow produceth a thorough reformation not to be repented of: now in this verse he proves that the Corinthians' sorrow for the incestuous person's sin was of this nature, as it produced such excellent effects and characters of true repentance; seven of which he here mentions. They are supposed by Calvin to be the seven

- ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον,
 ἀλλ' ἐκδίκησιν· ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι
 12 ἐν τῷ πράγματι· ⁱ Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν
 τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος, ἀλλ' εἵνεκεν
 τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς
 13 ὑμᾶς, ἐνώπιον τοῦ Θεοῦ. ^k Διὰ τοῦτο παρακεκλήμεθα ἐπὶ
 τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν
 ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ
 14 πάντων ὑμῶν· Ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
 οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν
 ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια
 15 ἐγενήθη· ^l Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς
 ὑμᾶς ἐστίν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν,

ⁱ Supra ii. 4.^k Rom. xv. 32.^l Supra ii. 9. Phil. ii. 12.

12 — ὑμῶν τὴν ὑπὲρ ἡμῶν

distinct marks of repentance in every true penitent. But they are rather the penitential marks of different persons. Σπουδὴ, a verbal noun from the pret. mid. of σπεύδω, *festino*, and *studeo*. Metaphorically σπουδὴ is *care, desire, ardour*. It expresses their earnest care to conform themselves to the orders of the Apostle. Ἀλλὰ ἀπολογίαν, *yea, what clearing of yourselves*; see ἀπολογία at note Acts xxii. 1. 2. Ἀλλὰ is *imò etiam*, and repeated by anaphora; see Hoogeveen. Ἀγανάκτησιν, *indignation* at what had passed, viz. the sin of the incestuous person. Hesych. ἄλγος, λύπη, μανία. Ἐκδίκησιν, *revenge*, in punishing the delinquent. Συνεστήσατε ἑαυτοὺς . . . *ye have approved yourselves*; see note above vi. 4. Ἀγνός is properly *pure, remote from every stain and impurity*. It signifies also, *holy, chaste, and uncorrupt, guiltless*; here, *nequaquam fautores, vel participes criminis*. And they were so far clear of guiltless, as true repentance from sin clears us from the guilt of it, not only in the sight of God, but man. Ἐν τῷ πράγματι, *in this affair*, viz. of the incestuous person. The readiness with which the Corinthians at the instance of the Apostle had excommunicated the offender, justified the acknowledgment of St. Paul, that they were not any longer to be blamed for what had happened.

12. ἀδικήσαντος . . . ἀδικηθέντος . . . *that had done the wrong . . . that suffered wrong*

. . . There were, it is true, various topics of blame noticed in the first Epistle; but there was none, except this of the incestuous marriage, which could be called a transaction between private persons, or of which it could be said that one particular person *had done the wrong*, and another particular person *had suffered wrong*. See Paley. The person who had suffered wrong was the father. Michaelis thinks that the Apostle might mean himself, as above ii. 5. Schleusner thinks that ὁ ἀδικηθὲς ipsa noverca est.

13. ἐπὶ τῇ παρακλήσει ὑμῶν *in your comfort*: i. e. in the comfort we received from your deportment in this affair. Ἀπὸ πάντων ὑμῶν, *by you all*, i. e. by the good disposition in which he found you all towards me: see ver. 15.

14. ἢ ἐπὶ Τίτῳ . . . *which I made before Titus* . . . ἐπὶ here has the force of *apud*. So Lucian, ἐπὶ τοσούτων μαρτύρων, *apud tot testes*. As the Apostle had boasted of the Corinthians to Titus, it could not but be a great pleasure to him to find that he had said nothing but what Titus acknowledged to be the truth.

15. Καὶ τὰ σπλάγχνα αὐτοῦ . . . *And his inward affection* . . . Σπλάγχνον is properly *viscera, cor, hepar*, but metaphorically, *pity, love, sincere affection*: i. e. the respectful manner in which you received him, and the regard you paid to the orders he brought from me, have in a peculiar manner

ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. ^m Χαίρω ὅτι 16
ἐν παντὶ θαρρῶ ἐν ὑμῖν.

Κεφ. η'. 8.

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν 1
δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. ^a Ὅτι ἐν 2
πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ
ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλου-
τον τῆς ἀπλότητος αὐτῶν. Ὅτι κατὰ δύναμιν (μαρτυρῶ) 3
καὶ ὑπὲρ δύναμιν αὐθαίρετοι. ^b Μετὰ πολλῆς παρακλή- 4
σεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακο-

^m 2 Thess. iii. 4. Philem. 8. 21.^a Mark xii. 44. Infra ix. 11.^b Acts xi. 29. xxiv. 17. Rom. xv. 25. 26. 1 Cor. xvi. 1. 3. 4. Infra ix. 1.

16 * Χαίρω οὖν

endeared you to him. Μετὰ φόβου καὶ τρόμου, *with fear and trembling*, i. e. reverence and respect, and anxiety at the same time lest any thing should be found in them that might offend him. It conveys the meaning also of diligence, caution, care, and zealous attachment, as Ephes. vi. 5. But there is nothing of slavish timidity and abject fear in the true spirit of Christianity. Mr. Addison, Spect. No. vii. speaks of "a trepidation and hurry of obedience," which nearly expresses the sense here.

CHAP. VIII.

1. Γνωρίζομεν . . . Μακεδονίας. *Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia.* We do you to wit, means, we make known or inform you. The Apostle in the two next chapters exhorts the Corinthians to hasten their contributions for the relief of their poor brethren the Christians at Jerusalem, after the example of the Church in Macedonia. Τὴν χάριν τοῦ Θεοῦ is here and below ver. 4. 6. 7. 9. 19. used for *gift* or *liberality*; see χάρις at note 1 Cor. xvi. 3. 4. It is χάρις τοῦ Θεοῦ because it is by the grace of God, *bestowed* or *given not on, but in or by*.

God is the author or procurer of it, moving their hearts to it.

2. Ὅτι . . . αὐτῶν. *How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality*: i. e. that under the most afflicting and narrow circumstances they have been most bountiful to their fellow-suffering brethren. See note at Rom. xv. 25—28. This verse contains a fine antithesis, especially in the original. Δοκιμῇ θλίψεως, by hypallage for *probans afflictio*, as also περισσεία τῆς χαρᾶς for *abundans gaudium*. Ἡ κατὰ βάθους πτωχεία, *their deep poverty*, i. e. βαθεῖα πτωχεία, *summa paupertas*. Sophocles has ἡ μακροῦ πλούτου βάθει, Ajax Flagell. 130. Sallust. *profunda avaritia*. Ἀπλότης, (see note at Rom. xii. 8.) is here *liberality*, springing from simplicity or sincerity of mind; Schleusner renders these words εἰς τὸν πλούτον τῆς ἀπλότητος αὐτῶν, *ut inclaresceret magna eorum et ingenua liberalitas*. Thus below ix. 11. 13.; and ἀπλῶς James i. 5. is *liberaliter et solo benefaciendi studio ductus*, for which Vul. has *affluenter*.

3—5. αὐθαίρετοι *they were willing of themselves*: ἤσαν und. See Michaelis in Bos. αὐθαίρετος, *voluntarius, spontaneus*: from αὐτὸς *ipse*, and αἰρέομαι *eligo*. He-

5 νίας τῆς εἰς τοὺς ἁγίους, δέξασθαι ἡμᾶς. Καὶ οὐ καθὼς
 ἡλπίσαμεν, ἀλλ' ἐαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ
 6 ἡμῖν, διὰ θελήματος Θεοῦ. ^c Εἰς τὸ παρακαλέσαι ἡμᾶς
 Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς
 7 καὶ τὴν χάριν ταύτην. ^d Ἀλλ' ὥσπερ ἐν παντὶ περισ-
 σεύετε, (πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ,
 καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ,) ἵνα καὶ ἐν ταύτῃ τῇ χά-
 8 ριτι περισσεύητε. ^e Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ
 τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον
 9 δοκιμάζων. (^f Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα

^c Infra ver. 17. xii. 18.^d 1 Cor. i. 5. xii. 13. Infra ix. 8.^e 1 Cor. vii. 6.^f Matt. viii. 20. Luke ix. 58. Phil. ii. 6. 7.

4 † δέξασθαι ἡμᾶς

sych. ἐκούσιος. *Supra vires sponte sua contulerunt.* If however the words δέξασθαι ἡμᾶς in the next verse, which are wanting in 34 Mss., be left out, with only commas at the end of this and the fourth verse, then ἔδωκαν in the fifth may be the leading verb, thus: *For to their power (I bear record), yea beyond their power, of their own accord, beseeching us with much entreaty, they gave to us the liberality and the communication of the ministry to the saints, and this not in the manner we expected, but first giving themselves to the Lord and then to us by the will of God.* See διακονία at note Acts vi. 1. Καθὼς ἡλπίσαμεν, *not as we hoped,* or rather, expected, on account of their great poverty. Ἐλπίζω signifies *to hope, to think or expect, to fear.* Καὶ ἡμῖν, διὰ θελήματος Θεοῦ, *and unto us by the will of God:* i. e. resigning themselves, to my direction, that I might distribute it in whatever way I judged to be well pleasing to God. Some render it, God thus disposing their hearts.

6. Εἰς τὸ παρακαλέσαι . . . *Insomuch that we desired Titus . . .* i. e. this success among the poor and persecuted Macedonians induced me to desire Titus to recommend this example to you in order to promote your liberality. When Titus had before been at Corinth, he had begun this good work among them.

7. Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε . . . *Therefore, as ye abound in every thing . . .* i. e. as ye abound in all other spiritual gifts, and Christian graces, ye would abound in

this grace also. There is an ellipsis of ὁρᾶτε or σπουδάσετε before ἵνα, and then the sense is clear. Ἐξ ὑμῶν for simply ὑμῶν, and ἐν ἡμῖν for εἰς ἡμᾶς.

8. Οὐ κατ' ἐπιταγὴν λέγω . . . *I speak not by commandment . . .* I speak not this as an injunction, because works of charity ought to be voluntary. The Apostle disclaims here having received any inspired authority for the directions which he is giving. Who, says Paley, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation? This among other proofs must satisfy us concerning the purity of the Apostle's conduct in the suspicious business of a pecuniary contribution. Ἐπιταγή, an appointment, also command, injunction; from ἐπιτάσσω, properly to set in order, appoint; hence to command, to enjoin. Τὸ γνήσιον, the adjective neuter, for the substantive γνησιότης, sincerity. Γνήσιος properly legitimate, genuine; hence true, sincere. Phavor. γνήσιος ὁ μὴ νόθος, ὁ ἐκ τοῦ αὐτοῦ γεννηθείς.

9. Γινώσκετε . . . πλουτήσητε. *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* This verse must be included in a parenthesis: i. e. Ye need no other incentive to administer unto others, than the favour and example of Christ, who impoverished himself to enrich you, and emptied himself to fill you. These words

ὕμεις τῇ ἐκείνου πτωχείᾳ πλουτήσητε) ^ε Καὶ γνώμην ἐν 10
τούτῳ δίδωμι. Τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον
τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρουσι.
Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προ- 11
θυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
^η Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη τις, εὐπρόσ- 12
δεκτος, οὐ καθὼς οὐκ ἔχει. Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ 13
θλίψις, Ἀλλ' ἐξ ἰσότητος· ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσ- 14

^ε 1 Cor. vii. 25. Prov. xix. 17. Matt. x. 42. 1 Tim. vi. 18. 19. Heb. xiii. 16.
Infra ix. 2.

^η Mark xii. 43. 44. Luke xxi. 3. 1 Pet. iv. 10.

12 † τις

πλούσιος ὢν ἐπτώχευσε are well illustrated by Phil. ii. 6. 7. ἐν μορφῇ Θεοῦ ὑπάρχων, ἑαυτὸν ἐκένωσε: both passages being exactly parallel, and mutually explanatory. Christ being rich, became poor. Christ emptied himself of that glory, which he had with the Father before the world was, that we might be spiritually rich. "In verbis ploussios ὢν ponitur species felicitatis, intelligitur autem omnis felicitas. Non enim Christus ullo tempore fuit dives, ut nos divites pecuniis dicimur. Fuit autem beatitudine abundantissimus priusquam in has terras adspectabilis venit. Sic etiam paupertate Christi omnis ejus humilitas et vita ærumnarum plena est intelligenda." Rosenmüller. "ἵνα ὑμεῖς . . . to gain for you the treasures of God's grace, righteousness and eternal life.

10. 11. Τοῦτο γὰρ ὑμῖν συμφέρει . . . For this is expedient for you . . . This seems from below ix. 3. 4. to refer peculiarly to the reputation of their liberality which Paul had so proclaimed, and which would render it a reproach to them, if they should not verify it, according to their purpose, and his boasting of them. Τὸ θέλειν, to be forward; θέλειν cannot here signify merely to will, as ποιῆσαι precedes it. It refers to some degree of liberality to be superadded to what they had already done, as appears by the ensuing exhortation to consummate the work, ver. 11. and by the mention προθυμία τοῦ θέλειν, the forwardness to will, i. e. to resolve to do more, as they should be able. Ἀπὸ πέρουσι, a year ago: πέρουσι an adverb of time, from περᾶω, transeo, anno superiore. Hesych. πέρουσι· ὁ παρεληλυθὼς χρόνος. The Apostle's first letter to the Corinthians, in which he exhorted them to this contribution, 1 Cor. xvi. 2. was sent to them by Titus in the end of the last year.

So ἀπὸ πέρουσι might be translated, since the last year. Τὸ ἐπιτελέσαι, there may be a performance, ἡ προθυμία being und. let there be a readiness to finish it. Ἐκ τοῦ ἔχειν, out of that which ye have; ex eo, pro eo, quod habetis, aut potestis.

12. Εἰ γὰρ . . . ἔχει For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. The smallest contribution, proceeding from a willing mind, will be pleasing to God, and most assuredly draw its reward after it. Οὐ καθὼς οὐκ ἔχει, and not according to that he hath not. More will not be expected from him than he is enabled to do. See note at Mark ix. 24. Προκείσθαι is elegantly used by the Greeks for, quæ animo nobis proposuimus, et quorum faciendorum studio tenemur: see Krebs. This verb is also used for that which is set forth, promised, as Heb. vi. 18.: a metaphor taken from the public games of the ancients; where the prizes were set forth and displayed to public view, to excite the spirit and emulation of the combatants.

13. 14. Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις, Ἀλλ' . . . For I mean not that other men be eased, and ye burdened: But . . . The Apostle in exhorting them to make this collection in a liberal manner, tells them that he did not mean to relieve the poor Christians in Judea, by burdening the Corinthians, but that Christianity required some measure of equality, that would not suffer others to lack the necessities of this present life, whilst we abound in them; so that what one party can afford may keep the other from present and absolute want. The Apostle intimates here nothing in favour of equalization of property, but ἰσότης regards such a proportionate equality in the

σευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσ-
 σευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης.
 15 ⁱ Καθὼς γέγραπται, Ὁ τὸ πολὺ, οὐκ ἐπλέονασε· καὶ ὁ τὸ
 16 ὀλίγον, οὐκ ἡλαττόνησε. Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν
 17 αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ^k Ὅτι τὴν
 18 μεν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαί-
 19 ρετος ἐξῆλθε πρὸς ὑμᾶς. ^l Συνεπέμψαμεν δὲ μετ' αὐτοῦ
 τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν
 19 τῶν ἐκκλησιῶν· ^m Οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς
 ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ,
 τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν
 20 καὶ προθυμίαν ὑμῶν· Στελλόμενοι τοῦτο, μή τις ἡμᾶς

ⁱ Ex. xvi. 18.^k Supra ver. 6.^l Infra xii. 18.^m 1 Cor. xvi. 3. 4. Infra ix. 8. Supra iv. 15.

16 || δόντι 19 = προθυμίαν ἡμῶν

distribution of the good things of this life, as our mutual relation to each other may require. In Col. iv. 1. *ισότης* is that which equity and justice require. *Τὸ ὑμῶν περίσσευμα* ... *that your abundance* ... See note at Mark xii. 44.

15. Ὁ τὸ πολὺ ... *He that had gathered much* ... *ἐχων* und. Bos. See Exod. xvi. 18. In illustration of what he has been saying, the Apostle draws an allusion from the gatherers of manna in the wilderness; some gathered more, and others less, but they that had more were to give to them that had less.

17. *παράκλησιν ἐδέξατο* ... *he accepted the exhortation* ... i. e. the exhortation Paul made him concerning this employment; see note above, ver. 6. *αὐθαίρετος*, of his own accord; see note above, ver. 3—5. Here, says Whitby, we see the sweet harmony there is betwixt the gifts of God and our persuasion and free-will. Titus was moved to this word by St. Paul's exhortation, and was also *willing of his own accord*; and yet *God*, says the Apostle, put this earnest care into his heart; ver. 16.

18—21. *τὸν ἀδελφόν* ... *the brother* ... Who this brother was, is much contested. Antiquity has carried it for St. Luke, on the authority of Origen and St. Jerom. But this idea is exposed to several difficulties. The expression which follows, *οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ*, *whose praise is in the gospel*, instead of countenancing

this supposition, seems rather to designate some other person. *Εὐαγγέλιον*, as used by the Apostles and Evangelists, does not denote the written narrative of the life of Christ; here it signifies the ministry of the Gospel of Christ, as 1 Cor. ix. 18. Lightfoot and Michaelis bring several reasons to show that it is not St. Luke. It is equally impossible to determine who the other person was, mentioned at ver. 22. Michaelis thinks it not impossible however that, as Sopater, Aristarchus, and Secundus were Macedonians, Acts xx. 4. two of these three persons were the brethren of whom St. Paul speaks. *Οὐ μόνον δὲ* ... *And not that only* ... See note at Rom. v. 3. 4. *Χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν* ... *was also chosen of the churches to travel with us* ... See *χειροτονέω* at note Acts x. 41. and *συνέκδημος* at Acts xix. 29. St. Paul repeatedly proposes, says Paley, that there should be associates with himself in the management of the public money; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves. See 1 Cor. xvi. 3. 4. And this he does for the purpose of guarding his character against any imputation that might be brought upon it, in the discharge of a pecuniary trust. *Τῇ διακονουμένῃ ὑφ' ἡμῶν*, i. e. *quam procuravi*, as the word *διακονίας* above ver. 4.; which I have been the instrument of procuring. *Καὶ προθυμίαν ὑμῶν*, and to afford you an opportunity of showing your readiness to do works of charity to the

μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. ^η Προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, 21 ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Συνεπέψαμεν δὲ αὐτοῖς 22 τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλαῖς σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. ^ο Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ 23 εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. ^ρ Τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, 24 καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν ἐκκλησιῶν.

Κεφ. θ'. 9.

^α Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἀγίους περισ- 1
σόν μοι ἐστὶ τὸ γράφειν ὑμῖν. ^β Οἶδα γὰρ τὴν προθυμίαν 2

^η Rom. xii. 17. Phil. iv. 8. 1 Pet. ii. 12. ^ο Phil. ii. 25. ^ρ Supra vii. 14. Iinfra ix. 2. ^α Acts xi. 29. Rom. xv. 26. 1 Cor. xvi. 1. Gal. ii. 10. Supra viii. 4. ^β Supra viii. 10. 19. 24.

21 — προνοῦμεν ib. X γὰρ post προνοούμενοι 24 * καὶ εἰς πρόσωπον

saints. Στελλόμενοι τοῦτο... *avoiding this* ... στέλλω is properly to prepare, to equip; hence *στολὴ vestis*; also to send. Mid. to prepare oneself, for instance against enemies, or dangers; hence to guard against, *caveo, vito*. See Zeunius on Vig. c. v. s. xii. r. 6. Hesych. *στέλλεται φοβεῖται*. See *μωμέομαι* at note above vi. 3. Ἀδρότης is abundance, from *ἄδρως*, copious, abundant. ἄδρός· πολὺς, πλούσιος. Προνοούμενοι καλὰ... ver. 21. *Providing for honest things*... See note at Rom. xii. 17. Προνοέω is to take thought beforehand, to provide for, as 1 Tim. v. 8. Προνοῦμαι, mid. *studeo, operam do*; here *studemus honestati*. Hesych. *προνοοῦ· ἐπιμελοῦ*. Ἐνώπιον... ἀνθρώπων in the sight of the Lord, and also in the sight of men: i. e. not resting in the consciousness of our own integrity, but, in such a subject, careful also to approve our integrity to the public judgment. See Paley.

22. *πεποιθήσει... ὑμᾶς* upon the great confidence which I have in you; or rather, which he hath in you: i. e. by the strong persuasion he has of your contributing liberally.

Gr. Test.

23. Εἴτε ὑπὲρ Τίτου... *Whether any do enquire of Titus*... This is elliptical, sc. *si quaestio fiat*; and εἴτε ἀδελφοί, sc. *inquisitionem veniant*. If any should object that they know not into whose hands this contribution may fall, and enquire after Titus, tell them he is my coadjutor, my fellow-helper in converting you to Christianity; and if the other two be enquired after, they are our brethren, the messengers of the Churches, and the glory, i. e. the instruments of his glory. Ἀπόστολοι, the messengers; see Phil. ii. 25. Rom. xvi. 7. St. Paul does not confine the name of Apostles to the twelve.

24. Τὴν οὖν ἐνδείξιν... *Therefore show ye to them*... Phavor. *ἐνδείξεις· φανέρωσις documentum, specimen*. Give therefore to them, and by them to those Churches they represent, a demonstration of your love to Christ and to his people, and a justification of my boasting of you.

CHAP. IX.

1. 2. Περὶ μὲν γὰρ τῆς διακονίας... For

II.

3 R

ὁμῶν, ἣν ὑπὲρ ὁμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα
 παρσκευάσται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὁμῶν ζῆλος ἠρέθισε
 3 τοὺς πλείονας. ^cἘπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ
 καύχημα ἡμῶν τὸ ὑπὲρ ὁμῶν κενωθῇ ἐν τῷ μέρει τούτῳ·
 4 ἵνα, καθὼς ἔλεγον, παρσκευασμένοι ᾗτε· Μήπως, εἰ
 ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὖρωσιν ὑμᾶς ἀπαρασκευ-
 ᾶστους, κατασχυνοῦμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν
 5 τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως. Ἀναγκαῖον οὖν ἡγη-
 σάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς,
 καὶ προκαταρτίσωσι τὴν προκατηγγελημένην εὐλογίαν ὑμῶν,
 ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν.
 6 ^dΤοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ

^c Supra viii. 6. 17. 18. 22.

^d Prov. xi. 24. xix. 17. xxii. 9. Gal. vi. 7. 9.

4 ‡ τῆς καυχήσεως

5 || προεπηγγελημένην

ib. * ὥσπερ πλεονεξίαν

as touching the ministering . . . This is a continuation of the subject of the eleemosynary contribution. See ἀπὸ πέρυσι above at note viii. 10. Ἐρεθίζω is properly to blow the fire: Suid. ἐρεθίζειν τὸ τῇ ῥιπιδι τὸ πῦρ ἀνάπτειν. In a good sense, as here, it is to exalt; in a bad sense, Col. iii. 21. to irritate, to exasperate. Hesych. ἐρεθίζε· παρόξυνε. From this, and above viii. 10. it is evident that something had been done in the eleemosynary business the year before. It appears however from other texts in this Epistle, that the contribution was not yet collected or paid; for brethren were sent from St. Paul to Corinth, to make up their bounty, below ver. 5; and every man was exhorted to give as he purposed in his heart. The contribution therefore, as represented in this Epistle, was in readiness long before, but not hitherto collected. Now this representation can only agree with the supposition, that every man had laid by a store, from which he was afterwards to contribute; a supposition which is authorized by 1 Cor. xvi. 2. This is a circumstance of such nicety in the agreement between the two Epistles, that Paley justly contends, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness.

3. τοὺς ἀδελφούς . . . the brethren . . . mentioned above, viii. 17. 18—21.

4. ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως· in this same confident boasting. Ὑπόστασις

is properly a foundation, a basis; from ὑφίσταμαι, subsisto, persisto. Metaphorically, a firm confidence, a certain and unshaken hope and persuasion. Ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, ob hanc fiduciam quā in vobis laudandis usi sumus. It signifies also, as Heb. i. 3. person, substance, essence. Hesych. ὑπόστασις· πρόσωπον. But τῆς καυχήσεως is a reading not found in many Mss. and Verss.

5. ταύτην . . . πλεονεξίαν· that the same might be ready, as a matter of bounty, and not as of covetousness. Εὐλογία signifies properly the expression of good wishes to any one; also praise, commendation; any blessing, gift, or good, whether bodily or spiritual, bestowed on any one; also, as here, bounty, beneficence. It is also i. q. εὐχαρίστια, see 1 Cor. x. 16. and note at Matt. xxvi. 21. 26. It is formed from εὐλογέω. See πλεονεξία at note above ii. 11. The meaning of this passage is, that the same may be ready, as a matter freely given, and not as extorted by craft; i. e. in order to receive more, than you might be willing to give. See ver. 7. Προκατηγγελημένην, whereof ye had notice before, refers to 1 Cor. xvi. 1—4.

6. Τοῦτο δὲ . . . But this I say . . . φημι und. or as it is supplied by some interpreters: τοῦτο δὲ τῆς ἐλεημοσύνης τοῦτον ἔχει τὸν τρόπον. Ὁ σπείρων . . . He which soweth . . . is a proverbial expression, as in Cic. Ut sementem feceris, ita metes.

ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. ^ε Ἐκασ- 7
 τος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης, ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. ^ι Δυνατὸς δὲ ὁ 8
 Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ
 πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν
 ἔργον ἀγαθόν. ^ς Καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκε 9
 τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. ^h Ὁ 10
 δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν,
 χορηγῆσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ
 γεννήματα τῆς δικαιοσύνης ὑμῶν. ^ι Ἐν παντὶ πλουτιζό- 11
 μενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐ-
 χαριστίαν τῷ Θεῷ. ^k Ὅτι ἡ διακονία τῆς λειτουργίας 12
 ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα

^ε Ex. xxv. 2. xxxv. 5. Deut. xv. 7. Prov. xi. 25. Rom. xii. 8. Supra viii. 12.
^ι Phil. iv. 19. ^ς Ps. cxii. 9. ^h Isa. lv. 10. Hos. x. 12. ^ι Supra i. 11. iv. 15.

^k Supra viii. 14.

10 || χορηγήσει καὶ πληθυνεῖ — καὶ αὐξήσει ib. = γεννήματα

7. καθὼς προαιρεῖται τῇ καρδίᾳ ... according as he purposeth in his heart. From πρὸ and αἰρέω *eligo*. But there is no emphasis in πρὸ: προαίρεσις often signifies voluntas. This may be rendered, *quilibet pro benignâ suâ et beneficâ voluntate*. Let no man give from any motive, but that of a willing and charitable heart. Ἱλαρὸν γὰρ δότην, a cheerful giver. See note at Rom. xii. 8.

8. Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς. And God is able to make all grace abound toward you ... Πᾶσαν χάριν is, every blessing: abstract nouns joined with πᾶς want the article, if there is no reference; but have it, where there is reference. See Bp. Midd. See ὁ Θεὸς at note 1 Cor. i. 9. Περισεῦσαι is here in the sense of the Hebrew form Hiphil, to make to abound, as θριαμβεῦν above ii. 14.: i. e. that God is able to make every blessing both temporal and spiritual redound to your advantage, and multiply, like the oil in the cruise. Αὐτάρκεια is sufficiency, abundance. In 1 Tim. vi. 6. it is contentment: ἡ εὐσέβεια μετὰ αὐταρκείας, pietas cum modestiâ seu moderatione animi conjuncta.

9. Καθὼς γέγραπται ... As it is written ... Ps. cxii. 9. i. e. thus the character of the truly liberal and charitable man, mentioned by the Psalmist, will be verified in you. Ἡ δικαιοσύνη is here goodness, benignity, or liberality; μένει, remains an eternal benefit to him.

10. Ὁ δὲ ἐπιχορηγῶν ... Now he that ministereth ... There must be a comma after βρῶσιν, and the verse may be more justly translated thus: May he, who supplieth seed to the sower, and bread for food, supply and multiply your seed, and increase the productions of your righteousness. Χορηγῆσαι, &c. are in the optative. Ἐπιχορηγῶ, i. q. the simple χορηγῶ, a verb formerly applied to those who furnished and paid the expenses of the chorus, of which they were the principal leaders, χορηγοί, choragi. It signifies here to supply largely. Also to minister, to show, to exhibit, præsto. Hence ἐπιχορηγία, supply, which is partly applied to the supplying of mutual help and kind offices to one another, as Eph. iv. 16.; and partly to the assistances which Christ affords to men, as Phil. i. 19.

11. Ἐν παντὶ πλουτιζόμενοι ... Being enriched in every thing ... This connects with ver. 8. the two intervening verses being parenthetical, as in the English version. Εἰς πᾶσαν ἀπλότητα ... see above at note viii. 2. i. e. to enable you to show all liberality, which will cause both the dispensers of this charity, and the receivers of it, to offer up their praises and thanksgivings to God for the same. Δι' ἡμῶν ... may be rendered; Which by us, as being instrumental in it, procureth thanksgiving.

12. Ὅτι ἡ διακονία τῆς λειτουργίας ταύ-

τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαρισ-
 13 τιῶν τῷ Θεῷ. ¹ Διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης
 δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς
 τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότητι τῆς κοινωνίας
 14 εἰς αὐτοὺς καὶ εἰς πάντας, Καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν,
 ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερβάλλουσιν χάριν τοῦ
 15 Θεοῦ ἐφ' ὑμῖν. ^m Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῇ τῇ
 αὐτοῦ δωρεᾷ.

¹ Matt. v. 16. Heb. xiii. 16.

^m Jam. i. 17.

15 † δὲ

της ... For the administration of the service ... i. e. the management of this service, in which we publicly officiate for you in the presentation of this acceptable offering, does not terminate in the relief of the saints, but is an argument and an abundant source of men's praise and glory to God. See λειτουργία at note Luke i. 2. The use of this word, says Doddridge, intimates that this was to be considered, not merely as an act of humanity, but of religion, most pleasing to God, and suitable to the nature of the gospel-dispensation. Compare Heb. xiii. 16. As we say εὐχαριστεῖν τῷ Θεῷ, so also εὐχαριστία τῷ Θεῷ. Verbal nouns are often followed by the same cases, as are the verbs from which those nouns are formed. Thus Plato says: ἡ ἐμὴ τῷ Θεῷ ὑπηρεσία, because ὑπηρετεῖν, from which ὑπηρεσία is formed, requires a dative. See Vig. c.iii. s. i. r. 9.

13. Διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες ... Whiles by the experiment of this ministration they glorify God ... This verse is not to be in a parenthesis. Δοξάζοντες, an anacoluthon for δοξαζόντων, to answer to the word πολλῶν or ἁγίων. Such anacolutha occur in the best writers. This distribution of yours, says the Apostle, will be a convincing experiment and demonstration of your professed subjection to the Gospel, and men will be induced to glorify God, and own the excellency of that religion which produceth such fruits of right-

eousness. Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν ... for your professed subjection ... ob obedientiam vestram, quam præstatis religioni Christianæ, quam profitemini. Ὑποταγῇ, properly subordination, metaphorically obedience; from pret. mid. of ὑποτάσσω, to set in order, and mid. ὑποτάσσομαι, to subject oneself, to obey. See ἀπλότης above note viii. 2.

14. Καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ... And by their prayer for you ... Your liberality will engage their prayers for you, and will also draw forth their love and fervent affection towards you, having received such an experiment of the grace of God that is in you. Ἐπιποθέω, to long, to desire earnestly; from ἐπὶ, which is often intensive in comp. and ποθέω to desire. Here by metonymy, to love greatly.

15. Χάρις—δωρεᾷ. Thanks be unto God for his unspeakable gift. This doxology is understood by some as a thanksgiving to God for the unspeakable gift of Christ; but it refers to the charity; the Apostle blessing God for putting it into their hearts so liberally to relieve the necessities of the saints, by which so much glory did redound to God, and so much honour to the Christian religion. Ἀνεκδήγητος, unspeakable, from ἀ priv. and ἐκδηγέομαι, enarro; that from which incalculable benefits will be derived. In what a grand and noble light, says Gilpin, does the Apostle place almsgiving in these last four verses!

Κεφ. ι'. 10.

^a Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότη- 1
τος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν
ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. ^b Δέομαι δὲ, 2
τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, ἣ λογίζομαι τολμῆ-
σαι ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα
περιπατοῦντας. Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ 3
σάρκα στρατευόμεθα, (^c Τὰ γὰρ ὄπλα τῆς στρατείας 4
ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεισιν

^a Rom. xii. 1. Infra ver. 10. xii. 5. 7. 9.^b 1 Cor. iv. 21. Infra xiii. 2. 10.^c Jer. i. 10. Acts vii. 22. 1 Cor. ii. 5. Eph. vi. 13. 1 Tim. i. 18. 2 Tim. ii. 3. Supra vi. 7. Infra xiii. 3. 4.

CHAP. X.

1. Αὐτὸς δὲ ἐγὼ Παῦλος . . . ὑμᾶς. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you. St. Paul having finished his exhortation to liberality in their contributions for the Christians at Jerusalem, resumes his former argument, and here vindicates his authority from the contempt thrown upon it, and the slanders of the adverse faction and the false Apostle. He begins by conjuring the Corinthians by the meekness and gentleness of Christ, as an example that might excuse his forbearance and his delay of exemplary punishment on the chief offenders, without giving them reason to think it was for want of power. Ἐπιεικεία, gentleness, from ἐπεικῆς, which is nearly the same as πραῦς, formed from ἐπλ, and εἰκω to yield. Thus 1 Tim. iii. 3. ἐπεικῆ will signify, of a yielding disposition, patient, libenter cedentem et de jure suo lubenter remittentem. Ἐπιεικεία denotat (says Grotius) bonitatem, partim cedentem multum de suo jure, partim occasiones querentem benefaciendi aliis. In this place being spoken of Christ, and joined with that meekness which was so imitable in him, Matt. xi. 29. ἐπιεικεία signifies gentleness or clemency, as that is opposed to severity in punishing, which is here expressed by θαρρῆσαι, and in the following verse by τολμῆσαι, and πεποιθήσις, boldness and confidence. In Phil. iv. 5. τὸ ἐπιεικὲς, as the context there inclines, which ushers

it in with a repeated exhortation to rejoice in the Lord always, in adversity as well as prosperity, signifies patience, a cheerful endurance of all the persecutions that were upon the Christians at that time. See κατὰ πρόσωπον at note Acts xxv. 16. Ταπεινός, base; so he was represented by his enemies at Corinth; see below ver. 10. Ταπεινός seems to be i. q. πατεινός, from πατέω, calco, vilis, abjectus; here mean, base; Chrysostom, εὐκαταφρόνητος. Xenophon uses ταπεινότης for pusillanimity. It signifies also, as in Matt. xi. 29. submissus animo, i. q. ταπεινόφρων.

2. ὡς κατὰ σάρκα περιπατοῦντας. as if we walked according to the flesh. As if I regulated myself wholly by carnal considerations, i. e. by low and mercenary views. See note at Rom. vii. 5. 6. Οἱ ψευδαπόστολοι διέβαλλον αὐτὸν ὡς ὑποκριτὴν, ὡς ἀπατεῶνα, καὶ πάντα πρὸς ἐπίδειξιν ποιοῦντα. The false Apostles represented Paul as a pretender, and one that did and spoke only for show and ostentation, says Ecumenius.

3. 4. Ἐν σαρκὶ γὰρ περιπατοῦντες. . . For though we walk in the flesh . . . For though I must acknowledge the weakness of my bodily powers, yet I do not exercise my apostolical office in a weak manner, nor through the powers of nature, but I use such spiritual weapons as through divine concurrence are very effectual in conquering the prejudices of mankind, and overcoming every impediment and opposition to the progress of the Gospel. Δυνατὰ τῷ Θεῷ, mighty through God, might be rendered

- 5 ὀχυρωμάτων,) ^d Λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα
ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτί-
6 ζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, ^e Καὶ ἐν
ἐτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ
ὑμῶν ἡ ὑπακοή.
7 ^f Τὰ κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἐαυτῷ
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι
8 καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ. ^g Ἐάν τε
γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας
ἡμῶν, ἧς ἔδωκεν ὁ Κύριος ἡμῖν, εἰς οἰκοδομὴν καὶ οὐκ εἰς
9 καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι. ^h Ἴνα μὴ δόξω ὡς

^d 1 Cor. i. 19. iii. 19.^e Infra xiii. 2. 10. Supra ii. 9. vii. 15.^f John vii. 24. Supra v. 12. Infra xi. 18. 23. 1 Cor. iii. 23. ix. 1. xiv. 37. 1 John iv. 6.^g Supra vii. 14. Infra xii. 6. xiii. 10.

7 † Χριστοῦ tertium

exceeding powerful; see note at Acts vii. 20. But it is better to understand it as in our translation, *mighty through God*, namely, through the miraculous gifts of the Holy Spirit bestowed on the Apostles. Πρὸς καθαίρεσιν ὀχυρωμάτων, *to the pulling down of strong holds*; i. e. the impediments and defences raised by vice, idolatry, and prejudice. The Apostle draws his allusions here from military affairs. Ὀχύρωμα, *munimentum, castellum*, from ὀχυρώω *munio*. It is metaphorically any impediment, also that in which any one confides; thus 2 Sam. xxii. 2. Κύριος πέτρα μου καὶ ὀχύρωμά μου.

5. 6. Λογισμοὺς καθαιροῦντες . . . *Casting down imaginations* . . . i. e. bringing down and subduing the vain reasonings and proud conceits of unbelief. Ὑψωμα, *elevation, quod altum est*, i. q. ὀχύρωμα, the pride and false opinions of my enemies concerning me and my doctrine, which impeded the progress of the Gospel. Γνώσις τοῦ Θεοῦ, i. e. the Gospel, κατ' ἐξοχήν. Αἰχμαλωτίζοντες, *bringing into captivity* . . . A continuation of the same figurative allusion to warfare. The soul, seeing all its fortifications demolished, submits to Christ. Every thought, every reasoning, every irreligious notion is brought into subjection, and reduced to the faith and obedience of the true religion of Christ. Ἐν ἐτοίμῳ ἔχοντες ἐκδικῆσαι . . . *having in readiness to revenge* . . . See note at 1 Cor. iv. 21. The Apostle tells them that though he had

forborne^g for a while to use severity, yet when the sounder part of the Church were brought into order and obedience again, he knew how to treat and make an example of those who still opposed and undervalued him, i. e. of the false apostle and his adherents.

7. Τὰ κατὰ πρόσωπον βλέπετε; . . . *Do ye look on things after the outward appearance?* . . . Do ye judge by mere appearances? i. e. judging of me from my outward person. Εἴ τις πέποιθεν ἐαυτῷ . . . *If any man trust to himself that . . . if any man out of confidence that he is a special favourite of Christ's thinks fit to despise me*, let him consider; and by all those arguments, by which he will be able to conclude that he is the disciple or apostle of Christ, he will be able to conclude it of me also.

8. περὶ τῆς ἐξουσίας ἡμῶν . . . *of our authority* . . . This seems to refer to the authority peculiar to the Apostles, of inflicting punishments on refractory persons: see notes 1 Cor. iv. 21. v. 5. Εἰς οἰκοδομὴν καὶ οὐκ . . . this is a tacit reproof of the false teachers, whose conduct and influence were more pernicious and injurious than salutary. Οὐκ αἰσχυνθήσομαι, *I should not be ashamed*, i. e. put to shame. The truth would justify me in it; the pre-eminence which I claim being sufficiently authenticated by miracles, and success in my ministry.

9. Ἴνα μὴ δόξω . . . *That I may not seem*

ἀν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν· ^{(^h Ὅτι αἱ μὲν 10}
ἐπιστολαί, φησὶ, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ
σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος·) Τοῦτο 11
λογιζέσθω ὁ τοιοῦτος, ὅτι οἳ οἱ ἔσμεν τῷ λόγῳ δι' ἐπιστολῶν
ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. ⁱ Οὐ γὰρ τολμῶ- 12
μεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισι τῶν ἑαυτοὺς συν-
ιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ
συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν. ^k Ἡμεῖς δὲ 13
οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ
κανόνος, οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι

^h 1 Cor. i. 17. ii. 1. 3. 4. Supra ver. 1. Infra xi. 6. xii. 5. 7. 9. Gal. iv. 13.

ⁱ Supra iii. 1. v. 12.

^k Infra ver. 15.

12. 13 † οὐ συνιοῦσιν. Ἡμεῖς δὲ

... This is elliptical, I check myself, or, I forbear, being supposed to precede . . . that I may not appear disposed, as some affirm of me, to terrify you by my letters.

10. Ὅτι αἱ μὲν ἐπιστολαί, φησὶ, ... For his letters, say they . . . By ὁ τοιοῦτος, which follows in the next verse, the Apostle seems to designate some particular person. Or he gives this specimen of the language of those whom he describes above ver. 2. οἱ λογιζόμενοι ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. Αἱ μὲν ἐπιστολαί, his letters; ἐπιστολαί is often used plurally in a singular sense; or they might speak of the character of St. Paul's Epistles from a single specimen, his former letter. Besides, St. Paul's Epistles were sent from one Church to another to be publicly read. See Col. iv. 16. Ἄσθενής . . . weak . . . see note at 1 Cor. ii. 3.

12. Οὐ γὰρ τολμῶμεν . . . συνιοῦσιν· For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise: i. e. We, i. e. I, shall not imitate the vanity of those who have no scale of comparison but themselves. Ἐγκρίνω is to *annumerate*, or reckon in the number or rank of any one, *numero inserere*. Thus Demosth. εἰς γερονσίαν ἐγκρίνεσθαι, to be chosen, or admitted, into the senate. See συγκρίνω at note 1 Cor. ii. 13. Αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, measuring themselves by themselves: Hor. *has metiri se suo modulo ac pede*. Here it means, that such men estimated their endowments and

real worth, according to the vain opinion they had formed of themselves, and considered no one's accomplishments, but their own. Such men by not bringing their gifts and ministry to the true standard, not only proved that they were defective in true wisdom, but showed a despicable folly. Quintilian says, *neccesse est sibi nimium tribuat, qui se nemini comparat*. See also Soph. Antigone 707—709. Συνίημι is here *intelligere, sapere*. Συνιοῦσι is properly 3 pers. plur. from *συνιέω*.

13. Ἡμεῖς . . . ὁμῶν· But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you: i. e. We will not boast of our own gifts, which are merely distributed to us by God for your sake. Ἄμετρα, without our measure; ἄμετρα does not signify here *immense* or *immoderate*, but that which has not been measured out and allotted; not within St. Paul's province. Μέτρον is properly a *measure*, and metaphorically that which is *measured, defined, just, and proportioned*. Thus in an epigram on Hesiod, supposed to be Pindar's, — ἀνθρώποις μέτρον ἰκὼν σοφίης. Κανὼν properly a *rule*, by which the quantity, length or breadth of any thing is determined; so a measuring line is κανὼν. Metaphorically, as in Gal. vi. 16., the rule or doctrine by which our life is fashioned. Here it is the defined space or appointed boundary beyond which it is not right to go. Κανὼν signifies also the white line by which the part of the stadium was marked, in which the racers were to run; and an allu-

14 καὶ ὑμῶν. ¹ Οὐ γὰρ, ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκ-
 τείνομεν ἑαυτοὺς· (ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ
 15 εὐαγγελίῳ τοῦ Χριστοῦ.) ^m Οὐκ εἰς τὰ ἄμετρα καυχώ-
 μενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης
 τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα
 16 ἡμῶν εἰς περισσεῖαν, Εἰς τὰ ὑπέρεικτα ὑμῶν εὐαγγελί-
 17 σασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχήσασ-
 18 θαι. ⁿ Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω. ^o Οὐ γὰρ

¹ 1 Cor. iii. 5. 10. iv. 15. ix. 1.

^m Rom. xv. 20.

ⁿ Isa. lxxv. 16. Jer. ix. 24. 1 Cor. i. 31.

^o Prov. xxvii. 2. Rom. ii. 29. 1 Cor. iv. 5.

sion may be here intended to the path marked out. Κατὰ τὸ μέτρον . . . μέτρον, may be rendered, *intrā certos terminos, a Deo mihi præsinitos*. Ἐφικέσθαι ἄχρι καὶ ὑμῶν the Apostle indicates that Corinth was the limit to which his ministry extended, the province or diocese to which he is by God designed to preach.

14. Οὐ γὰρ . . . ἑαυτοὺς . . . For we stretch not ourselves beyond our measure, as though we reached not unto you: For I do not extend myself farther than I should, or beyond my commission, nor have I left my work in other places, from haste to come to you, without proceeding gradually to you. Ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν . . . for we are come as far as to you also . . . for I have reached even unto you in preaching of the Gospel in all countries as I passed along. This appears to be a charge against the false Apostle, says Locke, as having crept into the Church at Corinth, without being appointed to it, without preaching the Gospel in his way thither, as became an Apostle. Ὑπερεκτείνειν ἑαυτοὺς, to over-extend oneself, refers to those who transgress their proper boundaries, or go out of the line of their duty. Ἐφθάσαμεν has the same meaning as ἐφικνούμενοι.

15. 16. αὐξανόμενης . . . περισσεῖαν . . . when your faith is increased, that we shall be enlarged by you according to our rule abundantly, . . . I entertain myself with the hope, that as your Church increaseth in the faith, so my province will become the larger in length or extent, so that I may preach the Gospel to the yet unconverted countries beyond you, and not take glory to myself from another man's province, where all things are made ready to my hand: μέρη und. at ἔτοιμα, regiones ab aliis preparatas, per evangelii prædicationem. Schleusner takes *μεγαλύνω* in the sense of

praising, commending, (see Luke i. 46.) and renders ἐν ὑμῖν μεγαλυνθῆναι . . . περισσεῖαν, *ut inter vos abunde intrā terminos meos celebrer, seu laudatus sim*. These three verses, 14—16. says Paley, “afford an indirect, and therefore unsuspicious, but at the same time a distinct and indubitable recognition, of the truth and exactness of the history. I consider it to be implied by the words of the quotation, that Corinth was the extremity of St. Paul's travels hitherto. He expresses to the Corinthians his hope, that in some future visit he might preach the Gospel to the regions beyond them, which imports that he had not hitherto proceeded beyond them, but that Corinth was as yet the farthest point or boundary of his travels.—Now, how is St. Paul's first journey into Europe, which was the only one he had taken before the writing of the Epistle, traced out in the history? Sailing from Asia, he landed at Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica; from thence through Berea to Athens, and from Athens to Corinth, where he stopped; and from whence, after a residence of a year and a half, he sailed back into Syria. So that Corinth was the last place which he visited in the peninsula; was the place from which he returned into Asia; and was, as such, the boundary and limit of his progress. He could not have said the same thing, viz. “I hope hereafter to visit the regions beyond you,” in an Epistle to the Philippians, or to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond them, having proceeded from those cities to other parts of Greece. This propriety is the spontaneous effect of truth, and produced without meditation or design.”

ὁ ἑαυτὸν συνιστᾶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

Κεφ. ια'. 11.

^a Ὁφελον ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ 1
ἀνέχεσθέ μου. ^b Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμოსάμην 2
γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον ἀγνὴν παραστῆσαι τῷ Χρισ-
τῷ· ^c Φοβοῦμαι δὲ μήπως ὡς ὁ ὄφις Εὐᾶν ἐξηπάτησεν 3
ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ

^a Supra v. 13. Infra ver. 16.
Col. i. 28.

^b Lev. xxi. 13. Hos. ii. 19. 20. Gal. iv. 17. 18.
^c Gen. iii. 4. John viii. 44. Eph. vi. 24. Col. ii. 4. 8. 18. 1 Tim. i. 3.
iv. 1. Heb. xiii. 9. 2 Pet. iii. 17.

18 || συνιστάνων

1 * ἡνείχεσθε μου μικρὸν τι τῆς ἀφροσύνης

18. ἀλλ' ὃν ὁ Κύριος συνίστησιν· *but whom the Lord commendeth*, by the inspiration and miraculous powers bestowed on him, the power of Christ attending on him in his ministry.

CHAP. XI.

1. Ὁφελον· . . . ἀνείχεσθέ μου· *Would to God ye could bear with me a little in my folly: and indeed bear with me.* See note above v. 13. The Apostle in this chapter vindicating his apostolical authority against the suggestions of the false teachers, especially on the head of having declined his maintenance from this church, takes occasion (but not without apologizing repeatedly for the folly which his opposers imputed to him, that is, for the indecorum of pronouncing his own panegyric; here, ver. 17. and xii. 11.) to meet his adversaries in their boastings; and recounts his trials and dangers, his incessant cares and labours in the Christian mission. See ἀνέχομαι at note Acts xviii. 14.

2. Ζηλῶ . . . τῷ Χριστῷ· *For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* Ζηλῶ Θεοῦ ζήλῳ, i. e. I feel the greatest love, and the most zealous concern for you. See note at Luke ii. 40. ἡρμოსάμην γὰρ ὑμᾶς *for I have espoused you* The Apostle seems to allude to the ἡρμόσνον of Gr. Test.

the Lacedemonians, who formed the lives and manners of the virgins, and so prepared them for their husbands. Hesych. Ἀρμόσνοιοι, ἀρχὴ τις ἐν Λακεδαιμόνι, ἐπὶ τῆς εὐκοσμίας τῶν γυναικῶν. The Greek commentators agree with our translation, in rendering the word ἡρμოსάμην by ἐμνηστευσάμην, *I have espoused you.* But it is best to exclude the nuptial sense. Ἀρμόζομαι is to fit and prepare; ἀπτο, adaptο, accommoδο; so that this may be rendered more simply according to Krebs, and Mr. Mall's interpretation: *adaptavi enim vos (Christianis doctrinis et virtutibus imbui, institui, paravi, composui) ut uni viro tanquam virginem puram sistam, nempe Christo.* Ἀρμόζω is indeed used by the Greeks for a father betrothing his daughter to a man, as Eurip. Elect. 24.; and ἀρμόζομαι mid. for a man's betrothing a woman to himself, as Ælian. H. A. lib. xii. c. 31. But it does not appear that this latter form, ἀρμόζομαι, is ever applied to a man's betrothing a woman to another.

3. Φοβοῦμαι . . . Χριστόν· *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* The meaning is this: I have taught you the Gospel alone, in its pure and unmixed simplicity, by which only you can be united to Christ; but I fear lest some subtle perverter, some designing men, should corrupt and draw your minds from that submission, that entire devotedness

4 τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν. ^d Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ Πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ
5 ἐδέξασθε, καλῶς ἀνείχεσθε. ^e Λογίζομαι γὰρ μηδὲν ὥστε
6 ρηκέναι τῶν ὑπερλίαν ἀποστόλων. ^f Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες
7 ἐν πᾶσιν εἰς ὑμᾶς. ^g Ἡ ἁμαρτίαν ἐποίησα, ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον
8 εὐηγγελισάμην ὑμῖν; ^h Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς

^d Gal. i. 7. 8.^e 1 Cor. xv. 10. Infra xii. 11. Gal. ii. 6.^f 1 Cor. i. 17.

ii. 1. 13. Eph. iii. 4. Supra iv. 2. v. 11. x. 10. Infra xii. 12.

^g Acts xviii. 3.

1 Cor. ix. 6. 12. Supra x. 1.

^h Acts xx. 33. 34. Infra xii. 13. 1 Thess. ii. 9.

2 Thess. iii. 8. 9.

4 * ἠνείχεσθε

that is due singly to him. The Apostle proposes the example of the woman being deceived by the serpent, because he had just compared the Church to a virgin. Πανουργία, from πᾶν and ἔργον, as also πανούργος, is used both in a good and a bad sense, as *calliditas* in Latin. It signifies both *prudence*, *circumspection*, and also *craftiness*, *deceit*, *subtilty*. Etym. M. πανούργος· παρὰ τὸ εἰς πᾶν ἐνεργεῖν, σημαίνει καὶ τὸν φρόνιμον καὶ νοήμονα ἐπὶ καλοῖς, σημαίνει καὶ τὸν κακοποιεῖν δυνάμενον διὰ τῆς ἑαυτοῦ σοφιστικῆς κακίας. It is only used in a bad sense in the New Testament.

4. 5. Εἰ μὲν γὰρ ὁ ἐρχόμενος . . . For if he that cometh . . . The Apostle here supposes an impossible case; if, says he, your new teachers have a more true Messiah to set forth, more excellent gifts of the Spirit to boast of, another Gospel to preach unto you, which I never preached among you, you may well bear with them in their pretensions. But the contrary is manifest, for whatever they may suppose, I think and am conscious that I am in no respect inferior to any of the Apostles, without excepting Peter, James, or John. Καλῶς ἀνείχεσθε, *ye might well bear with him*; or *me*, as some understand it; even then ye might bear with my boasting and glorying, for I think, &c. Ὑπερλίαν, *plus quam valde*, compounded of ὑπὲρ and λίαν. Thus with the article it may be rendered as an adjective: *summis et auctoritate præ cæteris insignibus apostolis*. Compare Gal. ii. 7—9. This cannot be easily reconciled with the supremacy of Peter.

6. Εἰ δὲ καὶ . . . γνώσει . . . But though I be rude in speech, yet not in knowledge; . . . See ἰδιώτης at note Acts iv. 13. St. Paul makes no pretensions to the art of oratory; his design in preaching the Gospel being to convince the judgment, not to influence the passions. To ἰδιώτης τῷ λόγῳ he opposes τῇ γνώσει, the knowledge which he possessed as a teacher and an Apostle; the knowledge of the great truths of the Gospel, and of the divine dispensations which were introductory to it.

7. Ἡ ἁμαρτίαν . . . ὑμῖν; Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? Ταπεινῶν, *abasing* himself to work with his own hands, neglecting his right of maintenance due to him as an Apostle. Ὑψωθῆτε, *exalted* in spiritual riches, to the dignity of God's sons. Δωρεὰν, *freely*; the adverse party made it an argument against St. Paul, as an evidence that he was no Apostle, since he took not maintenance from the Corinthians. This he answers 1 Cor. ix. 3—19. Another objection raised against him from this, was, that he would receive nothing from them, because he loved them not, below ver. 11. This he answers here by giving another reason for his so doing. A third allegation was, that it was only a crafty device to catch them, below xii. 16. which he answers there.

8. 9. Ἄλλας ἐκκλησίας ἐσύλησα . . . I robbed other churches . . . This agrees with Phil. iv. 15. 16. from which it appears, that the brethren in Philippi, a city of Ma-

καὶ ὑστερηθεῖς, οὐ κατενάρκησα οὐδενός· ⁱ (Τὸ γὰρ ὑστέ- 9
ρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μα-
κεδονίας·) καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἑμαυτὸν ἐτήρησα, καὶ
τηρήσω. ^k Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχη- 10
σις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς
Ἀχαΐας. ^l Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; Ὁ Θεὸς 11
οἶδεν. ^m Ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν 12
τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι
καθὼς καὶ ἡμεῖς. ⁿ Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι ἐργάται 13
δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. ^o Καὶ 14
οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται

ⁱ Phil. iv. 10 15. 16. Infra xii. 15. 16.^k Rom. ix. 1. 1 Cor. ix. 15.^l Supra vi. 11. vii. 3. Infra xii. 15.^m 1 Cor. ix. 12.ⁿ Acts xv. 24. Rom. xvi. 18.

Gal. i. 7. vi. 12. Phil. i. 15. iii. 2. Tit. i. 10. 11.

^o 2 Pet. ii. 1. 1 John iv. 1. Rev. ii. 2.

Supra ii. 17.

^o Gal. i. 8.

cedonia, had followed St. Paul with their munificence, ὅτε ἐξῆλθεν ἀπὸ Μακεδονίας, when he was departed from Macedonia, that is, when he was *come into Achaia*. See Paley on Phil. iv. 15. 16. The Apostle calls his acceptance of these presents a *spoiling* of the Philippians, because as he was not labouring among them, he took their money without giving them any thing in return for it. The *ὀφώνιον*, *taking wages*, was for a service performed, not to the Philippians, but to the Corinthians. *Καταναρκῶ* is *oneri esse*. It is derived from *νάρκη*, *torpedo*, or *cramp-fish*. The verb signifies *obtorpere cum alicujus incommodo*, to be *torpid* to another's *damage*, to be an incumbrance. Hesych. κατενάρκησα· κατεβάρησα, see below xii. 16. Προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες... the brethren which came from Macedonia supplied... see note at Acts xviii. 5. The verb προσανεπληρώω seems to imply that what they brought, being added to what his own labour produced, supplied fully all his wants.

10. Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί... As the truth of Christ is in me... A similar mode of asseveration as Rom. ix. 1. ἀλήθειαν λέγω ἐν Χριστῷ, I call Christ to witness the truth of what I say. Ἡ καύχησης αὕτη, this boasting; see note at 1 Cor. ix. 16. Οὐ φραγήσεται, no man shall stop me of, it shall not be stopped in me. See note at Rom. iii. 19.

11. ὅτι οὐκ ἀγαπῶ ὑμᾶς; because I love you not? See above ver. 7. εἰ, *num*, und. Ὁ Θεὸς οἶδεν· God knoweth; sc. ὅτι ἀγαπῶ ὑμᾶς.

12. Ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα... But

what I do, that I will do, that... This may either refer to ver. 10. as in the English translation, i. e. that I will continue to do... or it may refer to ver. 11. but what I do, and will do, is that I may... showing that his refusing any reward from them was not out of unkindness, but for another reason, namely, that he might shame the false teachers, and oblige them in reality to imitate his own disinterested conduct, and subsist on their own labours. It would appear that these false teachers, though they might pretend to teach gratuitously, yet privately received and extorted presents from their disciples. Τῶν θελόντων ἀφορμὴν... which desire occasion... if the Apostle had taken any maintenance from the Corinthians, the false teachers would have eagerly seized the opportunity of calumniating him, or of boasting that in this they had him for a pattern.

13. Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι ἐργάται δόλιοι... For such are false Apostles, deceitful workers... The ellipsis εἰσι seems better supplied after ἐργάται δόλιοι, for such false Apostles are deceitful workers... μετασχηματιζόμενοι, transforming themselves. See note at 1 Cor. iv. 6.

14. 15. αὐτὸς γὰρ... φωτός· for Satan himself is transformed into an angel of light. This may be thought to allude to the deception of Eve. The Apostle however does not refer to any one single instance; but he declares that as Satan under deceitful appearances of goodness and purity often seduces men, so these men employed like him in disseminating error, act under his subordination, and assume the counterfeit

- 15 εἰς ἄγγελον φωτός · ^p Οὐ μέγα οὖν, εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης · ὣν τὸ
 16 τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. ^q Πάλιν λέγω, μή τις μὲ δόξῃ ἄφρονα εἶναι · εἰ δὲ μήγε, καὶ ὡς ἄφρονα δεξασθῇ
 17 με, ἵνα καγὼ μικρόν τι καυχῆσωμαι. ^r ^d Ο λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑπο-
 18 στάσει τῆς καυχήσεως. ^s Ἐπεὶ πολλοὶ καυχῶνται κατὰ
 19 τὴν σάρκα, καγὼ καυχῆσομαι. ^t Ἡδέως γὰρ ἀνέχεσθε
 20 τῶν ἀφρόνων, φρόνιμοι ὄντες. ^u Ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαί-
 21 ρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. ^x Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν · ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν

^p Phil. iii. 19. Rom. vi. 21. ^q Supra ver. 1. Infra xii. 6. 11. ^r 1 Cor. vii. 6. 12.
 Supra ix. 4. ^s Phil. iii. 3. 4. ^t 1 Cor. iv. 10. ^u Gal. ii. 4. iv. 9.
^x Supra x. 10. Phil. iii. 4.

16 * ἵνα μικρόν τι καγὼ

forms of the Apostles of Christ, a character which they can with no consistency long support. Διάκονοι δικαιοσύνης, the ministers of righteousness, i. e. κατ' ἐξοχὴν the Gospel; the efficacy of the ministry of the truth is to promote righteousness. ὦν τὸ τέλος... whose end ... See note at Rom. vi. 21. the end is the retribution which shall be made to the actor.

16. μή τις μὲ δόξῃ ἄφρονα εἶναι ... let no man think me a fool ... See note above v. 13. Let no one think that mere vanity or my own credit dictates the mention of myself and of my commendation. Yet if so unfavourable a conclusion is formed, καὶ ὡς ἄφρονα δεξασθῇ με, yet as a fool receive me, bear with me, as well as others, that I may in my turn at least boast some small matter. Thus the Apostle opens the way to the mention of his own labours and sufferings. Δέξασθε is i. q. ἀνέχεσθε below ver. 19.

17. Ὁ λαλῶ, οὐ λαλῶ κατὰ Κύριον ... That which I speak, I speak it not after the Lord ... The Apostle does not pretend to have any special command from the Lord to enlarge so copiously in his own commendation, since the Lord no where advises any one to commend himself, yet in the present circumstances he followed that same confidence of boasting, which their conduct had imposed upon him, though perhaps it might be thought foolish in him

to do it. See ὑπόστασις τῆς καυχήσεως above ix. 4.

18. κατὰ τὴν σάρκα, after the flesh, i. e. for their external advantages, their eloquence, lineage, &c. See above v. 16.

19. 20. ἀνέχεσθε ... ye suffer ... i. e. bear patiently, submit to: a just reproof, spoken in a strain of irony. Καταδουλοῖ, if a man bring you into bondage, to the Jewish rites, as it is generally understood. Schleusner and Rosenmüller render it, *servili modo tractat*, treat you with every hard and severe usage. This alludes to what the false Apostle had done. Κατεσθίει, devour you, as did the Pharisees widows' houses, *bona vestra consumit et dilapidat*. Schleusner renders it, *vos maxore officit*. Λαμβάνει, take of you, i. e. make gain of you; or, with δόλω und. craftily draw you in by various pretences; as below xii. 16. Ἐπαίρεται, exalt himself above you, claiming peculiar honour, on account of his lineage, &c. Εἰς πρόσωπον δέρει, smite you on the face, or treat you with every species of contumely and contempt.

21. Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν ... I speak as concerning reproach, as though we had been weak ... i. e. I speak according to the reproach that has been cast upon me, as if I were weak, destitute of what might support me in dignity and authority. See above x. 1. 10. His adversaries ascribed his modesty and

ἀφροσύνη λέγω,) τολμῶ καὶ γὰρ. ^γ Ἑβραῖοί εἰσι; καὶ γὰρ 22
 Ἰσραηλῖταί εἰσι; καὶ γὰρ σπέρμα Ἀβραάμ εἰσι; καὶ γὰρ
^ζ Διάκονοι Χριστοῦ εἰσι; (παραφρονῶν λαλῶ,) ὑπὲρ ἐγὼ 23
 ἐν κόποις περισσοτέρως, ἐν πληγαῖς υπερβαλλόντως, ἐν
 φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις. ^α (Ὑπὸ 24
 Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,
^β Τρὶς ἐρράβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχ- 25
 θήμερον ἐν τῷ βυθῷ πεποιήκα.) ^ε Ὀδοιπορίαις πολλάκις 26
 κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους,

^γ Acts xxii. 3. Rom. xi. 1. Phil. iii. 5.

^ζ Acts ix. 16. xx. 23. xxi. 11.

1 Cor. xv. 10. 30-32. Supra i. 9. 10. iv. 11. vi. 4. 5. 9. ^α Deut. xxv. 3. ^β Acts xiv. 19.
 xvi. 22. xxvii. 41. ^ε Acts ix. 23. xiii. 50. xiv. 5. xvii. 5. xix. 28. xx. 3. xxi. 31.
 xxiii. 10. 11. xxv. 3.

self-abasement to a consciousness of wanting apostolical authority.

22. Ἑβραῖοί εἰσι; καὶ γὰρ... *Are they Hebrews? So am I...* Most commentators understand this whole animated passage of the false Apostles, and deceitful workers, who boast that they are Hebrews, Israelites, Abraham's stock, and that they are the Apostles of Christ. Some however understand it with reference to the *chiefest* of the true Apostles. There is here a distinction made between Hebrews and Israelites. The Hebrews appear to have been a religious, the Israelites and Jews a national, designation. See notes at Acts vi. 1. Rom. ix. 6. 7.

23. παραφρονῶν λαλῶ *I speak as a fool*; it may be deemed boasting and folly in me, yet ὑπὲρ ἐγὼ, I am more than an ordinary Apostle. Ὑπὲρ adverbially used for πλεον. I have undergone more sufferings of various kinds than any of the very twelve Apostles. Παραφρονεῖν, *desipere, insanire*, which only occurs here in the New Testament, is often used by the Attic writers: boasting and ostentation are a certain sign of folly.

24. 25. Ὑπὸ... ἔλαβον *Of the Jews five times received I forty stripes, save one.* The Law assigned forty stripes to them that were worthy to be beaten, but forbade them to exceed that number, Deut. xxv. 3.; but it being their custom to beat them with a whip that had three cords, and every stroke with it going for three, they could only give them thirty-nine, or forty-two, which would have exceeded the number appointed by the Law; and therefore Josephus saith, "He that did contrary to the Law, received by a public whip forty stripes save one." See Whitby. St. Luke, though he was fully acquainted with Paul's history, yet omits this in the Acts, besides many other

things; as his aim was brevity. It affords at the same time a positive evidence that neither the history was borrowed from the Epistle, nor the Epistle from the history. The particulars however mentioned in these two verses are consistent with the history, between which and the Epistle there is no contradiction. When St. Paul says, *thrice* was I beaten with rods, viz. at Philippi, Acts xvi. 22. yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this Epistle, in which St. Paul says that he had only suffered three, there would have been a contradiction properly so called. See Paley. St. Paul says, *once was I stoned*: this was at Lystra, see Acts xiv. 19. On another occasion an assault was made by the Gentiles and Jews, ver. 4. and preparations made to stone Paul and his companions at Iconium, but the assault was not completed, and no stone was thrown. So near an approach to a contradiction, without a contradiction being actually incurred between the history and the Epistle, is a strong evidence of the consistency of truth. See note at Acts xiv. 5. Ἐν τῷ βυθῷ, *in the deep*. Some commentators have understood this of a *prison*, and others of a *well*: in either case, says Bp. Midd., even if we admit the word ever to bear these senses, the article would have been omitted. This may be understood of some of the shipwrecks mentioned here, in which St. Paul might be so long tossed to and fro in the sea, upon some broken pieces of the ship. It could not be the shipwreck mentioned Acts xxvii. for that happened after the writing of this Epistle.

κινδύνους ἐξ ἔθνων, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ,
 27 κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις. ^d Ἐν
 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ
 δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι.
 28 ^e Χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστασις μου ἢ καθ' ἡμέραν,
 29 ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. ^f Τίς ἀσθενεῖ, καὶ
 οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
 30 ^g Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι.
 31 ^h Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁδὲν,
 32 ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. ⁱ Ἐν
 Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν
 33 Δαμασκηνῶν πόλιν, πιάσαι με θέλων. Καὶ διὰ θυρίδος ἐν
 σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖ-
 ρας αὐτοῦ.

^d Acts xx. 31. Supra vi. 5. 1 Cor. iv. 11. ^e Acts xx. 18. &c. ^f 1 Cor. viii. 13.
 ix. 22. ^g Infra xii. 5. 9. 10. ^h Rom. i. 9. ix. 1. 5. Supra i. 23. Gal. i. 20.
 1 Thess. ii. 5. ⁱ Acts ix. 24. 25.

28 || ἐπίστασις μου

31 † ἡμῶν

27. Ἐν κόπῳ καὶ μόχθῳ . . . *In weariness and painfulness . . .* Μόχθος expresses something more severe than κόπος or πόνος. They are often joined together, as 1 Thess. ii. 9. 2 Thess. iii. 8. In all these passages however μόχθος may signify troubles, sorrows, calamities. Hesych. μόχθος· πόνος, κακοπάθεια.

28. Χωρὶς . . . ἐκκλησιῶν *Beside those things that are without, that which cometh upon me daily, the care of all the churches.* The Apostle's burden of external troubles was discovered before; his burden of inward care is declared now. Besides those things which were afflicting to him from without, the care and business of all the new-planted churches was daily upon his heart and hand; his solicitous care and thoughtfulness of mind, for the prosperity and happiness of all the churches of Christ, both near and afar off, was great and pressing. Τῶν παρεκτὸς, *quæ extrinsecus accidere solent.* Chrysostom interprets it by τὰ παραλειφθέντα, *prætermissa*, things not here enumerated. Ἡ ἐπισύστασις μου, *that which cometh upon me*; but ἐπισύστασις is more forcible, being properly *the concourse of many crowding together*, and here it may be rendered the concurrence of business and concerns with which I am

daily assailed. In Acts xxiv. 12. it is *the concourse of a tumultuary multitude*, where ἡ ἐπισύστασις ποιῶντων ὄχλου is rendered by the Vulg. *aut concursum turbæ facientem.*

29. Τίς ἀσθενεῖ . . . πυροῦμαι; *Who is weak, and I am not weak? who is offended, and I burn not?* What single Christian in all the Churches is reported to me as being weak in faith, and wavering in doubts, with whom I do not sympathize? *Who is offended*, so as to be led into sin, by the rashness and uncharitableness of others, and I am not, as it were, *fired* with grief and indignation, and with zeal to recover him? Πυροῦσθαι expresses a strong excitement and emotion, either culpable or laudable. Chrysostom interprets it here by *ὑπερβολὴν τῆς ὁδύνης.*

30. τὰ τῆς ἀσθενείας μου καυχῆσομαι *I will glory of the things which concern mine infirmities*; the things which are of my weak and suffering side, meaning the hardships and troubles he had endured.

32. 33. Ἐν Δαμασκῷ . . . *In Damascus . . .* This probably happened, says Doddridge, not when he was first converted, but when he had preached about three years in Arabia. Compare Acts ix. 23—26. with Gal. i. 16—18.; and see notes at

Κεφ. ιβ'. 12.

Καυχᾶσθαι δὲ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς 1
 ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. ^a Οἶδα ἄνθρωπον ἐν 2
 Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι, οὐκ
 οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·)
 ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. Καὶ οἶδα τὸν 3
 τοιοῦτον ἄνθρωπον, (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώμα-
 τος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ^b Ὅτι ἡρπάγη εἰς τὸν παρά- 4
 δεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ
 λαλῆσαι. ^c Ὑπὲρ τοῦ τοιούτου καυχῆσομαι, ὑπὲρ δὲ ἐμαυ- 5
 τοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. ^d Ἐὰν 6
 γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν

^a Rom. xvi. 7. Supra v. 17. Gal. i. 22. Acts xxii. 17.^b Luke xxiii. 43.^c Supra xi. 30.^d Supra x. 8. xi. 16.

Mark ii. 4. Acts ix. 25. St. Paul's escape from Damascus nearly resembles that of the spies from Jericho, Josh. ii. 15. Wahl and Schleusner understand *σαργάνῃ* to be a rope.

CHAP. XII.

1. Καυχᾶσθαι . . . Κυρίου. *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord:* i. e. as the Apostle explains it, ver. 5. ὑπὲρ ἐμαυτοῦ for any thing personal or residing in himself it is not fit he should glory, save in the troubles and hardships he had suffered, εἰ μὴ ἐν ταῖς ἀσθενείαις: therefore, γὰρ, he proceeds to speak concerning visions of the divine glory, and revelations of heavenly things. The slanders of his enemies had obliged Paul to mention his own zeal in promoting the Gospel, his labours and sufferings for it, but he now in this chapter gives an account of the favours he had of being wrapped up into the third heaven. He nevertheless acknowledges his infirmities, the thorn in the flesh given him, lest he should be exalted above measure. He then signifies his readiness to see them again; exhorts them to lay aside their disorders and factions. He hopes he may not find any but what repent of their sins; for

if he come among them, chap. xiii. he will not spare. He therefore exhorts them to examine themselves, whether they are in the truth or no; to lay aside all their prejudices against him, that they may be still approved of God; that so he may not be forced to exercise the apostolical authority, and inflict the censures of the Church. He then concludes the Epistle with a solemn charge, that they check all their old divisions, and preserve unity and peace among themselves, that the God of love and peace may be with them.

2—4. Οἶδα ἄνθρωπον ἐν Χριστῷ . . . *I knew a man in Christ . . .* i. e. a servant of Christ. The Apostle modestly speaks of himself in a third person. Πρὸ ἐτῶν δεκατεσσάρων, about fourteen years ago: see note at John xii. 1. Εἴτε ἐν σώματι, οὐκ οἶδα, whether in the body, I cannot tell: in this rapture he was unconscious of every external object, being in an ecstasy or trance, as Peter Acts x. 9.; his outward senses entirely closed, and the whole perception being by the powers of the mind. ἕως τρίτου οὐρανοῦ, such an one caught up to the third heaven; see note at Luke xxiii. 43. The vision seems to have been vouchsafed to him, especially for his own support and encouragement, amidst his various labours and sufferings.

6. οὐκ ἔσομαι ἄφρων. *I shall not be a fool;*

γὰρ ἐρῶ· Φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ
 7 βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. ° Καὶ τῇ ὑπερβολῇ τῶν
 ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ
 σαρκί, ἄγγελος Σατάν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρω-
 8 μαί. ° Ὑπὲρ τούτου τρίς τὸν Κύριον παρεκάλεσα, ἵνα
 9 ἀποστῇ ἀπ' ἐμοῦ. ° Καὶ εἶρηκέ μοι, Ἀρκεῖ σοι ἡ χάρις
 μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται. ° Ἡδιστα
 οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκη-
 10 νόσω ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. ° Διὸ εὐδοκῶ ἐν

° Job ii. 7. Luke xiii. 16. Gal. iv. 13. 14.

° Supra xi. 30. I Pet. iv. 14.

° Deut. iii. 23-27. Matt. xxvi. 44.

h Rom. v. 3. Supra vii. 4. Infra xiii. 4.

7 † ἵνα μὴ ὑπεραίρωμαι alterum

i. e. I might do it without vanity or folly, having sufficient cause, *satis mihi rerum suppeteret*. Ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ, *above that which he seeth me to be, or that he heareth of me*: i. e. that no one may have a greater opinion of me than my words or actions warrant, those visible evidences, my ordinary constant actions, or words. The Apostle showed by this, says Macknight, the absurdity of fancying that the whole of a teacher's merit lies in the gracefulness of his person, the nice arrangement of his words, and the melodious tones with which he pronounces his discourses.

7. Καὶ τῇ ὑπερβολῇ . . . ὑπεραίρωμαι· *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure*. Σκόλοψ is properly a sharp stake, Etym. M. σκόλοπος· ὁξέα ξύλα: metaphorically, any thing which causes affliction or impediment, with acute pain or sorrow. It is generally understood to mean some bodily weakness which might affect St. Paul's looks, gesture or speech. But this must rest on conjecture. If however this passage be compared with Gal. iv. 11—16, there will be no doubt but that *the temptation which was in the flesh* mentioned in the Epistle to the Galat. and *the thorn in the flesh, the messenger of Satan to buffet him*, mentioned here, were intended to denote the same thing: St. Paul alluding in both, as the occasion led him, to some bodily infirmity under which he laboured. Mr. Faber understands it in this manner, that in order to prevent in the

Apostle any tendency to a dangerous self-sufficiency, and to think too highly of himself, God allowed a certain messenger of Satan to give him as much trouble as a thorn in the flesh would give him pain. And nothing could answer the purposed end more completely, than a false teacher being suffered to start up, and pertinaciously to counteract the apostolic labours of Paul. This messenger of Satan, who was to him as a thorn in the flesh, was the chief or ring-leader of those diabolical agents who sought to corrupt the Corinthians from the simplicity that is in Christ as the primeval serpent beguiled Eve through his subtlety. See κολαφίζω at note Matt. xxvi. 67. Ἀγγελος Σατάν, *the messenger of Satan*; see note at Luke xiii. 11.

8. Ὑπὲρ τούτου . . . ἐμοῦ· *For this thing I besought the Lord thrice, that it might depart from me*. Thrice, i. e. often, as *ter* among the Latins. Eustath. Iliad. α'. 213. εἰκὸς δὲ καὶ ἀντὶ τοῦ πολλάκις εἰρησθαι τὸ τρίς. This passage contains an express example of praying to Christ, and 8—10. of confiding and glorying in him, as the source of grace and power.

9. 10. δύναμις μου . . . *my strength* . . . i. e. the power and efficacy of my grace. *Totus hic locus pertinet ad probandum Christi Deitatem*. Τελειοῦται, *is made perfect*, i. e. exerts itself, and its sufficiency is more manifestly and perfectly seen through thy weakness. ἵνα ἐπιστηνώσω . . . *may rest upon me* . . . *tanquam in tabernaculo*, may abide on me continually, and frequently display itself in me. Εὐδοκῶ . . . *I take pleasure* . . . an elegant and emphatical expression; I have a complacency . . .

ἀσθενεῖαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. ⁱ Γέγονα ἄφρων καυχώμενος· ὑμεῖς με ἠναγκά- 11
σατε. Ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. ^k Τὰ 12
μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. ^l Τί γάρ 13
ἐστίν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; Χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. ^m Ἴδου τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν 14
πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. Οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι
θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. ⁿ Ἐγὼ δὲ ἥδιστα 15
δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν·

ⁱ Supra xi. i. 5. 16. 17. 1 Cor. xv. 8. 9. Gal. ii. 6-8. Eph. iii. 8. ^k Rom. xv. 18.
19. 1 Cor. ix. 2. Supra iv. 2. vi. 4. xi. 6. ^l 1 Cor. i. 7. ix. 12. Supra xi. 7. 9.
^m Acts xx. 33. Infra xiii. 1. 1 Cor. iv. 14. 15. x. 33. ⁿ Supra i. 6. vi. 12. 13.
John x. 11. Phil. ii. 17. Col. i. 24. 1 Thess. ii. 8. 2 Tim. ii. 10.

11 † καυχώμενος

14 * τρίτον ἐτοίμως

His calamitatibus acquiesco, et alacri et tranquillo animo eas perfero.

11. Ἐγὼ . . . συνίστασθαι· For I ought to have been commended of you: i. e. You ought to have defended me against my calumniators. You knew my services, my sufferings, my miracles, and therefore none were better able than you to bear testimony in my favour. Οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, for in nothing am I behind the very chiefest of the Apostles, I am not short of the supereminent Apostles, meaning Peter, James, and John. Οἱ δοκοῦντες στυλοὶ εἶναι, Gal. ii. 9.

12. 13. Τὰ μὲν σημεῖα τοῦ ἀποστόλου . . . Truly the signs of an Apostle . . . The miracles which I wrought amongst you, connected with the patience and submission which I showed in the midst of difficulties and opposition, were sufficient arguments and undeniable demonstrations that I was indeed an Apostle of Jesus Christ. See note at Rom. xv. 19. Τί γάρ ἐστιν, ὃ ἡττήθητε . . . for what is it wherein ye were inferior . . . ὃ for καθ' ὃ, in quo. Were the supernatural gifts I bestowed amongst you by the imposition of hands inferior to those bestowed on other churches founded by Peter and other Apostles? See καταναρκάω

above xi. 8. 9. Χαρίσασθέ μοι τὴν ἀδικίαν ταύτην· forgive me this wrong, or injury. With what sarcastic pleasantry does Paul animadvert upon the Corinthians for their injudicious folly, in suffering themselves to be duped by a false Judaizing teacher! I do not remember to have met with an instance of irony more delicate and poignant than this passage. See Dr. Harwood.

14. Ἴδου τρίτον . . . Behold, the third time . . . The Apostle had been actually at Corinth only once before; but he had before this purposed to visit Corinth, and had been disappointed in this purpose; which disappointment forms the subject of much apology and protestation, in the first and second chapters of the Epistle. He might therefore say that this was the third time that he was ready, that he was prepared, that he intended to set out upon his journey to Corinth. Τὰ ὑμῶν, sc. ὑπάρχοντα, I do not desire your fortunes, or possessions, but to save your souls.

15. δαπανήσω καὶ ἐκδαπανηθήσομαι . . . spend and be spent for you . . . i. e. I am willing to spend my time, my strength, my pains, my very life for you. Δαπανᾶω, sumtus facio, ἐκδαπανᾶμαι passive, absumor, exhaurior: ἐκ intens. in comp. see

- εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγαπῶμαι.
 16 ° Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων
 17 πανοῦργος, δόλω ὑμᾶς ἔλαβον. ° Μή τινα ὦν ἀπέσταλκα
 18 πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; ° Παρεκάλεσα
 Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν
 ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ
 τοῖς αὐτοῖς ἴχνεσι;
 19 ° Πάλιν δοκεῖτε, ὅτι ὑμῖν ἀπολογούμεθα; Κατενώπιον
 τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί,
 20 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. ° Φοβοῦμαι γὰρ, μήπως ἐλθὼν
 οὐχ οἶους θέλω εἶρω ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν ὅσον οὐ θέλετε·
 μήπως ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί,
 21 φυσιώσεις, ἀκαταστασίαι· ° Μὴ πάλιν ἐλθόντα με τα-

° Supra xi. 9. ° Supra vii. 2. ° Supra viii. 6. 16. 18. 22. ° Supra v. 12.
 xi. 31. Rom. ix. 1. 1 Cor. x. 33. ° 1 Cor. iv. 21. Supra x. 2. Infra xiii. 2. 10.
 ° Infra xiii. 2. 1 Cor. v. 1.

19 || κατέναντι τοῦ Θεοῦ ἐν Χριστῷ, λαλοῦμεν τὰδε

21 X με post ταπεινώσῃ

Zeun. on Viger. *ego lubentissimè sumtus faciam, immo me totum dabo salutì vestræ, me ipsum, vitam aded meam planè exhaustum et profundam.* Εἰ καὶ . . . ἀγαπῶμαι· though the more abundantly I love you, the less I be loved: i. e. though I meet with very undue returns from some among you, who are more ready to show kindness to their false Apostles, than to their Spiritual Father.

16. Ἔστω . . . ὑμᾶς· But be it so, I did not burden you: i. e. it will perhaps be conceded to me, that I was not openly burdensome to you: ἀλλ', but, i. e. the false teachers will be ready to answer; Being an artful man, I by various pretences craftily drew you in. See note above xi. 20. and 7. and πανοῦργος 3.

17. Μή τινα ὦν . . . Did I make a gain of you by any . . . The construction of this verse is Hebraical: for, μὴ διὰ τινος ὦν, or διὰ τινος ἐκείνων, οὐς ἀπέσταλκα πρὸς ὑμᾶς, ἐπλεονέκτησα ὑμᾶς;

18. τὸν ἀδελφόν· a brother; or rather, the brother: see note above viii. 18—21. Οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; walked we not in the same spirit? i. e. the same temper, the same principles of disinterested friendship and integrity, neither they nor I receiving any thing from you.

19. Πάλιν . . . ἀπολογούμεθα; Again, think ye that we excuse ourselves unto you? Do not think that by my mentioning send-

ing Titus to you, I am making excuses for deferring so long my promised and intended journey among you. For all that we say, notwithstanding your unkindness and prejudices, is for your advantage; ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, your benefit and reformation is all I aim at.

20. θυμοί, wraths, as *animi* in Latin. Θυμὸς is more vehement and quick, but not so lasting as ὀργή. Suid. ὁ μὲν γὰρ θυμὸς ὄξυς καὶ ὀλιγοχρόνιος, ἡ δὲ ὀργή βραδυτέρα μὲν, μονιμωτέρα δέ. Apoc. xvi. 19. θυμὸς καὶ ὀργή, *summa ira*. Ἐριθεῖαι, strifes, ἐρίθειαι ἡ διὰ λόγων φιλονεικία, Suid. and Hesych. contentions by words, or abusive language. In Rom ii. 8. it is *inobedientia*, i. q. ἀπειθεία. Καταλαλιαί, backbitings, καταλαλιά, *maledicentia*, detraction, calumny; it differs from ψιθυρισμὸς in this, that it is open, the latter secret and dark, malignant insinuation and surmise. Hesych. ψιθυρίζει· εἰς τὸ οὐς ἡρέμα διαλέγεται. See φυσίω at 1 Cor. iv. 6. and ἀκαταστασία at note above vi. 5. This catalogue of vices however did not apply to all the Corinthians. But as they were the natural consequences of those debates which had arisen among them, the Apostle therefore gives this solemn warning with relation to them, wishing to prevent if possible, by admonition, severities of a very ungrateful kind.

21. Μὴ πάλιν . . . προσημαρτηκότων . . . And lest when I come again, my God will

πεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενήθσω πολλοὺς τῶν προσημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ἧ ἔπραξαν.

Κεφ. ιγ'. 13.

^a Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο 1 μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. ^b Προείρηκα 2 καὶ προλέγω (ὡς παρὼν) τὸ δεύτερον, (καὶ ἀπὼν νῦν γράφω,) τοῖς προσημαρτηκόσι καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι. ^c Ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν 3

^a Numb. xxxv. 30. Deut. xvii. 6. xix. 15. Matt. xviii. 16. John viii. 17. Supra xii. 14. Heb. x. 28. ^b Supra i. 23. x. 2. xii. 21. ^c Supra ii. 10. Matt. x. 20. 1 Cor. v. 4. ix. 2.

2 † γράφω

humble me among you, and that I shall bewail many which have sinned already . . . There is here a transposition, πάλιν ἐλθόντα με connecting with πρὸς ὑμᾶς. Ταπεινώσῃ, *will humble me, affligat et contristet*, i. e. their corruptions, sins and abuses will be a matter of humiliation, sorrow and mortification. Πενθήσω πολλοὺς, *I shall bewail many*; πενήειν here seems to be *cogi vicem alicujus lugere et cum luctu castigare*: see note at 1 Cor. v. 2. Προσημαρτηκότων, *which have sinned already*, or rather, before; that is, before my coming. Καὶ ἀσελγείᾳ, *and lasciviousness*; see note at Mark vii. 22.

CHAP. XIII.

1. Τρίτον . . . *This is the third time I am coming to you.* See note above xii. 14. This does not mean that he was coming a third time, but that this was the third time he was in readiness to come, τρίτον ἐτοίμως ἔχω. For it is very clear that the τρίτον ἐτοίμως ἔχω ἐλθεῖν of the twelfth chapter, and the τρίτον τοῦτο ἔρχομαι of the thirteenth chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. See Paley. Ἐπὶ στόματος . . . ῥῆμα. *In the mouth of two or three witnesses shall every word be established.* See note at Matt.

xviii. 16.; i. e. When I come I shall proceed against the impenitent offenders according to the rule laid down by Christ for his disciples. Other interpretations of this passage are given by different commentators, but this meaning appears most probable and just. Ῥῆμα is *thing*, see note at Matt. iv. 4.

2. 3. Προείρηκα καὶ προλέγω . . . *I told you before, and foretell you . . . before, in the former Epistle*; see note at 1 Cor. iv. 21.; *and now I foretell you in this, where I speak to you as if I were present, the second time, and though absent, to all who have sinned before, and to all other, who shall fall into the like sins, that if I come again, I will not spare.* Νῦν refers to προλέγω. See note above xii. 1. Οὐ φείσομαι: It is, as Bp. Burnet observes, a great confirmation of the veracity of the Apostles, that when factions were raised against them, they used none of the arts of flattery, however necessary they might seem; but depended on the force of a miraculous power to reduce offenders; which it would have been a most absurd thing to have pretended to, if they had not been really conscious to themselves that it was engaged in their favour. Some commentators distinguish only with a comma between these two verses, to connect the sense more closely.

ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυ-
 4 νατεῖ ἐν ὑμῖν· ^d Καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ
 ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ,
 ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς·
 5 ^e Ἐαυτοὺς πειράζετε, εἰ ἐστὲ ἐν τῇ πίστει· ἑαυτοὺς δοκι-
 μάζετε. ^a Ἡ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χρισ-
 6 τὸς ἐν ὑμῖν ἐστίν; εἰ μήτι ἀδόκιμοί ἐστε. Ἐλπίζω δὲ ὅτι
 7 γνώσεσθε, ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. ^f Εὐχομαι δὲ
 πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ ἵνα
 ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε,
 8 ἡμεῖς δὲ ὡς ἀδόκιμοι ᾤμεν. Οὐ γὰρ δυνάμεθα τι κατὰ
 9 τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. ^g Χαίρομεν γὰρ,
 ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔτε· τοῦτο δὲ καὶ

^d Rom. vi. 4. Phil. ii. 7. 8. 1 Pet. iii. 18. Supra x. 3. 4. ^e Rom. viii. 10.
 1 Cor. ix. 27. xi. 28. Gal. iv. 19. ^f Supra vi. 9. ^g 1 Cor. iv. 10. Supra xi. 30.
 xii. 5. 9. 10. 1 Thess. iii. 10.

4 * καὶ γὰρ καὶ ἡμεῖς || 7 εὐχόμεθα

3. ἀλλὰ δυνατεῖ ἐν ὑμῖν· *but is mighty in you.* This refers to the variety of gifts bestowed on them; to the punishment of the incestuous person; and to the chastisements they suffered for communicating in the Lord's Supper unworthily.

4. Καὶ γὰρ εἰ . . . *For though . . .* Though Christ in his crucifixion appeared weak and despicable, ἀλλὰ, *yet*, he now liveth ἐκ δυνάμεως, *by the power of God*, and hath put all enemies under his feet: so I, though by my sufferings and infirmities I appear weak and contemptible, yet shall I live to show the power of God in punishing the impenitent miraculously. Ἀσθενούμεν ἐν αὐτῷ *is rendered by some, imbecillum me gessi erga vos, ejus exemplo; by Schleusner, mula perpassi ob religionem Christianam.*

5. Ἡ οὐκ ἐπιγινώσκετε . . . ἐστε· *Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* Know ye not by the miracles done among you, and the variety of gifts conferred upon you, as also by the sanctifying influences of the Spirit? Ἐν ὑμῖν ἐστίν, the words seem to allude to those spoken by the tempting and contumacious Israelites, who, after all the signs and wonders God had showed to them, remained still doubtful of his presence with them, inquiring, εἰ Κύριος ἐν ὑμῖν; Exod. xvii. 7. Ἀδόκιμοι, *reprobates*; but reprobation is very remote from the ar-

gument of the Apostle. The word ἀδόκιμος is used in these three verses for one that cannot give proof of Christ being in him; one that is destitute of a supernatural power: for thus stands St. Paul's discourse, ver. 3. ἐπεὶ δοκιμὴν ζητεῖτε, ver. 6. γνώσεσθε ὅτι οὐκ ἀδόκιμοι ἐσμὲν, *since you seek a proof, you shall know that I am not destitute of a proof.* The proof of Christ's presence in any Church was the existence of miraculous powers, and spiritual gifts in that Church.

7. οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν . . . *not that we should appear approved . . .* by our power in punishing your offences: i. e. not that I am desirous of producing such awful evidences of it as would be grievous to you; but that ye may adorn your Christian profession in the most effectual manner, and that thus I may be as if I had no testimonials of apostolical authority, no supernatural power, ἐδόκιμοι ὤμεν.

8. Οὐ γὰρ δυνάμεθα . . . ἀληθείας· *For we can do nothing against the truth, but for the truth.* Οὐ δυνάμεθα, *non licet mihi.* Our power was given us for edification, not for destruction; to be used against transgressors, not against the innocent.

9. ὅταν ἡμεῖς ἀσθενῶμεν· *when we are weak; i. e. when I can inflict no punishment upon you, si mihi liceat abstinere a duris remediis, licet ab aliis ultro contem-*

εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. ^h Διὰ τοῦτο ταῦτα 10
ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν
ἐξουσίαν, ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς
καθαίρεσιν.

ⁱ Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, 11
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης
καὶ εἰρήνης ἔσται μεθ' ὑμῶν. ^k Ἀσπάσασθε ἀλλήλους 12
ἐν ἁγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
^l Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ 13
Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων
ὑμῶν. Ἀμήν.

^h 1 Cor. iv. 21. Supra ii. 3. x. 2. 8. xii. 20. 21. Tit. i. 13.
xv. 5. 33. 1 Cor. i. 10. Phil. ii. 2. iii. 15. 16. 1 Pet. iii. 8.

ⁱ Rom. xii. 16. 18.

^k Rom. xvi. 16.

1 Cor. xvi. 20. 1 Thess. v. 26. 1 Pet. v. 14.

^l Rom. xvi. 24. Phil. ii. 1.

13 † Ἀμήν

nar. Ὑμεῖς δὲ δυνατοὶ ἦτε, and ye are strong, in Christian virtues, irreprehensible, nor obnoxious to our power. Τὴν ὑμῶν κατάρτισιν, even your perfection; your perfect reformation, *vestram in integrum restitutionem*. See καταρτίσω at note Matt. iv. 21.

10. ἵνα παρὼν ... ἐξουσίαν ... lest being present I should use sharpness, according to the power ... See note at 1 Cor. iv. 21. χρῆσθαι ἀποτόμως is *severè agere*. Phavor. ἀποτόμως· σκληρῶς. Longin. de Subl. 27. ἀπότομος ἀπειλή, *severa comminatio*. It is properly *abscissè, abruptè*.

11. καταρτίζεσθε ... be perfect ... The Apostle gives the same exhortation in the beginning of the first Epistle, i. 10. where see note. Τὸ αὐτὸ φρονεῖτε, be of one mind; see note at Rom. xii. 16.

12. Ἀσπάσασθε ... φιλήματι· Greet one another with an holy kiss. See note at Rom. xvi. 16.

13. Ἡ χάρις ... The grace ... The Apostle gives them this solemn benediction:

The grace, or favour, of our Lord Jesus Christ, the meritorious cause of our redemption, and the love of God the Father, and the communion, fellowship or partaking of the gifts and sanctification of the Holy Ghost, be with you all. The name of the Three Persons, Father, Son, and Holy Ghost, is here distinctly mentioned, as in the commission for, and in the form of baptism, Matt. xxviii. 19. There is a remarkable analogy in each of the clauses, one to the other; the Apostle attributing Love to the Father, Grace to the Son, Fellowship to the Holy Ghost: so that we have no reason to doubt of the personality of either, or any of them. See also notes Matt. i. 18. Mark i. 10. It is to be observed that this benediction is equivalent to that which was anciently pronounced by the High Priest on the children of Israel. "Jehovah bless thee, and keep thee; Jehovah make his face to shine upon thee, and be gracious to thee: Jehovah lift up his countenance upon thee, and give thee peace."



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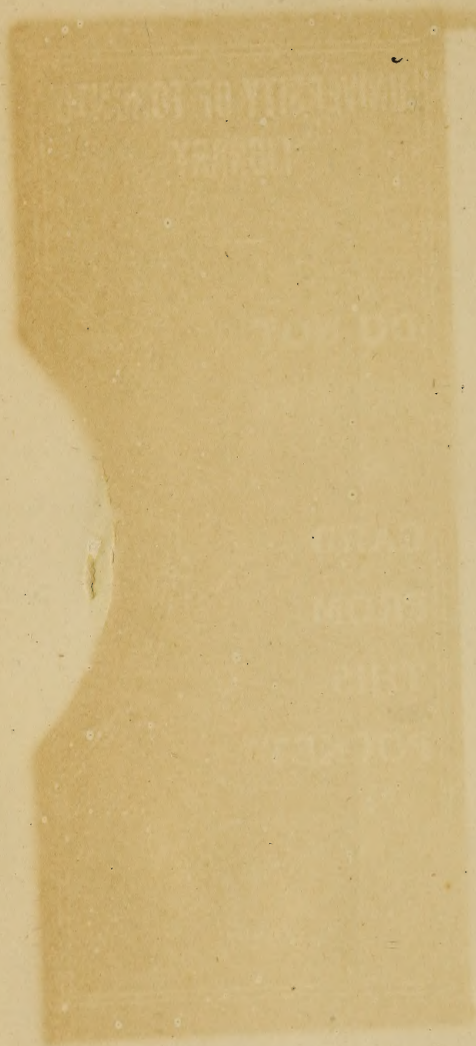
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